THE HOLY BIBLE,

WITH

INTRODUCTIONS AND NOTES

By CHR. WORDSWORTH, D.D.

BISHOP OF LINCOLN.

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THE NEW TESTAMENT

OF OUR LORD AND SAVIOUR

JESUS CHRIST,

In the Original Greek:

WITH

NOTES AND INTRODUCTIONS,

BY

CHR. WORDSWORTH, D.D.
BISHOP OF LINCOLN.

THE FOUR GOSPELS.

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PREFACE.

THE present Edition of the Greek Testament is the result of a design formed many years ago, and suggested by the following considerations:—

The history of the Criticism and Interpretation of the Sacred Text of the Evangelical Scriptures during the present century is distinguished by certain remarkable characteristics.

By the blessing of Divine Providence singular benefits have been bestowed upon the present generation, for the elucidation of the inspired Volume. The Manuscripts of the New Testament have been collated with greater labour and accuracy than formerly; the Various Readings thence derived have been recorded with more minute exactness and precision; and new aids and instruments have thus been supplied to the biblical student, which were not accessible in former times. Transcripts, some of them in facsimile, of the most ancient Manuscripts have been published; early Versions have been recovered and printed. The researches of Travellers, Historians, and Chronologers, have shed new light on the sacred page. Indeed it must be confessed, with thankfulness to the Divine Author of Scripture, that the present age enjoys, in certain respects, greater privileges for the due understanding of Holy Writ, than were ever conferred by Almighty God on any preceding generation since the Revival of Letters.

On the other hand, some features of a different kind present themselves to our notice.

In one remarkable respect, the history of the Criticism and Interpretation of the *New* Testament in our own times bears a striking resemblance to that of the *Old* Testament among the Jews.

Nothing could be more praiseworthy than the diligence of the Masoretic Critics in collating the Manuscripts and revising the Text of the Old Testament. With unwearied patience and scrupulous fidelity they registered every letter, and the frequency of its occurrence, in the pages of the ancient Scriptures.

Yet, as is well known, with all their indefatigable labours for the guardianship of the *letter* of the Sacred Volume, they were not able to preserve its *spirit*. Side by side with the fruits of the minute diligence of the Masora, grew up, like weeds in a fair garden, the extravagances of the Cabbala.

We may recognize a parallel here, in the history of the New Testament, in Christian times and in our own day. Christendom has her Masora, she has also her Cabbala.

The fact is too clear to admit a doubt. It is recognized and deplored by some of the most pious minds[1] in that Country to which we are deeply indebted for critical contributions in the verification of the Text of the New Testament. Contemporaneously with great benefits derived from collation of Manuscripts, discovery or re-examination of ancient Versions, rich stores of illustration from History, Chronology, and Topography, we have to lament, with feelings of disappointment and forebodings of alarm, that the cause of Biblical Criticism, as a high and holy Science, qualifying men for the discharge of the duties of life, and for the enjoyment of the bliss of eternity, appears to be threatened with formidable dangers even from those quarters whence it has received some valuable philological aids for its elucidation.

In evidence of this fact we may refer, by way of specimen, to the critical comments, which have been recently published[2], on one of the most solemn, beautiful, and affecting histories,—such as, it might have been supposed, would have disarmed all cavil in Christian readers, and have awed doubt into adoration, —the evangelical narrative by St. John of that stupendous miracle of Christ, the prelude of the transactions of the Great Day,—the raising of Lazarus from the dead.

Such criticisms show, that there is scarcely any error, however puerile or preposterous, which may not find some advocates among persons enjoying high literary and scientific advantages for the interpretation of the New Testament, and be propounded by them with an air of superior intelligence, as a true exposition, to be received by the world in the place of ancient interpretations of Holy Writ.

We have also to deplore, that the field of sacred Hermeneutics has been made an arena of fierce fightings and uncharitable disputations. It seems to be too

[1] e.g. *Tholuck*, die Glaubwürdigkeit der Evangelischen Geschichte, pp. 8—13. A graphic picture of the ever-varying and fantastic forms of modern exegesis has been drawn by a recent writer, *Arnoldi*, in his remarks on the Commentaries upon the Gospel-narrative of the Miraculous Feeding, Matt. xiv. 21, as follows. "Ein Eingehen auf die wunderlichen Wegdeutungen des Wunders, wie sie in der protestantischen Exegese gäng und gäbe sind, halte ich für überflüssig. Der Evangelist gibt das Factum, wie die ganze Haltung der Erzählung zeigt, für ein Wunder aus. Leugnet man dessen Inspiration und lässt man ihn fallen, so ist nicht abzusehen, wo das Ende der möglichen Hypothesen ist. Ehe die letzte widerlegt ist, haben zehn neue das Tageslicht erblickt, und wer sie widerlegen will, hat mit einem phantastischen Heerhaufen zu thun, der nirgends Stand hält. Darum gehen wir in der Regel auf dergleichen nur da aus, wo irgend ein besonderes Interesse an der Sache ist. Für unsere Stelle wird es genügen, mitzutheilen, was *De Wette*, über dieselbe sagt; 'Als Geschichte, im Sinne des *Referenten*' (er meint den *Evangelisten*) 'genommen, widerstrebt das Wunder selbst derjenigen Ansicht von Jesu Person, welche höhere Kräfte in ihm voraussetzt' (womit uns also gestaltet wird, dieselben auch nicht vorauszusetzen, und doch evangelische Christen zu sein!), 'weil h. eine schöpferisch vermehrende Wirkung auf todte Stoffe, ja auf Kunstproducte (Brod) angenommen werden müsste' (was dem Herrn natürlich zu viel zugetraut wäre!), 'und weil man die Vermehrung der Speisestücke, sei sie unter den Händen Jesu oder der Jünger geschehen, sich gar nicht zur Anschauung bringen kann' (dieselbe daher auch nicht stattgefunden hat, q. e. d.)." See also *Kahnis*, Internal History of German Protestantism, p. 174, Edinb. 1856.

[2] See below, on John xi. 1, page 323, 324.

often forgotten, that in matters of doctrine, the province of Expositors of the New Testament is, to hand down the sacred deposit of ancient interpretation, illustrated by clearer light, and confirmed by the solid support of a sound and sober criticism. But in such expositions as those to which we refer, there is little unity of teaching. One Expositor combats another; one Edition would supersede another, by novelties and paradoxes. The Text of Scripture has been made an occasion of personal disparagements and disdainful sarcasms: and thus Sion is changed into Babel, and the City of Peace is distracted with a strife of tongues.

There cannot be any reasonable hope of real *progress* in the Exposition of Truth, unless they who profess to expound it are animated by a spirit of Charity[1].

These evils are not confined to the range of *exposition;* they menace Scripture itself. There is scarcely any portion of the New Testament whose Inspiration, Genuineness, and Veracity, has not been recently impugned. Some Biblical Critics would expunge this portion of the sacred canon, some would cancel that, till at last, if they were to be indulged in their arbitrary caprices, Christendom would hardly be permitted to possess a fragment of the documents of Christianity.

We may observe a gradual decline in the Science of Sacred Interpretation in some parts of Christendom, ever since the middle of the last century. We find its origin in a sceptical unbelief of what is mysterious and supernatural, and in a cold and heartless attempt to account for the miraculous phenomena of the New Testament by natural causes. And when Rationalism had done its work, and had revolted the minds of reasonable men by its own irrational hypotheses, then the Evil Spirit, ever on the alert to assail the foundations of Holy Writ, changed his mode of attack, and drew off his forces in a different direction; and having formerly endeavoured to subvert men's faith by rationalizing what is spiritual in Scripture, next endeavoured to destroy them by spiritualizing what is rational, and by dissolving the facts of sacred History into a misty haze of Mythology.

This mode of warfare effected its purpose for a time. And now we are threatened and attacked by a third form of evil more subtle and dangerous. It is more subtle and dangerous, because it professes a love for the Gospel and a zeal

[1] We much need the counsel of *S. Augustine*, for right exposition of Scripture, who says (de Doctr. Christ. iii. 1), "Homo timens Deum, voluntatem ejus in Scripturis sanctis diligenter inquirit. Et *ne amet certamina pietate mansuetus;* præmunitus etiam scientiâ linguarum, ne in verbis locutionibusque ignotis hæreat; præmunitus etiam cognitione quarundam rerum necessariarum, ne vim naturamve earum quæ propter similitudinem adhibentur, ignoret; adjuvante etiam Codicum veritate, quam solers emendationis diligentia procuravit; veniat ita instructus ad ambigua Scripturarum discutienda atque solvenda."

Ibid. ii. 62:—"Sed hoc modo instructus divinarum Scripturarum studiosus, cùm ad eas perscrutandas accedere cœperit, illud apostolicum cogitare non cessit, *Scientia inflat, charitas ædificat* (1 Cor. viii. 1). Ita enim sentiet, quamvis de Ægypto dives exeat, tamen nisi Pascha egerit, salvum se esse non posse. Pascha autem nostrum immolatus est Christus (1 Cor. v. 7), nihilque magis immolatio Christi nos docet, quàm illud quod Ipse clamat, tanquam ad eos quos in Ægypto sub Pharaone videt laborare, *Venite ad me qui laboratis et onerati estis, et ego reficiam vos. Tollite jugum meum super vos, et discite à me, quia mitis sum et humilis corde, et invenietis requiem animabus vestris. Jugum enim meum lene est, et sarcina mea levis est* (Matt. xi. 28—30); quibus, nisi mitibus et humilibus corde, quos non inflat scientia, sed charitas ædificat?"

for Christianity; it presents itself as an Angel of Light; it pretends to abhor Rationalism, and to detest the mythical theories which have sapped the foundations of Scripture. It speaks fair words of Christ; and yet it loves to invent discrepancies, and to imagine contradictions, in the narratives which His Apostles and Evangelists have delivered of His Birth, His Temptation, His Miracles, His Agony, His Sufferings, His Resurrection and Ascension. It accepts the doctrines of the Gospel, and yet arraigns its documents; it professes reverence for Christianity, and yet it contravenes the Inspiration and Veracity of the records on which Christianity rests.

Thus, in fact, it has come to pass, that a part of the rising generation of Christendom is reduced to a condition little better than that of the Prodigal Son in the Gospel. It longs for the food of the soul, it yearns for sound and wholesome expositions of Holy Scripture; and it hungers for the bread of its heavenly Father's House; but it is too often constrained to satisfy the cravings of its appetite with husks.

These results inspire serious apprehensions for the future.

In politics, the abuse of liberty entails its forfeiture. Licentiousness engenders despotism. And so, in spiritual things, the abuse of Scripture has strengthened the cause of those who would forbid its use. Rationalism has been the best ally of Rome. And Evangelical Christianity may be said to be now exposed to violent attacks from two of her most powerful enemies, whose end is one and the same, although the means by which they would attain it are widely different. They who treat Scripture as a common book; they who deny Scripture to be true; they who affirm that it is blemished by errors, discrepancies, and contradictions; they who confidently assert, that the difficulties which they find, or imagine, in Scripture are insoluble, because they themselves cannot solve them; they who pervert its sense, and supplant that sense by a meaning of their own, would in fact destroy Scripture, and make common cause with those who withhold Scripture from the people. They abet the endeavours of the Great City, the mystical Babylon, which kills the two Witnesses, the Two Testaments, and casts their bodies in the street[1]. These two forms of Antichristianism are becoming more and more powerful, and betoken the approach of a terrible conflict.

Even in an age when Bibles are most plentiful, we are in danger of losing the Bible. We are in danger of losing it *as the Bible;* that is, as a Divine, and not a human composition ;—as the Rule of Faith and Practice,—as the inspired Word of God, by which we shall be judged at the Great Day.

What are the sources of these evils, and whence may the remedy be derived?

If the New Testament is the work of the Holy Ghost, the causes are not hard to find. If Scripture is to be believed, we are sure, that no one can rightly interpret it without the aid of the Holy Spirit, by Whom it was written. The Holy Spirit is a Spirit of gentleness, concord, and love. He will not dwell amid the strife of tongues, He will not reveal Himself to those who do not approach

[1] Rev. xi. 7, 8.

His own Book in a reverent and loving spirit. "Mysteries are revealed unto the meek [1]." "The secret of the Lord is among them that fear Him, and He will show them His covenant [2]." "Them that are meek shall He guide in judgment, and such as are gentle, them shall He learn His way [3]." But "He resisteth the proud [4]." He hides His mysteries from "the wise and prudent [5]," that is, from those who esteem themselves such, and "lean on their own understandings [6]." "He turneth wise men backward, and maketh diviners mad [7]." "Quærenti derisori Scientia se abscondit [8]." If men will not receive Him as little children, then a just retribution awaits them. If they will not be children in simplicity, they will be less than children in ignorance; they will fall into childish errors, and become babes in knowledge; "professing themselves wise, they will become fools [9]," and their "folly will be manifest unto all men [10]," through their arrogance in parading it before the world, and in vaunting of it as if it were wisdom [11].

If there is such a thing as the Church Universal, to which Christ has promised His presence and His Spirit; if there are such words as the following in the New Testament, "Lo, I am with you alway, even unto the end of the world [12]," "The Comforter shall teach you all things, and guide you into all the truth [13]," "The Church of the Living God, the pillar and ground of the truth [14];" if Christ has given us the Holy Scriptures by the Inspiration of the Holy Ghost; and if He has delivered Scripture to the keeping of the Church Universal, and appointed her to be its Guardian and Interpreter; if He has done these things, it is not only folly and presumption, it is a sin against Him and against the Holy Ghost, to say that any of the Books, or any portion of the Books, which have been received, as divinely-inspired Scripture, by the consentient voice of the Church Universal, is not inspired by God, but is a human composition, blemished by human infirmities. And it is vain to expect, that any real progress can be made by the agency of those, who commence their work with an outrage against Christ and the Holy Spirit, by denying the inspiration and inerrancy of Writings delivered by Them.

So, again, it is an illusory hope, that advances can be made in the work of sacred interpretation, by the instrumentality of any who reject the Expositions of Scripture received by the consent of ancient Christendom, and who propound new interpretations invented by themselves, at variance with the general teaching of Scripture as received by the Catholic Church [15]. Rather, with our own Re-

[1] Ecclus. iii. 19. [2] Ps. xxv. 13. [3] Ps. xxv. 8.
[4] James iv. 6. 1 Pet. v. 5. [5] Matt. xi. 25. [6] Prov. iii. 5.
[7] Isa. xliv. 25. [8] Lord Bacon. [9] Rom. i. 22.
[10] 2 Tim. iii. 9.

[11] The words of *S. Augustine* concerning himself are very instructive to an Expositor of Scripture:—"Cùm primo *puer* ad divinas Scripturas antè vellem afferre acumen discutiendi quàm pietatem quærendi, ego ipse contra me perversis moribus claudebam januam Domini mei. Cùm pulsare deberem ut aperiretur, addebam ut clauderetur. *Superbus* enim audebam quærere *quod nisi humilis* non potest invenire." (*Aug*. Sermon li. 6.)

On the necessity of holiness of life to a right understanding of Scripture, see *Athanas*. pp. 77 361, and *Gregor. Nazian*. Orat. xx. p. 383, βούλει θεολόγος γενέσθαι; τὰς ἐντολὰς φύλασσε· πρᾶξις ἐπίβασις θεωρίας. See also *ibid*. p. 495.

[12] Matt. xxviii. 20. [13] John xiv. 26; xvi. 13. [14] 1 Tim. iii. 15.

[15] *Arnoldi*, in his Preface to his Edition of St. Matthew, thus deplores the loss sustained by his

formers[1], if we hope to maintain the truth, and to guard "the faith once for all delivered to the saints[2]," and to advance the Redeemer's Kingdom upon earth, let us have ever before our eyes, in interpreting Scripture, the Formularies of Faith[1] delivered by the Church Universal, as representing the true sense of Scripture; and let us not readily imagine, that any text of Scripture can be properly bent by us to bear a sense at variance with those standards of faith.

If it is indeed true, that there is such a Divine Institution as an Apostolical Ministry, appointed by Christ for the preaching of the Word and administration of the Sacraments; if it is true, that the illuminating and sanctifying graces of the Holy Ghost are vouchsafed to those, who humbly seek for them, by His appointed means, at the hands of that ministry; then it is certain, that no appliances of Literature and Science, and no labour in collating Manuscripts and examining Versions, no skill in Languages, no familiarity with the results of researches Historical, Chronological, Geographical, Antiquarian, nor any amount of toil about the *letter* of Scripture, will avail us for the attainment of a knowledge of the *spirit* of Scripture, if we set at nought the means of grace which God offers us for our illumination.

All those instruments of Literature and Science are, indeed, necessary for the right interpretation of the original Scriptures; and it would be fanatical to imagine, that we can dispense with any of them. But it is no less fanatical to rely on them as sufficient. God must open our eyes, if we are to see "the wondrous things of His law[3];" in His "light we shall see light[4]."

The Church of England owes too much to the learning of Germany, to regard her with any other feelings than those of affectionate esteem; and on the still higher grounds of religious truth and charity, she may well long for union with her. In the sixteenth century, Germany and England fought the battle of the Reformation side by side. They shed their blood as allies and martyrs in that holy cause. We have received much from her; we owe her a debt of gratitude; we owe her our love and our prayers. Above all, we owe her the truth. And we should not be paying the debt of love we owe her, if, instead of speaking the truth, we beguiled her with fair speeches, and deceived her by cozening assurances, as if the fruits, which some of her children are now gathering in the field of sacred Criticism, were sound and healthful to the soul, and not rather bitter as wormwood; beautiful, it may be, externally to the eye of unregenerate Reason, but loathsome as poison to the healthful palate of Faith; specious, it may be, in colour to a superficial glance, but when grasped by the hand, full of dust and smoke and ashes, like apples plucked on the sterile shore of the Dead Sea.

own country in this respect:—"Dass man, so zu sagen, die exegetische Tradition unterbrochen hat, sind die bedeutendsten Schätze des gediegensten theologischen Wissens unbenütz liegen geblieben." 1855.

[1] See Reformatio Legum, i. 13:—"Summa fidei capita, è sacris Scripturis clarissimis desumpta, et in Symbolis breviter comprehensa, in exponendo sacras literas ob oculos perpetuò habeantur, ne quid contrà ea aliquando interpretemur."

[2] Jude 3.

[3] Ps. cxix. 18.

[4] Ps. xxxvi. 9.

Let us not "put bitter for sweet, and sweet for bitter [1]," and dignify with the name of progress that which ought to be wept over as decline.

By no merit of our own, but by the gracious goodness of God, we possess in England Colleges and Cathedrals, which have been schools of the prophets, nurseries of sacred learning. We possess a National Church, which holds in her hands the true Canon of Scripture as received by the Church Universal; and which does not allow Holy Scripture to be rudely torn by discordant Teachers and irreverent Critics, but delivers to us the Creeds of Christendom and her own Formularies of Faith, as an authoritative guide to check our rash speculations, and to control our froward wills in obtruding our own caprices as dogmas of Holy Writ [2]. We enjoy the blessings of visible Communion in the same Divine Doctrine and Discipline, with the Apostolic Churches of America, and of our own Colonial Churches throughout the World.

Let us guard these privileges; let us not degrade the Biblical Criticism of England to the miserable condition of doubt and diversity, of distraction and despair, in which that holy Science now lies prostrate, in some other parts of Christendom. Rather let us endeavour, by God's grace, meekly and humbly, wisely and charitably, to elevate modern Exegesis to the standard of primitive Christianity; and to help others in recovering its ancient dignity, and in consecrating their learning and sanctifying their labour, and rendering them more conducive to the maintenance of the truth, and to the extension of Christ's kingdom, and to their own glory and felicity in time and eternity. Then we may have a reasonable hope, that, with their assistance, the evils, which now threaten Christendom, may be averted; the torrent of unbelief and superstition, which seems ready to overwhelm us, may be stemmed and turned back; and we may see new fields reclaimed, and gladdened with rich harvests.

A few words are requisite concerning the Text of this Edition.

It has been already observed, that the present age possesses special advantages in the collations recently made of Manuscripts of the New Testament.

But it must not be forgotten, that it is one thing to possess Manuscripts and collations of them, and another thing to use them aright. Indeed it may sometimes happen, that the very abundance of Manuscripts, and consequently of Various Readings, may become an occasion of error; and so, by a misuse of our advantages in this respect, the Text of the New Testament may be depraved and corrupted, rather than emended and improved.

There is reason to fear that this may be sometimes now the case. Certain canons of criticism, as they are called, have been propounded by Griesbach and others, as directions for the use of Manuscripts of the New Testament. These canons contain true principles; but it may well be doubted, whether some evils

[1] Isa. v. 20.

[2] See above, p. x, note, and our Ninth and Twentieth Articles, and the Canon "de Concionatoribus," A.D. 1571:—"Inprimis videbunt Concionatores, nequid unquam doceant pro concione quod à populo religiosè teneri et credi velint, nisi quod consentaneum sit doctrinæ Veteris et Novi Testamenti, quodque ex illâ ipsâ doctrinâ catholici Patres et veteres Episcopi collegerint."

may not arise, and may not already have arisen, from an overstrained application of them.

For example; "*Proclivi lectioni præstat ardua.*" This is an excellent rule, if rightly used; for no one can doubt that an easy reading was more likely to be substituted by a transcriber for a difficult one, than a difficult reading for one that is easy. But this rule requires much caution in its application.

There are many concurrent circumstances to be considered, which may modify and neutralize it, and render it wholly inapplicable. For instance; it must also be inquired, whether the difficult reading is supported by the testimony of ancient Versions and Fathers; or whether it stands on the authority of only one or two Manuscripts of a particular family.

To force readings into the Text merely because they are difficult, is to adulterate the divine ore with human alloy; it is to obtrude upon the reader of Scripture the solecisms of faltering copyists, in the place of the Word of God.

Again; it is doubtless true, that special deference is due, on the ground of superior Antiquity, to the Uncial Manuscripts of the New Testament. No one can question, in the abstract, the soundness of the principle propounded by Bentley, revived by Bengel, and recently applied by Lachmann. But the very application of the principle, without adequate restraints and correctives, has proved how dangerous a true principle of criticism may become, when applied beyond the proper limits of its applicability.

The Uncial Manuscripts are of greater antiquity, as far as ink and parchment are concerned, than the Cursive Manuscripts of the New Testament. The consent of all the Uncial Manuscripts, or of a majority of them, is of very high authority. But we do not know, that some of the Cursive Manuscripts may not be transcripts of Uncial Manuscripts still more ancient than any we now possess; and, therefore, to adopt the readings which are found in two or three Uncial Manuscripts, to the exclusion of the testimony of the Cursive Manuscripts, may be to corrupt the Text, while we profess to correct it.

Besides, the Uncial Manuscripts are comparatively few,—and only represent the witness of a few places. But the Cursive Manuscripts are very numerous, and come to us from all parts of the world; and, therefore, to confine ourselves to the testimony of the Uncial Manuscripts, may be to prefer the witness of a few Churches to that of Christendom.

Let, then, the Uncial Manuscripts have all honour due; and it can hardly be doubted, that wherever that honour is rightly paid, it will be found to be more or less authorized by a concurrent testimony of Cursive Manuscripts.

It is likewise certain, as was long since observed by S. Jerome [1], that *à priori*

[1] *S. Jerome*, Præfat. in iv. Evangelia, tom. i. p. 1426. Hoc certè (Novum Testamentum) quum in nostro Sermone discordat (i.e. in diversis Latinis Versionibus) et diversos rivulorum tramites ducit ab uno fonte (sc. Græco) quærendum. Prætermitto eos codices, quos, à Luciano et Hesychio nuncupatos, paucorum hominum asserit perversa contentio, ... quum multarum gentium linguis Scriptura ante translata doceat *falsa esse quæ addita* sunt. . . . . Magnus siquidem hic in nostris codicibus error inolevit, dum, quòd in eâdem re *alius Evangelista plus* dixit, in alio, quia minus putaverunt, *addiderunt;* vel, dum eundem sensum alius aliter expressit, ille qui unum è quatuor primum legerat, ad ejus exemplum cæteros quoque æstimaverit emendandos. Unde accidit, ut apud

the *shorter* readings are preferable, and that the text of one Gospel has often been interpolated from another. But how much caution and circumspection is necessary in the application of these principles!

It is also true, that the Manuscripts of the Greek Testament may be classified in Families. And, eventually, when they have been carefully examined, such an arrangement, according to Recensions, may be made. But it is premature, before such an examination has been faithfully and scrupulously completed, to prefer the readings of those particular Manuscripts which belong, as it is supposed, to one favoured class, and to reject others, because they are not of the same pedigree, or because they do not seem *to us* to bear an affinity to those of that class on which we ourselves, in the exercise of our critical prerogative, may have been pleased to confer certain privileges of rank and nobility. Yet, on this principle, some of the Editions seem to have been constructed which profess to give an improved Text of the Greek Testament.

Some other illustrations of a similar kind might be added. Suffice it to say, on the whole, that though the canons of criticism which have been applied to the revision of the Text of the New Testament, are of unquestionable value, yet great circumspection is necessary, lest, by a vicious application of them, we do more to mar the Text, than has yet been done by their means to amend it.

The Text of the present edition is not a reprint of that hitherto received in any impression of the New Testament. The Editor has endeavoured to avail himself of the collations of manuscripts which have been supplied by others, and to offer to the reader the result at which he has arrived after an examination of those collations. He has not thought it requisite or desirable to lay before the eye a full apparatus of various readings. It would have swollen the volume to too great a bulk, and have occupied the place reserved for exposition. Besides, that important work has been done, or is now in course of being done, by others. And to their labours he would refer those, who are desirous of ascertaining the data, upon which the Text of the present Edition has been formed.

At the same time, he feels it his duty to state, that he has not deviated so far from the text commonly received, as has been done in some recent editions. Indeed he cannot disguise his belief, that a superintending Providence has ever been watching over the Text of the New Testament, and guiding the Church of Christ, as the Guardian and Keeper of Holy Writ, in the discharge of her duty. A seventh Edition of the New Testament has recently been published under the Editorship of a learned person, to whom the present age is deeply indebted for his labours in collating manuscripts, and publishing Transcripts of early copies of the New Testament, Constantine Tischendorf. It will be found, on examination of the prospectus of that seventh Edition, that he frankly confesses that he had been induced to follow too implicitly the lead of certain favourite manuscripts in his earlier editions. And in his seventh Edition he abandons his former readings, and

nos mixta sunt omnia, et in Marco plura Lucæ atque Matthæi, rursum in Matthæo plura Johannis et Marci, et in cæteris reliquorum, quæ aliis propria sunt, inveniantur.

generally returns to those of the received Text, in *more than a hundred places in the Gospel of St. Matthew alone*[1].

The Ammonian Sections have been marked in the Text of the Gospels in this edition, and the Eusebian Canons relating to them have been prefixed; the use of which, as forming an Evangelical Harmony, and indicating at a glance the correspondence of the Evangelists where they concur, and their independence where each stands alone, cannot be too strongly commended to the student of Holy Writ.

An explanation perhaps may be necessary of the reasons for which some of the materials in the following Commentary have been adopted.

The best instrument of Education is Holy Scripture in its original language. The Bible alone of all books in the world addresses itself to the whole man. It exercises his memory, strengthens his reason, controls his passions, informs his judgment, regulates his conscience, sanctifies his will, enlivens his fancy, warms his imagination, cherishes his affections, stimulates his practice, animates his faith, quickens his hope, and enlarges his charity.

But these purposes seem to be impaired, if an Interpreter of Scripture confines himself to verbal criticism, and material facts of history, chronology, and antiquities. These are necessary. But something more is requisite. And in an Edition, like the present, designed especially for the use of Students in Schools and Colleges, and Candidates for Holy Orders, the Expositor's first duty appears to be, to supply them with food derived from Scripture itself, for the hallowing of their affections, and for elevating their imaginations, and for nourishing their piety and animating their devotion; and for enabling them to see and recognize with joy, that Holy Scripture best interprets itself, and supplies the best discipline for the mind, as well as satisfies all the aspirations of the soul.

In the illustration of the phraseology of the New Testament, special use has been made of the Version of the Septuagint, which has been happily called by Professor Blunt "the viaduct between the two Testaments[2]." Here the present Editor has been much indebted to Mr. Grinfield's valuable works, and to the excellent Lexicon of Mintert.

With regard to the Notes which accompany the present Edition, one main purpose in the Editor's work, as already stated, has been, to recover some of the expository teaching of ancient Christendom. If it be asked, why he has laid so

[1] They will be found as follows: in Matt. ii. 13; iii. 1; iv. 23; v. 11. 13. 32 bis; vi. 5. 16. 33· vii. 14; viii. 10. 13 bis, 25; ix. 1. 8, 9. 11. 17, 18; x. 7. 10. 14. 19. 23. 33; xi. 23; xii. 35. 48; xiii. 1, 2. 15. 24. 30. 57; xiv. 13. 18. 22. 25, 26; xv. 4. 14, 15; xvi. 19 bis, 22, 23; xvii. 14; xviii. 29. 35; xix. 3 bis; xx. 15. 17. 26. 31. 33 bis, 34 bis; xxi. 2. 4. 7 bis, 11. 28; xxii. 13. 30 bis, 43, 44; xxiii. 4. 18; xxiv. 1. 7. 30. 49; xxv. 1, 2 bis, 4. 6. 17. 20. 22; xxvi. 23. 36 bis, 44, 45. 59. 69; xxvii. 2. 11. 16, 17. 23. 34, 35. 47; xxviii. 3. 15. 18, 19.

[2] So also *Mr. Grinfield*, 'Apology for the Septuagint,' p. 88, Lond. 1850. Cp. *Valckenaer* in Luc. i. 51. "Græcum N. T. contextum ritè intellecturo nihil est utilius quàm diligenter versasse Alexandrinam antiqui Fœderis interpretationem (i. e. the LXX), *è quâ unâ plus peti poterit auxilii, quàm ex veteribus Scriptoribus Græcis simul sumtis.* Centena reperientur in N. T. nusquam obvia in scriptis Græcorum veterum, sed frequentata in Alexandrinâ Versione."

much stress on the interpretations of Christian Antiquity, and why the names of ancient Expositors occur so frequently in the following pages, he had rather answer that question in the words of others than in his own;

And first, with regard to the Apostolical Fathers,—for example, Clemens Romanus, Ignatius, Polycarp,—he may refer to the words of *Archbishop Wake*[1].

"1. They were contemporary with the Apostles, and instructed by them. 2. They were men of an eminent character in the Church, and therefore such as could not be ignorant of what was taught in it. 3. They were careful to preserve the doctrine of Christ in its purity, and to oppose such as went about to corrupt it. 4. They were men not only of a perfect piety, but of great courage and constancy, and therefore such as cannot be suspected to have had any design to prevaricate in this matter. 5. They were endued with a large portion of the Holy Spirit, and, as such, could hardly err in what they delivered as the Gospel of Christ. 6. Their writings were approved by the Church in those days, which could not be mistaken in its approbation of them."

Dr. Waterland writes as follows on this subject[2];—

"1. The ancients who lived nearest to the Apostolical times are of some use to us, considered merely as contemporary writers, for their diction and phraseology. . . 2. A further use of the ancient Fathers is seen in the letting us into the knowledge of antiquated *rites* and *customs*, upon the knowledge of which the true interpretation of some Scripture phrases and idioms may depend. 3. They are further useful as giving us an insight into the *history of the age* in which the sacred books (of the New Testament, I mean) were written. 4. The ancientest Fathers may be exceedingly useful for fixing the sense of Scripture in *controverted texts*. Those that lived in or near the Apostolical times might retain in memory what the Apostles themselves or their immediate successors said upon such and such points.—Their nearness to the time, their known fidelity, and their admirable endowments, ordinary and extraordinary, add great weight to their testimony or doctrine, and make it a probable rule of interpretation in the prime things. 5. It deserves our notice, that the Fathers of the third and fourth centuries had the advantage of many written accounts of the doctrine of the former ages, which have since been lost; and therefore their testimonies also are of considerable weight, and are a mark of direction to us, not to be slighted in the main things. . . . . 6. There is one consideration more, tending still to strengthen the former, and which must by no means be omitted; namely, that the *charismata*, the *extraordinary gifts*, were then frequent, visibly rested in and upon the Church, and there only." He adds[3]: "A very particular regard is due to the Public Acts of the Ancient Church appearing in Creeds made use of in baptism, and in the censures passed upon heretics. It is not at all likely that any whole Church of those times should vary from Apostolical doctrine in things of moment; but it is, morally speaking, absurd to imagine, that all *the Churches* should combine *in the same error*, and *conspire together to corrupt the doctrine of Christ.*"

[1] *Abp. Wake's* Translation of the Writings of the Apostolical Fathers, p. 110.

[2] *Dr. Waterland* on the Use and Value of Ecclesiastical Antiquity, Works, v. pp. 253—333; p. 260.

[3] P. 265.

And *Bishop Bull* says[1]: "Religio mihi est eritque contra torrentem omnium Patrum S. Scripturas interpretari, nisi quandò me argumenta cogunt evidentissima —quod nunquam eventurum credo."

To this it may be added, that, while it is freely allowed that Modern Expositors enjoy some advantages which were not possessed by the Ancient, and that the works of the Ancient Writers cannot be read profitably without sobriety of judgment, yet it is also certain that the Ancient Interpreters are never chargeable with some errors which impair the value, and mar the use, of some Modern Expositions. They are never flippant and familiar; they are never self-conceited and vain-glorious; they are never scornful and profane. They handle Scripture with reverence. Their tone is high and holy; produced by careful study of Scripture, with humble prayer for light to the Divine Author of Scripture. They reflect some of that light, and spiritualize the thoughts of the reader, and raise them to a serener atmosphere, and do not depress them into the lower and more obscure regions of clouds, which hang over the minds of those who approach Scripture with presumption and irreverence, and which disable them from seeing its light, and, much more, from displaying it to others.

In reciting the interpretations of Ancient Writers, the Editor desires it to be understood that he does not profess to give always their very words, or a literal version of them. He has often abridged and condensed them ; but in no case, he trusts, has he misrepresented their sense. Where their names occur without any mention of the particular treatise from which their words are quoted, it may generally be inferred that they are from a commentary on the passage in question. In other cases the treatise has usually been specified from which the citation is taken.

There is another source from which the present Commentary is partly derived—the Theological Literature of the Church of England. In some respects the Divines of England have enjoyed advantages for the doctrinal exposition of truth, which were not possessed even by the Fathers themselves. As S. Augustine often observes, the cause of Truth is cleared by means of Error. Orthodoxy gains by the oppositions of Heresy; and the Heresies which have arisen in Christendom since the times of the Fathers, have stimulated and constrained the faithful student of Scripture to examine more closely the truths which the Scriptures teach. Thus from time to time disseminations of false doctrine have afforded occasions and means for the clearer elucidation and stronger confirmation of the Truth. They have shown the inexhaustible riches of Scripture, in the never-failing supply of antidotes against ever-varying forms of error.

It was observed long since by Lord Bacon[2], that one of the best Commentaries

[1] Def. Fid. Nic. i. 1. 9.

[2] "That form of writing in divinity, which in my judgment is of all others most rich and precious, is positive divinity, collected upon particular texts of Scripture in brief observations, not dilated into common-places, not chasing after controversies, not reduced into method of art; a thing abounding in sermons, which will vanish, but defective in books, which will remain, and a thing wherein this age excelleth. For I am persuaded, and I may speak it with an *absit invidia verbo*, and no ways in

on Scripture might be extracted from the writings of English Divines. Especially is this true of those who were imbued with a spirit of reverence for the works of Christian Antiquity, and who applied the teaching of the Fathers to the exposition of Holy Writ, and to the refutation of the errors of their own times. Who can excel Hooker and Bishop Andrewes in expounding the words of St. John? Who more successful than Bishop Sanderson in applying to cases of conscience the reasonings of St. Paul; or than Bishop Pearson in bringing together a well marshalled array of Scriptural testimonies in defence of the doctrines of the Christian Faith?

These prefatory remarks may be closed with some observations, suggested by the circumstances of the times, on the Inspiration of the writers of the New Testament.

It may be submitted for consideration, whether it would not be wiser to abstain from disquisitions upon *modes and degrees* of Inspiration, as a subject beyond the reach of our faculties. If it be said, that this would be too timid a course, let it be observed that it is no other than that which was pursued by our Blessed Lord Himself in His dealings with the Old Testament. He received, and delivered to the Christian Church, all the Books, and every portion of the Books, of the Old Testament, as the Word of God. But though He has solemnly declared, that every part of the Old Testament is inspired, He never vouchsafed to say a word concerning *degrees* of Inspiration. The same may be said of St. Paul. He was content with affirming that "*Every Scripture being inspired by God is also profitable for doctrine, for reproof, for correction, for instruction in righteousness* [1]."

derogation of antiquity, but as in a good emulation between the Vine and the Olive, that if the choice and best of those observations upon texts of Scripture, which have been made dispersedly in sermons within this your Majesty's island of Britain by the space of these forty years and more, leaving out the largeness of exhortations and applications thereupon, had been set down in a continuance, it had been the best work in divinity which had been written since the Apostles' time." (*Bacon*, Adv. of Learning, p. 268.)

The following remarks from the same source may find a proper place here. *Lord Bacon* thus speaks (Adv. of Learning, p. 267, ed. 1828):—"The two latter points, known to God and unknown to man, touching the secrets of the heart and the successions of time, do make a just and sound difference between the manner of the exposition of the Scriptures and all other books. For it is an excellent observation, which hath been made upon the answers of our Saviour Christ to many of the questions which were propounded to Him, how that they are impertinent to the state of the question demanded; the reason whereof is, because, not being like man, which knows man's thoughts by his words, but knowing man's thoughts immediately, He never answered their words, but their thoughts. Much in the like manner it is with the Scriptures, which, being written to the thoughts of men and to the succession of all ages, with a foresight of all heresies, contradictions, differing estates of the Church, yea, and particularly of the elect, are not to be interpreted only according to the latitude of the proper sense of the place, and respectively towards that present occasion whereupon the words were uttered, or in precise congruity or contexture with the words before or after, or in contemplation of the principal scope of the place; but have in themselves, not only totally or collectively, but distributively in clauses and words, infinite springs and streams of doctrine to water the Church in every part; and therefore, as the literal sense is, as it were, the main stream or river, so the moral sense chiefly, and sometimes the allegorical or typical, are they whereof the Church hath most use; not that I wish men to be bold in allegories, or indulgent or light in allusions; but that I do much condemn that interpretation of the Scripture *which is only after the manner as men use to interpret a profane book*."

[1] 2 Tim. iii. 16. As to the rendering of this verse, see the notes below on that text.

In the act of inspiration, the Holy Spirit did not impair the human faculties, much less did He destroy the personal identity, of those whom He inspired. Inspiration was a mental and spiritual Transfiguration. On the Mount of Transfiguration, the disciples saw "*two men talking with Jesus, which were Moses and Elias*[1]." Moses was not changed into Elias, nor Elias into Moses; nor were they transmuted into some third person different from either. But they "*appeared in glory.*" They were transfigured. So in Inspiration. Peter is not changed into Paul, nor Matthew into John. They retain their personal identity, distinguishable by men. They appear in glory. They are transfigured.

This work of Transfiguration is a Mystery. It is like other mysteries, where that which is human touches, and is blended with, the divine. We feel a similar process going on in our own being. We all know that we are free agents, and we are all conscious that we need and receive divine Grace. But who can say where our Free-will ends, and where divine Grace begins? The fact we know, the modes and degrees we cannot analyze; we confess our ignorance, we adore the mystery; we do not discuss it, but we act hourly upon the consciousness of the fact, as a law of our moral being.

May we not even say, that the Mystery of Inspiration bears some likeness to the highest of all mysteries, in which the human is joined with the divine, the Mystery of the Incarnation itself? There, in that Mystery, is the union of God and Man in One Person, without any confusion of substance. But who will venture to attempt to draw the line, where God's Nature and work begin, and man's end, in the Person of Christ? Who will venture to speak of modes and degrees of inspiration there? The mystery dazzles the eye, it baffles all our faculties of analysis. And yet, like the mid-day sun, at which we cannot gaze, while it blinds us with its glory, it alone enables us to see; all would be dark without it. It is the central orb of Christianity.

So it is, in a certain sense, with Inspiration. We cannot define its degrees. It would seem to be our wisdom to decline the attempt, to confess our ignorance, and to act on what we know. We know that "*holy men of God spake as they were moved by the Holy Ghost*[2];" and that therefore the Scriptures, which the Holy Ghost has given by them, are "*the things*[3] that are *able to make us wise unto salvation, through faith which is in Christ Jesus.*"

This may be proved by arguments external and internal. And since it may be proved, we are firmly persuaded, that there are not any, even the least, errors or inaccuracies in the New Testament. If one man alleges that there are two or three inaccuracies in the Gospels, another person may allege that there are four or five; and so on, indefinitely, till at last the claim of the Scriptures to be regarded as the Word of God, and the Rule of Faith, is destroyed.

It is indeed true, that the Apostles and Evangelists, whose instrumentality was used by the Holy Spirit, in dictating Scripture to the World, were not infallible *in practice;* they were men, and liable to err. The Scriptures themselves record their errors. The unerring Word records errors of those who were employed

[1] Matt. xvii. 3. Luke ix. 30, 31. [2] 2 Pet. i. 21. [3] τὰ δυνάμενα, κ.τ.λ. 2 Tim. iii. 15.

by God in writing it. St. Paul says, in the Epistle to the Galatians, that St. Peter "*was to be blamed*," and "*walked not uprightly* [1]." The Epistle to the Galatians is a part of Holy Scripture, and we are sure that the Apostle Peter erred, because the Holy Ghost, writing by St. Paul in Holy Scripture, affirms that he erred; and relates what his error was [2].

In fact, the human fallibility of those persons, by whose instrumentality Holy Scripture was written, and the *inerrancy* of Holy Scripture itself, written by their instrumentality, constitute together the very essence of Inspiration. We do not say that God is inspired. No; God is infallible, and inspires. But we say, that the writers of Scripture are inspired, because they, being fallible men, were preserved from all error, and *guided into all truth* [3] necessary for us to know for our everlasting salvation, by the Inspiration of the Infallible God.

If, therefore, to our fallible senses, there *seems* to be any error in Holy Scripture, we are sure that the cause of this seeming error is not in Him Who wrote what is written, or in that which is written by His agency, but in us, who read what He wrote.

The sentiments of the Ancient Church on this subject are thus expressed by one of her greatest Theologians, *S. Augustine*, in one of his letters to *S. Jerome.*

"I have learnt, I confess, to pay such deference to the Books of Scripture, and to them alone, that I most firmly believe, that none of their writers has ever fallen into any error in writing. And if I meet with any thing in them, which seems to me to be contrary to truth, I doubt not that either the Manuscript is in fault, or that the Translator has missed the sense, or that I myself have not rightly apprehended it. I read the books of *other* writers in such a spirit, as not to deem a thing true, because they think it so, however holy and learned they may be, but because they are able to persuade me of its truth by the authority of Scripture, or by probable inference from it. Nor do I imagine, my dear brother, that you differ from me in this, or desire your own books to be so read, as if they were writings of Prophets and Apostles; to doubt concerning which, whether they are altogether free from error, is impiety [4]."

[1] Gal. ii. 11. 14.

[2] Cp. *Augustin.* Epist. ad Hieron. xl.:—"Itaque et ipse Petrus verè correctus est; et Paulus vera narravit: ne sancta scriptura, quæ ad fidem posteris edita est, admissâ auctoritate mendacii, *tota dubia nutet, ac fluctuet.* Non enim potest aut oportet litteris explicari, quanta et quàm explicabilia mala consequantur, si hoc concesserimus."

Ep. lxxxii.:—"At enim," says the objector, "satius est credere, Apostolum Paulum aliquid verè non scripsisse, quàm Apostolum Petrum non rectè aliquid egisse;

"Hoc si ita est, dicamus, (quod absit,) satius esse credere, mentiri Evangelium, quàm negatum esse à Petro Christum, et mentiri Regnorum librum, quàm tantum prophetam, à domino Deo excellenter electum, in concupiscendâ atque abducendâ uxore alienâ commisisse adulterium, et in marito ejus necando tam horrendum homicidium.

"Imò verò, Sanctam Scripturam, in summo et cælesti auctoritatis culmine collocatam, de veritate ejus certus ac securus legam; et in eâ homines vel approbatos, vel emendatos, vel damnatos veraciter discam, potiùs quàm, facta humana ne dum in quibusdam laudabilis excellentiæ personis aliquando credere timeo reprehendenda, ipsa divina eloquia mihi sint ubique suspecta."

[3] John xvi. 13.

[4] *Aug.* Epist. ad Hieron. lxxxii.:—"Ego enim fateor charitati tuæ, solis eis scripturarum libris qui jam canonici appellantur, didici hunc timorem honoremque deferre, ut *nullum eorum auctorem scribendo aliquid errasse firmissimè credam.* At si aliquid in eis offendero, quod videatur contrarium

And, again, "we must take care to approach the reading of Scripture with such a spirit of reverence, as rather to pass by what we cannot understand, than to prefer our own sense to the Truth [1]." "I owe this free servitude solely to the Canonical Scriptures, that I follow them alone, with the conviction that their writers have not fallen into any error [2]."

These words were addressed to *S. Jerome*, who speaks in the same spirit,—"I know that I regard the Apostles in a different light from other writers; the former always say what is true; the latter, as men, sometimes err [3]."

From among the Divines of our own Church, we may cite the language of *Richard Hooker* [4];

"We count these things perfect which want nothing requisite for the end, whereto they were instituted. As therefore God created every part and particle of Man exactly perfect, that is to say, in all points sufficient unto that end for which He appointed it; so the Scripture, yea, every sentence thereof, is perfect, and wanteth nothing requisite unto that purpose for which God delivered the same."

Much has been written recently on what is called *Verbal Inspiration.*

Words are symbols of things. The words of Scripture are the instruments used for the conveyance of a knowledge of the things of God to the mind of man. And in order that the things of God may be rightly conveyed to the human mind, it is necessary, that the verbal symbols should correctly represent, as far as human language can represent, what is in the Divine Mind. And if we say, that the writers of the New Testament were not under the control and direction of the Holy Spirit in their use of words, but were liable to human errors and infirmities in their representations of the words and works of Christ, we do in fact deny their inspiration. How *far* this control and direction extended, it would, as was before said, be presumptuous to attempt to define. St. Paul wrote the Epistle to the Romans, and Tertius wrote that Epistle [5]; they wrote the same thing, but not in the same way. Tertius was not inspired,—St. Paul was. *Tertius* wrote as a *mechanical instrument in the hand of a man; St. Paul* wrote as a *free agent in the hand of God.* And St. Paul himself affirms that the words which he writes in his Epistles,

veritati, nihil aliud quàm vel mendosum esse codicem, vel interpretem non assecutum esse quod dictum est, vel me minimè intellexisse, non ambigam. Alios autem ita lego, ut quantâlibet sanctitate doctrinâque præpolleant, non ideo verum putem, quia ipsi ita senserunt, sed quia mihi vel per illos auctores canonicos, vel probabili ratione, quod à vero non abhorreat, persuadere potuerunt. Nec te, mi frater, sentire aliquid aliter existimo; prorsus, inquam, non te arbitror, sic legi tuos libros velle, tamquam Prophetarum et Apostolorum; de quorum scriptis, *quod omni errore careant, dubitare nefarium est.*"

[1] Ep. xxviii.:—"Agendum est igitur, ut ad cognitionem divinarum scripturarum talis homo accedat, qui de sanctis libris tam sanctè veraciter æstimet, ut potiùs id quod non intelligit, transeat, quàm cor suum præferat veritati."

[2] Ep. lxxxii.:—"Tantummodo scripturis canonicis hanc ingenuam debeo servitutem; quâ eas solas ita sequar, ut conscriptores earum *nihil in eis omnino errasse non dubitem.*"

[3] *S. Hieron.* ad Theophil. Ep. vol. iv. p. 337;—"Scio me aliter habere Apostolos, aliter reliquos Tractatores; illos semper vera dicere, istos in quibusdam, ut homines, errare."

See also S. Jerome's master, *Gregor. Nazian.* p. 60.

[4] *Hooker*, E. P. II. viii. 6. See also his sermons, v. 4.

[5] Rom. xvi. 22.

are "*not words which man's wisdom teacheth, but which the Holy Ghost teacheth*[1]." St. Paul therefore, we are sure, was under the guidance of the Holy Spirit in his *words*, as well as thoughts; and in the letter as well as in the substance of what he wrote for the teaching of the Church of Christ, in those writings which were received as canonical Scripture by her, to whom Christ promised His own presence and that of the Holy Ghost.

It is alleged, indeed, by some, that such a belief as this is inconsistent with the facts of the case, as presented to us in the Gospels;

How is it, it has been asked, that we have so many *verbal coincidences* in the Gospels, especially in the first three? How is it that we have in one Gospel, what appear to be mere *literal transcripts* from another? The mere mechanical act of copying cannot be a work worthy of the Holy Ghost.

How, again, it is asked, can we account for the fact, that we have *different recitals* from different Evangelists of the same Discourses of our blessed Lord, if the Evangelists were under the control of the Holy Spirit in their use of *words?* How is it, that we have different accounts of the words used by Him in the Institution of the Lord's Supper? How is it, that we have different reports of the inscription written by Pilate on the cross? How are these *variations* in the Gospels to be explained?

These questions will be considered hereafter, in the Introduction to the Four Gospels.

It has also been alleged, that the existence of *Various Readings* in the New Testament is a proof that the writers could not have been under the control of the Holy Ghost in their use of words. Why, it is asked, if they were under His guidance, have we not received a stereotyped edition of the New Testament?

To this question we may reply by another. It is allowed, that the *substance* of Scripture is from God. Why then have we not a *stereotyped Creed?* Why has God allowed Heresies to arise, perverting the sense of Scripture? Why has He permitted so many *various readings*, so to speak, of that *one sense*, which is confessedly from Him? All these things are trials of our vigilance and faith. They are parts of our moral probation in this world. And if those Various Readings of the *sense* of Scripture are quite consistent with a belief—as assuredly they are—in the Inspiration of that *sense;* so the Various Readings of the *letter* of Scripture, which may be confined within much narrower limits than those of the sense, and are of comparatively little importance[2], are quite compatible with a

[1] 1 Cor. ii. 13.

[2] See the observations of a very eminent scholar, *L. C. Valckenaer*, on this subject in his note on Luke i. 54:—"De millenis Lectionibus codicum MSS. observetur hâc occasione, maximam earum partem nihil aliud esse, nisi diversam pronunciationem Librariorum, αι et ε, οι et ι, præter cetera, promiscuè pronunciantium. Magna pars Lectionum perexigui est momenti, et ejusdem generis, cujus hæc est; perpaucæ dantur, inter millenas, quæ sententiam valdè immutent; nulla omnino, quæ ullo pacto noceat auctoritati divinæ horum scriptorum, aut Religionem ullâ parte labefactet."

Ibid. ix. 44:—"In universum observetur, inter millenas illas varias lectiones è Codd. scriptis N. T. collectas, quæ adeo videntur nonnullis terriculo, admodum paucas dari, quæ alicujus sint momenti; multò adhuc pauciores, quæ sensum immutent. Pleræque omnes sunt scribarum aberrationes, leves admodum; ortæ autem sæpius è differentiâ quâdam pronunciandi, et pænè indignæ quæ à nobis tanto studio annotentur."

belief that the writers of Scripture were under the direction of the Holy Spirit in the letter, as well as the sense.

It has not pleased Almighty God to preserve to us the original autographs of the Gospels. Various Readings of the Sacred Text existed even in the second century. No Manuscript of the first or second century is now known to exist, and only four or five Manuscripts are still extant, that can be assigned to a date prior to the seventh century. After all the labours of Collators and Critics, we shall never be sure that we have the precise words of the Apostles and Evangelists in every minute particular.

If then we are disposed to be over-captious, if we desire to busy ourselves with scrupulous curiosity about mint, anise, and cummin, we may say that we have not the authentic language of Scripture; and that we cannot allow ourselves to believe that we have in the New Testament the words of a message dictated by the Holy Ghost.

But, when we come to examine the evidence of the case, we find, that, after the elimination of manifest errors of copyists, and after the application of the rules of sound Criticism to the revision of the Text, the verbal discrepancies of the Manuscripts of the New Testament are so slight and trivial, as scarcely to be of any account.

But this is not all. These *discrepancies, being such as they are found to be*, are of *inestimable value*. They show, that there has been no collusion among our witnesses, and that our Manuscript copies of the Gospels, about five hundred in number, and brought to us from all parts of the world, have not been mutilated or interpolated, with any sinister design; that they have not been tampered with by any religious sect, for the sake of propagating any private opinion as the Word of God. These discrepancies are, in fact, evidences of the purity and integrity of the Sacred Text. They show that the Scriptures which we now hold in our hands, in the nineteenth century, are identical with those which were received by the Church in the first century as written by the Holy Ghost.

Indeed, the Various Readings of the Text of Holy Scripture are a striking proof of God's providential care watching over the Text of Holy Scripture. For whence do they arise? From the *vast number* of ancient Manuscripts of the Scriptures; a number far exceeding in amount that of any other ancient Book in the world. *If* there were *only a few Manuscripts* of the Scriptures, there would be only a few *Various Readings;* and if there was only one Manuscript, there would be no Various Readings at all. But then how precarious and uncertain would be the foundations of our faith[1]!

[1] The remarks of *Dr. Bentley* on this subject cannot be too generally read at the present time, when from the recent collations of MSS. some may be staggered by the vast multitude of Various Readings in the sacred text:—

"If there had been but one Manuscript of the *Greek* Testament at the restoration of learning about two centuries ago, then we had had no *Various Readings* at all. And would the Text be in a better condition then, than now we have 30,000? So far from that, that in the best single Copy extant we should have had hundreds of faults, and some omissions irreparable. Besides that the suspicions of fraud and foul play would have been increased immensely. It is good therefore, you'll allow, to have more anchors than one; and another MS. to join with the first would give more

Although it has not pleased Almighty God to preserve to us the Original Autographs of the Apostles and Evangelists, yet He has preserved to us many hundreds of ancient Manuscripts of the New Testament written in all parts of the world; and He has thus given us as strong an assurance of the integrity of the Text of the New Testament, as if we had the Autographs themselves.

If we had those Autographs, it might be alleged by some, that they were not genuine, or had been tampered with; and it would not have been easy to refute such allegations. But these countless ancient Manuscripts coming to us from every quarter of Christendom are Guardians of the Text of Scripture, and Wit-

authority, as well as security. Now chuse that second where you will, there shall still be a thousand variations from the first, and yet half or more of the faults shall still remain in them both.

"A third therefore, and so a fourth, and still on, are desirable; that by a joint and mutual help, all the faults may be mended: some Copy preserving the true reading in one place, and some in another. And yet the more Copies you call to assistance, the more do the Various Readings multiply upon you: every Copy having its peculiar slips, tho' in a principal passage or two it do singular service.

"And this is fact, not only in the New Testament, but in all antient books whatever.

"It is a good Providence and a great blessing, that so many Manuscripts of the New Testament are still amongst us, some procured from Ægypt, others from Asia, others found in the Western Churches. For the very distances of places as well as numbers of the books demonstrate, that there could be no collusion, no altering nor interpolating one Copy by another, nor all by any of them.

"In profane authors (as they are call'd) whereof one Manuscript only had the luck to be preserv'd, as Velleius Paterculus among the Latins, and Hesychius among the Greeks, the faults of the scribes are found so numerous, and the defects so beyond all redress, that notwithstanding the pains of the learned'st and acutest critics for two whole centuries, those books still are, and are like to continue, a mere heap of errors.

"On the contrary, where the Copies of any author are numerous, tho' the *Various Readings* always increase in proportion, there the text, by an accurate collation of them made by skilful and judicious hands, is ever the more correct, and comes nearer to the true words of the author. In the Manuscripts of the New Testament, the variations have been noted with a religious, not to say superstitious exactness. Every difference, in spelling, in the smallest particle or article of speech, in the very order or collocation of words without real change, has been studiously registered.

"Nor has the text only been ransacked, but all the Antient Versions, the Latin Vulgate, Italic, Syriac, Æthiopic, Arabic, Coptic, Armenian, Gothic, and Saxon; nor these only, but all the dispersed citations of the Greek and Latin Fathers in a course of 500 years. What wonder then, if, with all this scrupulous search in every hole and corner, the varieties rise to 30,000? when in all antient books of the same bulk, whereof the MSS. are numerous, the variations are as many or more; and yet no Versions to swell the reckoning?

"And yet in these and all other books, the text is not made more *precarious* on that account, but more certain and authentic.

"The present text was first settled almost 200 years ago, out of several MSS. by *Robert Stephens*, a printer and bookseller at Paris, whose beautiful and (generally speaking) accurate edition has been ever since counted the standard, and followed by all the rest. Now this specific text in your doctor's notion seems taken for the sacred original in every word and syllable; and if the conceit is but spread and propagated, within a few years that printer's infallibility will be as zealously maintained as an Evangelist's or Apostle's.

"Dr. Mill, were he alive, would confess that this text fix'd by a printer is sometimes by the various readings rendered *uncertain*, nay is proved certainly wrong. But then he would subjoin, That the real text of the sacred writer does not now (since the originals have been so long lost) lie in any single MS. or Edition, but is dispers'd in them all. *'Tis competently exact, even in the worst MS. now extant; nor is one article of faith, or moral precept, either perverted or lost in them;* chuse as awkwardly as you can, chuse the worst by design out of the whole lump of readings. But the lesser matters of diction, and among several synonymous expressions, the very words of the writer must be found out by the same industry and sagacity that is used in other books; must not be risk'd upon the credit of any particular MS. or Edition, but be sought, acknowledg'd, and challenged wherever they are met with." (*Bentley*, Discourse on Freethinking, pp. 90—97. Cambridge, 1743.)

nesses to us of its purity *in all essentials*, in which they *all agree*. And, in the comparatively insignificant minutiæ in *which they differ*, they afford the means, by their number and variety, of adjusting these differences, and of settling the Text of Scripture. It is the province of the Church of Christ to protect and declare the true *sense* of Scripture, and it is the office of sound Criticism to aid her in defending and promulgating the true *letter* of Scripture; and by its means we may rest assured, that in reading Scripture we are receiving divinely-inspired doctrine, and are also reading *words, which not man's wisdom teacheth, but which the Holy Ghost teacheth* [1].

Thus it appears even from the Various Readings themselves, that the letter of Scripture, no less than the substance, has been guarded and authenticated by God.

One word, in fine, concerning that letter.

Some have disparaged the style of Scripture as barbarous; and others have apologized for it as the work of illiterate and unlearned men. But surely these notions concerning it are very erroneous. The diction of Scripture, it is true, is not the language of any other composition in the world. The Greek of the New Testament is not the Greek of Xenophon, Plato, or Demosthenes. It is a language of its own. And we need not scruple to affirm, that, in precision of expression, in pure and native simplicity, in delicacy of handling, in the grouping of words and phrases, in dignified and majestic sublimity, it has no rival in the world.

The more carefully it is studied, the more clearly will this appear. "Nihil otiosum in Sacrâ Scripturâ [2]." "Nihil vacuum, neque sine signo, apud Deum [3]." Every sentence—we might almost say every phrase—is fraught with meaning. As it is in the book of Nature, so is it in the pages of Holy Writ. Both are from the same Divine Hand. And if we apply to the language of Holy Scripture the same microscopic process, which we use in scrutinizing the beauties of the natural world, and which reveals to us exquisite colours and the most graceful texture, in the petals of a flower, the fibres of a plant, the plumage of a bird, or the wings of an insect, we shall discover new sources of delight and admiration in the least portions of Holy Writ, and believe that it may be one of the employments of Angels and beatified Saints, in another state of existence, to gaze on the glorious mysteries of God's Holy Word.

[1] 1 Cor. ii. 13. [2] *Origen.* in Epist. ad Roman. c. 1. [3] *Irenæus*, iv. 21.

ON THE AMMONIAN SECTIONS

AND

THE EUSEBIAN CANONS OF THE FOUR GOSPELS.

In the middle of the third century Ammonius divided the Gospels into Sections, for the purpose of constructing a Harmony, in which the four narratives might be combined.

The numbers which denote these Ammonian Sections are often found in the margin of MSS. of the Greek Testament.

In the following century the celebrated Historian of the Church, Eusebius, Bishop of Cæsarea, drew up the Tables which are commonly called his *Canons*. In these the Ammonian Sections are so distributed as to show in a tabular form what portions of the other Evangelists correspond to that Gospel which stands first in order in each *Canon*. They exhibit as follows:

I.	Sections found *in all the four* Gospels.	
II.	Sections common to *three;*	Matthew, Mark, and Luke.
III.	" " "	Matthew, Luke, and John.
IV.	" " "	Matthew, Mark, and John.
V.	Sections common to *two;*	Matthew and Luke.
VI.	" " "	Matthew and Mark.
VII.	" " "	Matthew and John.
VIII.	" " "	Mark and Luke
IX.	" " "	Luke and John.
X.	Sections in which each several Gospel contains matter peculiar to itself.	

The numbers of the Canons were subjoined by Eusebius to the Ammonian Sections[1] as they stood in the margin of a Greek copy of the Gospels; hence they became generally known and used.

In some MSS. they appear as placed by Eusebius; in others, the Ammonian Sections

[1] In his Epistle to Carpianus; printed in *Bp. Lloyd's* edition of the N. T. p. xv, and in *Tischendorf's*, p. lxxiv. It is as follows:—

Εὐσέβιος Καρπιανῷ ἀγαπητῷ ἀδελφῷ ἐν Κυρίῳ χαίρειν.

'ΑΜΜΩΝΙΟΣ μὲν ὁ 'Αλεξανδρεὺς, πολλὴν, ὡς εἰκὸς, φιλοπονίαν καὶ σπουδὴν εἰσαγηοχὼς, τὸ διὰ τεσσάρων ἡμῖν καταλέλοιπεν εὐαγγέλιον, τῷ κατὰ Ματθαῖον τὰς ὁμοφώνους τῶν λοιπῶν εὐαγγελιστῶν περικοπὰς παραθεὶς, ὡς ἐξ ἀνάγκης συμβῆναι τὸν τῆς ἀκολουθίας εἱρμὸν τῶν τριῶν διαφθαρῆναι, ὅσον ἐπὶ τῷ ὕφει τῆς ἀναγνώσεως. Ἵνα δὲ σωζομένου καὶ τοῦ τῶν λοιπῶν δι' ὅλου σώματός τε καὶ εἱρμοῦ, εἰδέναι ἔχοις τοὺς οἰκείους ἑκάστου εὐαγγελιστοῦ τόπους, ἐν οἷς κατὰ τῶν αὐτῶν ἠνέχθησαν φιλαλήθως εἰπεῖν, ἐκ τοῦ πονήματος τοῦ προειρημένου ἀνδρὸς εἰληφὼς ἀφορμὰς, καθ' ἑτέραν μέθοδον κανόνας δέκα τὸν ἀριθμὸν διεχάραξά σοι τοὺς ὑποτεταγμένους·

ὧν ὁ μὲν πρῶτος περιέχει ἀριθμοὺς ἐν οἷς τὰ παραπλήσια εἰρήκασιν οἱ τέσσαρες, Ματθαῖος, Μάρκος, Λουκᾶς, 'Ιωάννης.

Ο δεύτερος, ἐν ᾧ οἱ τρεῖς, Ματθαῖος, Μάρκος, Λουκᾶς.

'Ο τρίτος, ἐν ᾧ οἱ τρεῖς, Ματθαῖος, Λουκᾶς, 'Ιωάννης.

'Ο τέταρτος, ἐν ᾧ οἱ τρεῖς, Ματθαῖος, Μάρκος, 'Ιωάννης.

'Ο πέμπτος, ἐν ᾧ οἱ δύο, Ματθαῖος, Λουκᾶς. 'Ο ἕκτος, ἐν ᾧ οἱ δύο, Ματθαῖος, Μάρκος.

'Ο ἕβδομος, ἐν ᾧ οἱ δύο, Ματθαῖος, 'Ιωάννης.

'Ο ὄγδοος, ἐν ᾧ οἱ δύο, Λουκᾶς, Μάρκος.

'Ο ἔννατος, ἐν ᾧ οἱ δύο, Λουκᾶς, 'Ιωάννης.

'Ο δέκατος, ἐν ᾧ περὶ τίνων ἕκαστος αὐτῶν ἰδίως ἀνέγραψεν.

Αὕτη μὲν οὖν ἡ τῶν ὑποτεταγμένων κανόνων ὑπόθεσις· ἡ δὲ σαφὴς αὐτῶν διήγησις, ἔστιν ἥδε. 'Εφ' ἑκάστῳ τῶν τεσσάρων εὐαγγελίων ἀριθμός τις πρόκειται κατὰ μέρος, ἀρχόμενος ἀπὸ τοῦ πρώτου, εἶτα δευτέρου, καὶ τρίτου, κ.λ. καθεξῆς προϊὼν δι' ὅλου μέχρι τοῦ τέλους τοῦ βιβλίου. Καθ' ἕκαστον δὲ ἀριθμὸν ὑποσημείωσις διὰ κινναβάρεως πρόκειται, δηλοῦσα ἐν ποίῳ τῶν δέκα κανόνων κείμενος ὁ ἀριθμὸς τυγχάνει. οἷον εἰ μὲν Α', δῆλον ὡς ἐν τῷ πρώτῳ· εἰ δὲ Β', ἐν τῷ δευτέρῳ· καὶ οὕτω καθεξῆς μέχρι τῶν δέκα. εἰ οὖν ἀναπτύξας ἕν τι τῶν τεσσάρων εὐαγγελίων ὁποιονδήποτε, βουληθείης ἐπιστῆναί τινι ᾧ βούλει κεφαλαίῳ, καὶ γνῶναι τίνες τὰ παραπλήσια εἰρήκασι, καὶ τοὺς οἰκείους ἐν ἑκάστῳ τόπους εὑρεῖν, ἐν οἷς κατὰ τῶν αὐτῶν ἠνέχθησαν, ἧς ἐπέχεις περικοπῆς ἀναλαβὼν τὸν προκείμενον ἀριθμὸν, ἐπιζητήσας τε αὐτὸν ἔνδον ἐν τῷ κανόνι, ὃν ἡ διὰ τοῦ κινναβάρεως ὑποσημείωσις ὑποβέβληκεν, εἴσῃ μὲν εὐθὺς ἐκ τῶν ἐπὶ μετώπου τοῦ κανόνος προγραφῶν, ὁπόσοι καὶ τίνες τὰ παραπλήσια εἰρήκασιν· ἐπιστήσας δὲ καὶ τοῖς τῶν λοιπῶν εὐαγγελίων ἀριθμοῖς τοῖς ἐν τῷ κανόνι ᾧ ἐπέχεις ἀριθμῷ παρακειμένοις, ἐπιζητήσας τε αὐτοὺς ἔνδον ἐν τοῖς οἰκείοις ἑκάστου εὐαγγελίου τόποις, τὰ παραπλήσια λέγοντας εὑρήσεις.

Then follow the X Canons.

alone are found in the margin, while at the foot of the page those numbers are repeated with a short Table of the Sections in the other Gospels which correspond.

This latter plan has its convenience in one respect, that the Sections are mentioned, not in the order of Matthew (or whichever Evangelist happens to be first in each particular Canon), but in connexion with each Gospel.

An inconvenience has been found in using the Tables as they generally stand, if the student wished to compare a Section in one of the Gospels with the others, unless the Section were in St. Matthew, or in that Gospel which stands first in those parts of the Table which do not comprise the first Gospel.

Thus, if he wished to compare the 74th Section of St. Luke (as there marked on the margin) with the other Evangelists, he had to search for that number through the first Table, where he would find it between 260 and 269, and he would then see that it corresponds to 276 in Matthew, 158 in Mark, and 98 in John.

In order to remove this inconvenience, an endeavour has been made[1] to arrange the Canons in such a manner as will exhibit the Sections of each Gospel arranged in its own order.

For this purpose, the Greek numerals being exchanged for Roman, as had been already done by *S. Jerome*[2] in his Latin Version, the Canons are here repeated, as often as is necessary, so as to allow each Gospel to take the lead: thus Canon I. is given *four* times, with the Sections of each Gospel in their own order; Canons II., III., and IV. are given *three* times; Canons V., VI., VII., VIII., and IX. are given *twice*.

By means of the Sections and Canons thus arranged, the reader is able at once to compare parallel statements in the Gospels. They also show to the eye the transpositions, &c., of events as narrated by the different Evangelists, and what each Evangelist has in common with *all* the others, or with *how many* of them, as well as *peculiar* to himself.

For examples of the use of these Canons, the reader may turn to *Luke* xi. 1—4. He there sees $\frac{123}{\text{V}}$ in the margin; he turns to Table V. in the order of Luke; and at 123 he finds Matt. 43, and he thence learns that the parallel Section will be found marked 43 in order in the text of St. Matthew.

Again, in the text of John xviii. 28 he sees $\frac{176}{\text{I}}$, and thence knows that this Section will be found in *all* the other Evangelists; and by turning to Canon I. (in the order of St. John), 176, he sees *where* the parallel Sections are in the other Gospels.

[1] This suggestion was first made in *Messrs. Bagster's* handsome Edition of the Greek Testament; from which some of the above paragraphs are derived. In the present Volume, the numerals of the Sections are transferred from the margin to the text, where they are enclosed in brackets.

[2] Canones quoque, quos Eusebius Cæsariensis Episcopus Alexandrinum sequutus Ammonium in decem numeros ordinavit, sicut in Græco habentur, expressimus. *Jerome*, Præfat. in IV. Evangelia, tom. i. p. 1426. He then proceeds to explain the use of the Canons.

CANONS OF EUSEBIUS.

CANONS I., II., III., IV., V., VI., VII., X., IN THE ORDER OF

MATTHEW.

Canon I., containing the IV. Gospels.

Mat.	Mar.	Lu.	Jno.	Mat.	Mar.	Lu.	Jno.	Mat.	Mar.	Lu.	Jno.	Mat.	Mar.	Lu.	Jno.
8	2	7	10	141	50	19	59	284	165	266	65	320	200	302	178
11	4	10	6	142	51	21	35	284	165	266	67	320	200	302	180
11	4	10	12	147	64	93	49	289	170	275	126	325	204	310	184
11	4	10	14	166	82	94	17	291	172	279	156	326	205	311	188
11	4	10	28	166	82	94	74	294	175	281	161	326	205	313	194
14	5	13	15	209	119	234	100	295	176	282	42	328	206	314	196
23	27	17	46	211	121	238	21	295	176	282	57	331	209	315	197
23	27	34	46	220	122	239	77	300	181	285	79	332	210	318	197
23	27	45	46	220	129	242	85	300	181	285	158	334	212	321	201
70	20	37	38	220	129	261	88	302	183	287	160	335	214	324	199
87	139	250	141	244	139	250	141	304	184	289	170	336	215	317	198
87	139	250	146	244	139	250	146	306	187	290	162	336	215	319	198
98	96	116	40	274	156	260	20	306	187	290	174	343	223	329	204
98	96	116	111	274	156	260	48	310	191	297	69	348	227	332	206
98	96	116	120	274	156	260	96	313	194	294	172	349	228	333	208
98	96	116	129	276	158	74	98	314	195	291	166	352	231	336	209
98	96	116	131	280	162	269	122	314	195	291	168	352	231	336	211
98	96	116	144	284	165	266	55	315	196	292	175				
133	37	77	109	284	165	266	63	318	199	300	176				

Canon II., containing III. Gospels (Mat., Mark, Luke).

Mat.	Mar.	Lu.	Mat.	Mar.	Lu.	Mat.	Mar.	Lu.	Mat.	Mar.	Lu.	Mat.	Mar.	Lu.
15	6	15	85	55	88	153	69	36	206	117	232	281	163	268
21	10	32	85	55	114	164	79	144	208	118	233	285	166	265
31	102	185	88	141	148	168	83	95	217	127	240	285	166	267
32	39	79	88	141	251	168	83	206	219	128	241	296	177	280
32	39	133	92	40	80	170	85	96	223	130	243	296	177	284
50	41	56	94	86	97	172	87	98	225	134	245	301	182	286
62	13	4	94	86	146	174	91	99	226	133	244	308	189	305
62	13	24	103	1	70	176	93	101	229	135	137	312	193	209
63	18	33	114	24	41	178	95	102	229	135	246	316	197	293
67	15	26	116	25	42	178	95	217	242	137	237	317	198	295
69	47	83	116	25	165	179	99	197	242	137	248	322	202	309
71	21	38	116	25	177	190	105	195	243	138	249	338	218	322
72	22	39	121	32	127	192	106	216	248	143	209	339	219	325
72	22	186	122	33	129	193	107	121	248	143	253	340	220	327
73	23	40	123	34	147	193	107	218	249	144	254	342	222	323
74	49	85	130	35	82	194	108	152	251	146	255	344	224	328
76	52	169	131	36	76	194	108	219	253	148	204	346	225	330
79	29	86	135	38	78	195	109	220	258	150	257	353	232	337
80	30	44	137	44	167	198	110	221	259	151	258	354	233	338
82	53	87	143	57	90	199	111	173	264	155	156			
82	53	110	144	59	12	201	112	222	269	154	228			
83	54	87	149	66	35	203	114	270	271	42	230			
83	54	112	149	66	43	205	116	224	278	160	263			

Canon III., containing III. Gospels (Mat., Luke, John).

Mat.	Lu.	Jno.	Mat.	Lu.	Jno.	Mat.	Lu.	Jno.	Mat.	Lu.	Jno.	Mat.	Lu.	Jno.
1	14	1	59	63	116	111	119	30	112	119	61	112	119	154
1	14	3	64	65	37	111	119	114	112	119	76	146	92	47
1	14	5	90	58	118	111	119	148	112	119	87			
7	6	2	90	58	139	112	119	8	112	119	90			
7	6	25	97	211	105	112	119	44	112	119	142			

Canon IV., containing III. Gospels (Mat., Mark, John).

Mat.	Mar.	Jno.	Mat.	Mar.	Jno.	Mat.	Mar.	Jno.	Mat.	Mar.	Jno.	Mat.	Mar.	Jno.
18	8	26	161	77	53	216	125	137	287	168	152	321	201	192
117	26	93	204	115	91	216	125	150	293	174	107	323	203	183
117	26	95	204	115	135	277	159	98	297	178	70	329	207	185
150	67	51	216	125	128	279	161	72	299	180	103	329	207	187
161	77	23	216	125	133	279	161	121	307	188	164	333	211	203

Canon V., containing II. Gospels (Mat., Luke).

Mat.	Lu.	Mat.	Lu.	Mat.	Lu.	Mat.	Lu.	Mat.	Lu.	Mat.	Lu.	Mat.	Lu.
3	2	41	55	60	171	102	69	134	120	221	181	256	205
10	8	43	123	61	64	104	71	138	168	228	139	257	213
12	11	46	153	65	172	105	193	156	57	231	179	261	207
16	16	47	134	66	66	107	73	158	226	231	215	262	212
25	46	48	190	68	105	108	115	162	161	232	142	265	157
27	48	49	150	78	108	110	118	175	200	234	136	266	155
28	47	51	59	84	111	119	126	182	187	236	135	266	157
30	49	53	125	86	109	125	62	182	189	237	138	267	158
34	194	54	54	93	145	127	128	183	198	238	140	270	229
36	162	55	170	95	160	128	132	187	199	240	141	272	231
38	53	57	61	96	182	129	130	197	272	241	175		
40	52	58	60	96	184	132	81	213	235	255	202		

Canon VI., containing II. Gospels (Mat., Mark).

Mat.	Mar.	Mat.	Mar.	Mat.	Mar.	Mat.	Mar.	Mat.	Mar.	Mat.	Mar.	Mat.	Mar.
9	3	139	45	160	76	202	113	252	147	288	169	330	208
17	7	145	60	163	78	214	120	254	149	290	171	337	217
20	9	148	65	165	80	215	124	260	152	292	173	341	221
22	11	152	68	169	84	224	131	263	153	298	179	347	226
44	126	154	71	173	89	246	140	275	157	305	185	350	229
77	63	157	72	180	100	247	142	282	164	309	190		
100	98	159	73	189	103	250	145	286	167	311	192		

Canon VII., containing II. Gospels (Mat., John).

Mat.	Jno.	Mat.	Jno.	Mat.	Jno.	Mat.	Jno.
5	83	19	32	120	82	207	101
19	19	19	34	185	215		

Canon X., Matthew only.

2	33	56	106	136	181	210	235	319
4	35	75	109	140	184	212	239	324
6	37	81	113	151	186	218	245	327
13	39	89	115	155	188	222	268	345
24	42	91	118	167	191	227	273	351
26	45	99	124	171	196	230	283	355
29	52	101	126	177	200	233	303	

II.—CANONS I., II., IV., VI., VIII., X., IN THE ORDER OF

MARK.

Canon I., containing the IV. Gospels.

Mar.	Mat.	Lu.	Jno.	Mar.	Mat.	Lu.	Jno.	Mar.	Mat.	Lu.	Jno.	Mar.	Mat.	Lu.	Jno.
2	8	7	10	96	98	116	129	165	284	266	65	200	320	302	178
4	11	10	6	96	98	116	131	165	284	266	67	200	320	302	180
4	11	10	12	96	98	116	144	170	289	275	126	204	325	310	184
4	11	10	14	119	209	234	100	172	291	279	156	205	326	311	188
4	11	10	28	121	211	238	21	175	294	281	161	205	326	313	194
5	14	13	15	122	220	239	77	176	295	282	42	206	328	314	196
20	70	37	38	129	220	242	85	176	295	282	57	209	331	315	197
27	23	17	46	129	220	261	88	181	300	285	79	210	332	318	197
27	23	34	46	139	87	250	141	181	300	285	158	212	334	321	201
27	23	45	46	139	87	250	146	183	302	287	160	214	335	324	199
37	133	77	109	139	244	250	141	184	304	289	170	215	336	317	198
50	141	19	59	139	244	250	146	187	306	290	162	215	336	319	198
51	142	21	35	156	274	260	20	187	306	290	174	223	343	329	204
64	147	93	49	156	274	260	48	191	310	297	69	227	348	332	206
82	166	94	17	156	274	260	96	194	313	294	172	228	349	333	208
82	166	94	74	158	276	74	98	195	314	291	166	231	352	336	209
96	98	116	40	162	280	269	122	195	314	291	168	231	352	336	211
96	98	116	111	165	284	266	55	196	315	292	175				
96	98	116	120	165	284	266	63	199	318	300	176				

Canon II., containing III. Gospels (Mark, Mat., Luke).

Mar.	Mat.	Lu.	Mar.	Mat.	Lu.	Mar.	Mat.	Lu.	Mar.	Mat.	Lu.	Mar.	Mat.	Lu.
1	103	70	39	32	79	85	170	96	118	208	233	163	281	268
6	15	15	39	32	133	86	94	97	127	217	240	166	285	265
10	21	32	40	92	80	86	94	146	128	219	241	166	285	267
13	62	4	41	50	56	87	172	98	130	223	243	177	296	280
13	62	24	42	271	230	91	174	99	133	226	244	177	296	284
15	67	26	44	137	167	93	176	101	134	225	245	182	301	286
18	63	33	47	69	83	95	178	102	135	229	137	189	308	305
21	71	38	49	74	85	95	178	217	135	229	246	193	312	299
22	72	39	52	76	169	99	179	197	137	242	237	197	316	293
22	72	186	53	82	87	102	31	185	137	242	248	198	317	295
23	73	40	53	82	110	105	190	195	138	243	249	202	322	309
24	114	41	54	83	87	106	192	216	141	88	148	218	338	322
25	116	42	54	83	112	107	193	121	141	88	251	219	339	325
25	116	165	55	85	88	107	193	218	143	248	209	220	340	327
25	116	177	55	85	114	108	194	152	143	248	253	222	342	323
29	79	86	57	143	90	108	194	219	144	249	254	224	344	328
30	80	44	59	144	12	109	195	220	146	251	255	225	346	330
32	121	127	66	149	35	110	198	221	148	253	204	232	353	337
33	122	129	66	149	43	111	199	173	150	258	257	233	354	338
34	123	147	69	153	36	112	201	222	151	259	258			
35	130	82	79	164	144	114	203	270	155	264	156			
36	131	76	83	168	95	116	205	224	154	269	228			
38	135	78	83	168	206	117	206	232	160	278	263			

Canon IV., containing III. Gospels (Mark, Mat., John).

Mar.	Mat.	Jno.	Mar.	Mat.	Jno.	Mar.	Mat.	Jno.	Mar.	Mat.	Jno.	Mar.	Mat.	Jno.
8	18	26	77	161	53	125	216	137	168	287	152	201	321	192
26	117	93	115	204	91	125	216	150	174	293	107	203	323	183
26	117	95	115	204	135	159	277	98	178	297	70	207	329	185
67	150	51	125	216	128	161	279	72	180	299	103	207	329	187
77	161	23	125	216	133	161	279	121	188	307	164	211	333	203

Canon VI., containing II. Gospels (Mark, Mat.).

Mar.	Mat.	Mar.	Mat.	Mar.	Mat.	Mar.	Mat.	Mar.	Mat.	Mar.	Mat.	Mar.	Mat.
3	9	65	148	80	165	120	214	147	252	169	288	208	330
7	17	68	152	84	169	124	215	149	254	171	290	217	337
9	20	71	154	89	173	126	44	152	260	173	292	221	341
11	22	72	157	98	100	131	224	153	263	179	298	226	347
45	139	73	159	100	180	140	246	157	275	185	305	229	350
60	145	76	160	103	189	142	247	164	282	190	309		
63	77	78	163	113	202	145	250	167	286	192	311		

Canon VIII., containing II. Gospels (Mark, Luke).

Mar.	Lu.	Mar.	Lu.	Mar.	Lu.	Mar.	Lu.	Mar.	Lu.
12	23	17	28	56	89	97	103	230	335
14	25	28	27	61	91	136	247		
16	27	48	84	75	100	216	277		

Canon X., Mark only.

19	58	81	94	132
31	62	88	101	186
43	70	90	104	213
46	74	92	123	

III.—CANONS I., II., III., V., VIII., IX., X, IN THE ORDER OF

LUKE.

Canon I., containing the IV. Gospels.

Lu.	Mat.	Mar.	Jno.	Lu.	Mat.	Mar.	Jno.	Lu.	Mat.	Mar.	Jno.	Lu.	Mat.	Mar.	Jno.
7	8	2	10	116	98	96	120	266	284	165	67	302	320	200	178
10	11	4	6	116	98	96	129	269	280	162	122	302	320	200	180
10	11	4	12	116	98	96	131	275	289	170	126	310	325	204	184
10	11	4	14	116	98	96	144	279	291	172	156	311	326	205	188
10	11	4	28	234	209	119	100	281	294	175	161	313	326	205	194
13	14	5	15	238	211	121	21	282	295	176	42	314	328	206	196
17	23	27	46	239	220	122	77	282	295	176	57	315	331	209	197
19	141	60	59	242	220	129	85	285	300	181	79	317	336	215	198
21	142	61	35	250	87	139	141	285	300	181	158	318	332	210	197
34	23	27	46	250	87	139	146	287	302	183	160	319	336	215	198
37	70	20	38	250	244	139	141	289	304	184	170	321	334	212	201
45	23	27	46	250	244	139	146	290	306	187	162	324	335	214	199
74	276	158	98	260	274	156	20	290	306	187	174	329	343	223	204
77	133	87	109	260	274	156	48	291	314	195	166	332	348	227	206
93	147	64	49	260	274	156	96	291	314	195	168	333	349	228	208
94	166	82	17	261	220	129	88	292	315	196	175	336	352	231	209
94	166	82	74	266	284	165	55	297	310	191	69	336	352	231	211
116	98	96	40	266	284	165	63	294	313	194	172				
116	98	96	111	266	284	165	65	300	318	199	176				

Canon II., containing III. Gospels (Luke, Mat., Mark).

Lu.	Mat.	Mar.	Lu.	Mat.	Mar.	Lu.	Mat.	Mar.	Lu.	Mat.	Mar.	Lu.	Mat.	Mar.
4	62	13	83	69	47	146	94	86	222	201	112	267	285	166
12	144	59	85	74	49	147	123	34	224	205	116	268	281	163
15	15	6	86	79	29	148	88	141	228	269	154	270	203	114
24	62	13	87	82	53	152	194	108	230	271	42	280	296	177
26	67	15	87	83	54	156	264	155	232	206	117	284	296	177
32	21	10	88	85	55	165	116	25	233	208	118	286	301	182
33	63	18	90	143	57	167	137	44	237	242	137	293	316	197
35	149	66	95	168	83	169	76	52	240	217	127	295	317	198
36	153	69	96	170	85	173	199	111	241	219	128	299	312	193
38	71	21	97	94	86	177	116	25	243	223	130	305	308	189
39	72	22	98	172	87	185	81	102	244	226	133	309	322	202
40	73	23	99	174	91	186	72	22	245	225	134	322	338	218
41	114	24	101	176	93	195	190	105	246	229	135	323	342	222
42	116	25	102	178	95	197	179	99	248	242	137	325	339	219
43	149	66	110	82	53	204	253	148	249	243	138	327	340	220
44	80	30	112	83	54	206	168	83	251	88	141	328	344	224
56	50	41	114	85	55	209	248	143	253	248	143	330	346	225
70	103	1	121	193	107	216	192	106	254	249	144	337	353	232
76	131	36	127	121	82	217	178	95	255	251	146	338	354	233
78	135	38	129	122	83	218	193	107	257	258	150			
79	82	39	133	82	39	219	194	108	258	259	151			
80	92	40	137	229	135	220	195	109	263	278	160			
82	130	35	144	164	79	221	198	110	265	285	166			

Canon III., containing III. Gospels (Luke, Mat., John).

Lu.	Mat.	Jno.	Lu.	Mat.	Jno.	Lu.	Mat.	Jno.	Lu.	Mat.	Jno.	Lu.	Mat.	Jno.
6	7	2	58	90	118	119	111	80	119	112	61	119	112	104
6	7	25	58	90	139	119	111	114	119	112	76	211	97	105
14	1	1	63	59	116	119	111	148	119	112	87			
14	1	3	65	64	37	119	112	8	119	112	90			
14	1	5	92	146	47	119	112	44	119	112	142			

Canon V., containing II. Gospels (Luke, Mat.).

Lu.	Mat.	Lu.	Mat.	Lu.	Mat.	Lu.	Mat.	Lu.	Mat.	Lu.	Mat.	Lu.	Mat.
2	3	57	156	108	78	134	47	157	265	181	221	205	256
8	10	59	51	109	86	135	236	157	266	182	96	207	261
11	12	60	58	111	84	136	234	158	267	184	96	212	262
16	16	61	57	115	108	138	237	160	95	187	182	213	257
46	25	62	125	118	110	139	228	161	162	189	182	215	231
47	28	64	61	120	134	140	238	162	36	191	48	226	158
48	27	66	66	123	43	141	240	168	138	193	105	229	270
49	30	69	102	125	53	142	232	170	55	194	34	231	272
52	40	71	104	126	119	145	93	171	60	198	183	335	213
53	38	73	107	128	127	150	49	172	65	199	187	272	197
54	54	81	132	130	129	153	46	175	241	200	175		
55	41	105	68	132	128	155	266	179	231	202	255		

Canon VIII., containing II. Gospels (Luke, Mark).

Lu.	Mar.	Lu.	Mar.	Lu.	Mar.	Lu.	Mar.	Lu.	Mar.
23	12	27	28	89	56	103	97	335	230
25	14	28	17	91	61	247	136		
27	16	84	48	100	75	277	216		

Canon IX., containing II. Gospels (Luke, John).

Lu.	Jno.	Lu.	Jno.	Lu.	Jno.	Lu.	Jno.	Lu.	Jno.	Lu.	Jno.
30	219	274	227	303	186	307	190	340	213	341	225
30	222	274	229	303	190	312	182	340	217		
262	113	274	231	307	182	312	186	341	221		
262	124	303	182	307	186	312	190	341	223		

Canon X., Luke only.

1	31	106	149	176	201	236	278	308
3	50	107	151	178	203	252	283	316
5	51	113	154	180	208	256	288	320
9	67	117	159	183	210	259	296	326
18	68	122	163	188	214	264	298	331
20	72	124	164	190	223	271	301	334
22	75	131	166	192	225	273	304	339
29	104	143	174	196	227	276	306	342

IV.—CANONS I., III., IV., VII., IX., X., IN THE ORDER OF

JOHN.

Canon I., containing the IV. Gospels.

Jno.	Mat.	Mar.	Lu.	Jno.	Mat.	Mar.	Lu.	Jno.	Mat.	Mar.	Lu.	Jno.	Mat.	Mar.	Lu
6	11	4	10	57	295	176	282	129	98	96	116	178	320	200	302
10	8	2	7	59	141	50	19	131	98	96	116	180	320	200	302
12	11	4	10	63	284	165	266	141	87	139	250	184	325	204	310
14	11	4	10	65	284	165	266	141	244	139	250	188	326	205	311
15	14	5	13	67	284	165	266	144	98	96	116	194	326	205	313
17	166	82	94	69	310	191	297	146	87	139	250	196	328	206	314
20	274	156	260	74	166	82	94	146	244	139	250	197	331	209	315
21	211	121	238	77	220	122	239	156	291	172	279	197	332	210	318
28	11	4	10	79	300	181	285	158	300	181	285	198	336	215	317
35	142	51	21	85	220	129	242	160	302	183	287	198	336	215	319
38	70	20	37	83	220	129	261	161	294	175	281	199	335	214	324
40	98	96	116	96	274	156	260	162	306	187	290	201	334	212	321
42	295	176	282	98	276	158	74	166	314	195	291	204	343	223	329
46	23	27	17	100	209	119	234	168	314	195	291	206	348	227	332
46	23	27	34	109	133	37	77	170	304	184	289	208	349	228	333
46	23	27	45	111	98	96	116	172	313	194	294	209	352	231	336
48	274	156	260	120	98	96	116	174	306	187	290	211	352	231	336
49	147	64	93	122	280	162	269	175	315	196	292				
55	284	165	266	126	289	170	275	176	318	199	300				

Canon III., containing III. Gospels (John, Mat., Luke).

Jno.	Mat.	Lu.	Jno.	Mat.	Lu.	Jno.	Mat.	Lu.	Jno.	Mat.	Lu.	Jno.	Mat.	Lu.
1	1	14	25	7	6	61	112	119	114	111	119	148	111	119
2	7	6	30	111	119	76	112	119	116	59	63	154	112	119
3	1	14	37	64	65	87	112	119	118	90	58			
5	1	14	44	112	119	90	112	119	139	90	58			
8	112	119	47	146	92	105	97	211	142	112	119			

Canon IV., containing III. Gospels (John, Mat., Mark).

Jno.	Mat.	Mar.	Jno.	Mat.	Mar.	Jno.	Mat.	Mar.	Jno.	Mat.	Mar.	Jno.	Mat.	Mar.
23	161	77	72	279	161	103	299	180	135	204	115	183	323	203
26	18	8	91	204	115	107	293	174	137	216	125	185	329	207
51	150	67	93	117	26	121	279	161	150	216	125	187	329	207
53	161	77	95	117	26	128	216	125	152	287	168	192	321	201
70	297	178	98	277	159	133	216	125	164	307	188	203	333	211

Canon VII., containing II. Gospels (John, Mat.).

Jno.	Mat.	Jno.	Mat.	Jno.	Mat.	Jno.	Mat.
19	19	34	19	83	5	215	185
32	19	82	120	101	207		

Canon IX., containing II. Gospels (John, Luke).

Jno.	Lu.	Jno.	Lu.	Jno.	Lu.	Jno.	Lu.	Jno.	Lu.	Jno.	Lu.
113	262	182	312	190	303	217	340	223	341	231	274
124	262	186	303	190	307	219	80	225	341		
182	303	186	307	190	312	221	341	227	274		
182	307	186	312	213	340	222	80	229	274		

Canon X., John only.

4	31	58	81	108	134	157	189	216
7	33	60	84	110	136	159	191	218
9	36	62	86	112	138	163	193	220
11	39	64	89	115	140	165	195	224
13	41	66	92	117	143	167	200	226
16	43	68	94	119	145	169	202	228
18	45	71	97	123	147	171	205	230
22	50	73	99	125	149	173	207	232
24	52	75	102	127	151	177	210	
27	54	78	104	130	153	179	212	
29	56	80	106	132	155	181	214	

ANCIENT GREEK MANUSCRIPTS OF THE NEW TESTAMENT

IN UNCIAL LETTERS.

On this subject see Wetstein, *Prolegomena*, p. 8, *&c.* Horne's *Introduction*, ii. p. 94, *&c.* Scholz, *N. T.*, vol. i. p. xxxviii; vol. ii. p. xxi. Tischendorf, *Prolegom.*, *ed.* 1859, p. cxxxv—cxciv. Alford, *Proleg.*, p. 83. Tregelles *on the Greek Text of N. T.* pp. 129—174, and the Prolegomena to his Edition of *N. T.* Scrivener, Rev. F. H., *Plain Introduction to the Criticism of the N. T.* Camb., 1861. Adye, W. L., *Hist. of Text of N. T.*, 1865. Westcott, B. F., on the *New Test.* Art. in Dr. Smith's *Bibl. Dict.* ii. 506.

A *Alexandrine*, of IVth or Vth century, in British Museum, London; a facsimile published by *C. G. Woide*, Lond. 1786. Folio.

ℵ *Sinaiticus;* brought by Tischendorf from Mount Sinai. A complete Collation of this MS. will be found at the end of the present volume.

B 1. *Vatican*, of IVth or Vth century; in the Vatican at Rome, No. 1209. No accurate collation yet published. An Edition, grounded upon it, has been published at Rome by *Cardinal Mai*, and republished at London by Messrs. Williams and Norgate, 1859.

2. Codex Basilianus; see on the *Apocalypse*. A transcript published by *Constantine Tischendorf* in his "Monumenta Sacra." Lips. 1846, pp. 409—431.

C *Codex Ephraem Syri rescriptus* (Palimpsest), in Imperial Library at Paris. Num. 9. Vth century. Published by *Constantine Tischendorf.* Lips. 1843.

D 1. *Codex Bezæ*, Greek and Latin, of VIth or VIIth century?, contains the greater part of the Gospels and Acts of the Apostles; in the University Library at Cambridge. A facsimile published by *Kipling*, Cantabr. 1793. Fol.

2. *Claromontanus*, Greek and Latin, of VIth or VIIth century; at Paris, in Imperial Library; contains St. Paul's Epistles, except Rom. i. 1—7. Published by *Tischendorf* in 1852.

E 1. *Basiliensis*, VIIIth or IXth century; at Basle; contains the Gospels, with the exception of some portions of St. Luke.

2. *Laudianus*, Greek and Latin, of VIth or VIIth century; in the Bodleian Library at Oxford; originally from Sardinia; contains the Acts of the Apostles. Published by *Hearne*, Oxon. 1715.

3. *Sangermannensis*, nunc *Petropolitanus*, of XIth century; a transcript of Codex D 2; contains St. Paul's Epistles, except 1 Tim. i. 1—6. 15. Heb. xii. 8—13. 25.

F 1. Codex *Boreeli*, now in the Public Library at Utrecht; contains the Gospels, except some portions of St. Matthew and St. Mark. Cp. *Tregelles*, p. 166.

2. *Augiensis*, IXth century?; purchased by Dr. Bentley in 1718, and now in Trin. Coll. Library, Cambridge; contains the greater part of St. Paul's Epistles; resembles "Codex Boernerianus," G 3. Cp. *Bentley's* Correspondence, p. 805. An accurate transcript has been published by the Rev. *F. H. Scrivener*, 1859.

F a. *Coislinianus*, at Paris; contains fragments of N. T.; VIIth century; published by *Tischendorf*, Mon. Sacr., pp. 403—405.

G 1. *Seidelii Harleianus*, XIth century; in British Museum; contains the greater part of the Gospels. Cp. *Tregelles*, p. 159.

2. *Angelicæ Bibliothecæ*, at Rome, IXth century; contains the Acts and Catholic Epistles.

3. *Boernerianus*, IXth century, at Dresden; contains the greater part of St. Paul's Epistles. A transcript published by *Matthæi* in 1791. 4to. See above, F 2.

H 1. *Seidelii*, posteà *La Crozii* et *Wolfii;* XIth century; now at Hamburgh; contains the greater part of the Gospels. Cp. *Tregelles*, p. 163.

2. *Mutinensis*, IXth century; contains the greater part of the Acts of the Apostles.

3. *Coislinianus*, from Mount Athos; VIth or VIIth century; contains portions of St. Paul's Epistles; now in Imperial Library at Paris. A transcript published by *Montfaucon* in Bibl. Coisliniana, pp. 253—261. Paris, 1715.

I 1. *Cottonianus*, VIth or VIIth century; in British Museum; contains portions of St. Matthew and St. John. Published by *Tischendorf* in Mon. Sacr., pp. 12—20.

2. *Angelicæ Bibliothecæ Romanæ;* in the same volume as Codex G; contains St. Paul's Epistles, called L by *Tischendorf.*
3. *Mosquensis*, IXth century; from Mount Athos; contains Catholic Epistles.

K 1. *Cyprius* (brought from Cyprus in 1673); written in IXth century; now in Imperial Library at Paris; contains the Gospels.
2. *Mosquensis*, IXth century; contains St. Paul's Epistles.

L *Paris.* N. 62, VIIIth century; agrees generally with Codex *Vaticanus;* contains portions of the Gospels. Published by *Tischendorf* in Mon. Sacr., pp. 57—399.

Lr *The Leicester* Manuscript; collated by the Rev. *F. H. Scrivener.* It contains the whole of the N. T., see his Cod. Aug. p. xl. Though it is *not* in *uncial* characters (see a facsimile, ibid.), yet, on account of its critical importance, it is specified here.

M *Paris.* Codex Campensis N. 48, Xth century; four Gospels.

N *Vindobonensis*, VIIth century; in Imperial Library at Vienna; contains Luke xxiv. Published by *Tischendorf*, Mon. Sacr., pp. 21—24.

O (*Scholzio*) *Montefalconii;* contains Luke, cap. xviii.

O (*Tischendorfio*), Codex *Mosquensis;* contains fragments of St. John. Published by Matthæi as Cod. 15. Rigæ, 1785.

P *Guelferbytanus* 1, Palimpsest, VIth century; in the Library at Wolfenbüttel; contains fragments of the Gospels. Published by *Knittel.* Brunov. 1762. 4to.

Q *Guelferbytanus* 2, Palimpsest, VIth century; contains fragments of St. Luke and St. John. Published by *Knittel.* Brunov. 1762. 4to.

R (*Scholzio*) *Tubingensensis*, VIIth century; contains part of St. John, cap. i. Published by *Reuss.*

R (*Tischendorfio*) *Nitriensis;* in the British Museum; Palimpsest, VIIIth century.

S *Vaticanus*, No. 354, Xth century; four Gospels.

T *Borgianus*, Vth century; contains John vi.—viii.; now in the College of the Propaganda at Rome. Published by *A. A. Georgius.* Rom. 1789. 4to.

U *Nanianus, Biblioth. Venet. S. Marci.* IXth or Xth century: Gospels.

V *Mosquensis Biblioth. S. Synodi*, VIIIth or IXth century: parts of the four Gospels, collated by *Matthæi.*

W *Parisiensis;* in Imperial Library; VIIIth century; ixth and xth chapters of St. Luke. Published by *Tischendorf* in Mon. Sacr., pp. 51—56.

X Olim *Lanshutensis*, nunc *Monacensis*, i.e. at Munich; IXth or Xth century: parts of the four Gospels.

Y *Biblioth. Barberin. Rom.*, VIIIth or IXth century: fragments of St. John xvi.—xix. Published by *Tischendorf* in Mon. Sacr., pp. 37—50.

Z *Dublinensis*, Palimpsest of VIth century; contains the greater part of St. Matthew. Published by *Barrett*, Dublin, 1801. 4to. Cp. *Tregelles*, p. 166.

Γ *Tischendorfii*, nunc *Bodleianus*, IXth century; contains St. Mark, the greater part, and St. Luke, and fragments of St. Matthew and St. John.

Δ *Sangallensis*, Greek and Latin, IXth century; in the Library at San Gallen; of the same age and family as Cod. *Boernerianus;* contains the greater part of the four Gospels. Published in facsimile by *Rettig*, Zurich, 1836. 4to.

Θ *Tischendorfianus;* in Public Library at Leipzig; VIIth century; contains fragments of St. Matthew. Published by *Tischendorf*, Mon. Sacr., pp. 1—10.

Λ *Tischendorfii*, nunc *Bodleianus*, VIIIth century; contains St. Luke and St. John.

The Cursive Manuscripts of the Gospels alone, that have been already collated, amount to more than *Five Hundred.*

For an account of them see *Scholz*, Proleg. N. T., vol. i. pp. xliv—xcvii. On those of the rest of the N. T., see ii. pp. iv—xliv. *Tischendorf*, p. lxxv. *Scrivener*, collation of MSS. of N. T., pp. x. lxxiv. *Horne's* Introduction, vol. ii. p. 133, &c. *Tregelles*, N. T., p. iv. *Tischendorf*, Proleg. pp. cxciv—ccxiii.

In addition to these are to be mentioned the numerous *Evangelistaria*, more than 200, containing portions of the Gospels, see *Scholz*, i. p. xcviii; *Tischendorf*, p. ccxiv; see *Tregelles*, p. v. *Tischendorf*, pp. ccxxviii—cclv., and the *Lectionaria*, about 20, containing Lessons from the Acts and the Catholic Epistles, and 300 from the Epistles of St. Paul. *Scholz*, ii. p. xl.

ANCIENT VERSIONS OF THE NEW TESTAMENT.

See *Tischendorf*, pp. ccxxviii—cclv.

I. *Ægyptiacæ.*

1. Coptic, or Memphitic, of IIIrd century. Published by *Wilkins.* Oxon, 1716. 4to.
2. *Sahidic*, or *Thebaic*, of IIIrd century. Published by *Ford.* Oxon, 1799. fol.
3. *Basmuric*, IIIrd century; fragments. Published by *Engelbreth.* Havniæ, 1811. 4to.

II. *Æthiopica.*

1. IVth century. Published by *Bode.* Brunsv. 1792.
2. Published by *T. P. Platt.*

III. *Arabicæ.*—IVth and Vth centuries. Published by *Erpenius.* Lug. Bat. 1616. 4to. See further, *Tischendorf*, p. lxxviii.

IV. *Armenica.*—Vth century, from Syriac; and accommodated to Latin Vulgate in XIIth century. Published at Venet. 1805. fol. Mosquæ, 1834.

V. *Georgiana.*—Vth and VIth centuries. Published at Moscow, 1743. fol.; also, 1816.

VI. *Gothica.*—IVth century, made by Ulphilas, Bishop of the Goths, from Greek Byzantine MSS. Portions published by *Zahn.* Lips. 1805. *Mai*, Milan, 1819; at Leipzig, 1836, and in *Abbé Migne's* Patrologia. Tom. xviii.

VII. *Latinæ.*

Itala sive Vetus. Published by *Sabatier.* Remis, 1739. 3 vols. fol. *Bianchini*, Rom. 1749. 2 vols. fol.: for the Gospels; cp. *Tischendorf*, p. lxxxiii.

The nomenclature which combines all the ante-Hieronymian texts under the name of *Italic* is not correct.

The *Latin Versions* consist of (1) the old Latin, as in the Codices Vercellenis, Veronensis, and Colbertinus; (2) the revised text of Upper Italy, as in the Codex Brixianus; (3) another revised text, as in Codex Bobbiensis; and (4) the Vulgate of S. Jerome. Cp. *Tregelles*, p. 170.

Vulgata sive Hieronymiana, IVth century. Published at Rome, 1590 and 1592.

The Codex Fuldensis, of VIth century, was collated by *Lachmann.* The *Codex Amiatinus* (of the Vulgate), of the VIth century, in the Laurentian Library at Florence, has been published by *Tischendorf.* Lips. 1851.

On these Versions, see *Tregelles*, pp. 100—103. 114. 170. *Tisch.* p. ccxlvii.

VIII. *Persicæ.* Published by *Wheloc* and *Pierson.* Lond. 1657.

IX. *Slavonica*, IXth century.

X. *Syriacæ.*

1. *Peschito* (or literal), IInd century. Published by *Schaaf.* Lug. Bat. 1709, 1717. 4to.
2. *Cureton*, of a great part of the Gospels except St. Mark. IIIrd century, from the Nitrian Monastery in Egypt, now in British Museum. No. 14, 451*. This Version has been published, with an English translation and notes, by the Rev. *William Cureton*, D.D., Canon of Westminster.
3. *Philoxeniana* (so called from Philoxenus, the Monophysite Bishop), VIth century. Published by *White.* Oxon, 1778—1803.
4. *Heraclëensis*, revised by Thomas of Heraclea, in VIIth century. See *Tischendorf*, p. lxxx.

Hierosolymitana, VIth century.

PRINCIPAL CRITICAL EDITIONS OF THE NEW TESTAMENT.

Erasm. Basil, 1516, 1519, 1522, 1527, 1535.

Complutensis, in the fifth Volume of the Complutensian Polyglot; *printed* in A.D. 1514, and published at Complutum or Alcala, in 1520.

Stephens. Paris, 1546, 1549, 1550, 1551

Beza. Genev. 1565, 1576, 1589, 1598.
Elzevir, commonly called the "Textus receptus." Lug. Bat. 1624, 1633.
Fell. Oxon. 1675.
Mill. Lond. 1707. Roterod. 1710, by *Kuster.*
Bentley. On his proposed edition, see *Bentley's* Correspondence, pp. 503—530 and *passim,* and *Tregelles,* 57—78.
Bengel. Tubing. 1734.
Wetstein. Amstelodami, 1751, 1752. 2 vols. fol.
Griesbach. 1st ed. 1774; 2nd ed. 1796—1806.
Matthæi. Riga, 1782—1788. 12 vols.
Alter. Viennæ, 1786, 1787.
Birch. 1788—1801.
Scholz. Lips. 1830—1836. 2 vols. 4to.
Lachmann. 1st. ed. 1831; 2nd ed. Berolin, 1842—1850. See *Tregelles,* pp. 97—115, and *Tischendorf,* pp. xli—xlvii.
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Alford. Lond. 1855—6. Fourth Edition. 4 vols.
Bloomfield. Lond 1855. Ninth Edition. 2 vols.
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Andreas, S., Cretensis, in *S. Amphilochii* Opera.
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Barrow, Isaac, D.D., Works. 6 vols. 8vo. Oxford. 1841.
Basil, S., Basilii Cæsar. Opera. Ed. Paris. 1721. 3 vols. folio.
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Bingham, Joseph, Origines Ecclesiasticæ. London. 1834. 8 vols. 8vo.
Birks, T. R., Horæ Evangelicæ. Lond. 1852.
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Browne, Bishop, on the Thirty-nine Articles. London, 1850. 2 vols.
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———, *Hierosolym.*, Opera. Ed. Venet. 1763.
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INTRODUCTION TO THE FOUR GOSPELS

I. *On the Composition, Order, and Design of the Four Gospels.*

In recent times endeavours have been made to trace the origin of the Gospels, either

1. To some primitive Aramaic document [1]; or
2. To fragmentary narratives, anterior to their composition [2].

But these theories have no historic foundation; and have not led to any satisfactory results [3].

The testimony of Christian Antiquity is clear and consistent,

(1) That the four Gospels were delivered by the Holy Spirit to the Church of Christ through the instrumentality of those persons whose names they bear.

(2) That St. Matthew's Gospel was the *first* written, and St. John's Gospel the *last*.

(3) That these *four* Gospels, and they *alone*, were *received* from the beginning as divinely inspired histories of our Blessed Lord [4].

(4) That two of the Gospels (the first and last) were written by Apostles; the other two were written under the direction of Apostles;—that of St. Mark in connexion with St. Peter; that of St. Luke, with St. Paul.

(5) That the former three Gospels having been publicly received and read in the Churches of Christendom, were solemnly sanctioned by the Apostle St. John, who added his own Gospel to complete the Evangelical Canon [5].

(6) That these Four Gospels were read in the Church as of equal authority with the writings of Moses and the Prophets, and as inspired by One and the same Spirit, Who had spoken in the Old Testament, and Who was given by One and the same Lord, the Everlasting Logos or Word, Jesus Christ.

"The Divine Logos" or Word (says *Irenæus* [6]), "the Creator of all things, Who sitteth upon the Cherubim, and holdeth all things together, after that He was manifested to men, gave us the Fourfold Gospel, which is held together by one Spirit."

"He (says *Augustine* [7]), Who had sent the Prophets before His own descent from Heaven, sent

[1] With *Semler*, *Lessing*, *Eichhorn*, and others.

[2] With *Schleiermacher*.

[3] It is well said by *Rosenmüller*, i. p. 48, "Equidem ingenuè fateor, hanc de origine Trium Evangeliorum, ac de archetypo quodam Syro-Chaldaico eorum fonte (*urevangelio*) hypothesim, mihi semper fuisse suspectam. Etenim ut taceam, eam *omni historico testimonio* esse destitutam, non video cur Matthæus, testis oculatus et pars rerum gestarum, alieno subsidio ad Commentarium suum componendum indiguerit."

[4] On these points see *Origen*, ap. Euseb. vi. 25: *ἐν τῷ πρώτῳ τῶν εἰς τὸ κατὰ Ματθαῖον, τὸν ἐκκλησιαστικὸν φυλάττων κανόνα, μόνα τέσσαρα εἶναι εὐαγγέλια μαρτύρεται (Ὠριγένης) ὧδέ πως γράφων· "Ὡς ἐν παραδόσει μαθὼν περὶ τῶν τεσσάρων εὐαγγελίων, ἃ καὶ μόνα ἀναντίῤῥητά ἐστιν ἐν τῇ ὑπὸ τὸν οὐρανὸν ἐκκλησίᾳ τοῦ Θεοῦ· ὅτι πρῶτον μὲν γέγραπται τὸ κατὰ τὸν ποτὲ τελώνην, ὕστερον δὲ ἀπόστολον Ἰησοῦ Χριστοῦ, Ματθαῖον, ἐκδεδωκότα αὐτὸ τοῖς ἀπὸ Ἰουδαϊσμοῦ πιστεύσασι, γράμμασιν Ἑβραϊκοῖς συντεταγμένον· δεύτερον δὲ τὸ κατὰ Μάρκον, ὡς Πέτρος ὑφηγήσατο αὐτῷ, ποιήσαντα· ὃν καὶ υἱὸν ἐν τῇ καθολικῇ ἐπιστολῇ διὰ τούτων ὡμολόγησε φάσκων, Ἀσπάζεται ὑμᾶς ἡ ἐν Βαβυλῶνι συνεκλεκτὴ, καὶ Μάρκος ὁ υἱός μου* (1 Pet. v. 13). *Καὶ τρίτον τὸ κατὰ Λουκᾶν, τὸ ὑπὸ Παύλου ἐπαινούμενον εὐαγγέλιον, τοῖς ἀπὸ τῶν ἐθνῶν πεποιηκότα· ἐπὶ πᾶσι τὸ κατὰ Ἰωάννην."* Cp. *Aug.* de Consens. Evang. i. 4.

And *S. Jerome* says, Procem in Matt., vol. iv. p. 3: "Ecclesia, quæ supra petram, Domini voce, fundata est, *quatuor flumina* paradisi instar eructans, *quatuor* angulos et annulos habet, per quos quasi Arca testamenti et custos legis Domini lignis immobilibus vehitur.

"Primus omnium est *Matthæus* publicanus, cognomento Levi; qui evangelium in Judæâ *Hebræo sermone* edidit, ob eorum vel maximè causam, qui in Jesum crediderant *ex Judæis*, et nequaquam Legis umbram, succedente Evangelii veritate, servabant.

"Secundus *Marcus*, interpres apostoli *Petri*, et Alexandrinæ ecclesiæ primus Episcopus: qui Dominum quidem Salvatorem ipse non vidit, sed ea, quæ magistrum audierat prædicantem, juxta fidem magis gestorum narravit quam ordinem.

"Tertius *Lucas* medicus, natione Syrus Antiochensis, *cujus laus in evangelio* (2 Cor. viii. 18); qui et ipse discipulus apostoli Pauli in Achaiæ Bœotiæque partibus volumen condidit, quædam altiùs repetens: et ut ipse in procemio confitetur, audita magis quàm visa describens.

"Ultimus *Joannes* Apostolus et Evangelista, quem Jesus amavit plurimum, qui supra pectus Domini recumbens purissima doctrinarum fluenta potavit, et qui solus de cruce meruit audire, '*Ecce mater tua.*' Is cùm esset in Asiâ, et jam tunc hæreticorum semina pullularent Cerinthi, Hebionis, et ceterorum qui negant Christum in carne venisse, quos et ipse in Epistolâ suâ Antichristos vocat (1 Joh. ii. 18. 22), coactus est ab omnibus penè tunc Asiæ Episcopis, et multarum Ecclesiarum legationibus, de divinitate Salvatoris altiùs scribere, et ad ipsum (ut ita dicam) Dei Verbum non tam audaci quàm felici temeritate prorumpere. Unde et Ecclesiastica narrat Historia, cùm à fratribus cogeretur ut scriberet, ita facturum se respondisse, si indicto jejunio in commune omnes Deum deprecarentur; quo expleto, revelatione saturatus, illud procemium è cœlo veniens eructavit, '*In principio erat Verbum, et Verbum erat apud Deum, et Deus erat Verbum; hoc erat in principio apud Deum.*'" Joh. i. 1.

[5] Cp. below, the *Introduction* to St. John's Gospel, p. 267.

[6] *S. Irenæus*, iii. 11. Cp. iii. 1.

[7] *Aug.* de Cons. Ev. i. 54.

the Apostles after His Ascension into Heaven. And whatsoever He willed us to read concerning His own actions and words, that He commanded them to write as it were by His own hands."

"It is the Holy Ghost Who in the Old Testament inspired the Law and the Prophets, and the Evangelists and Apostles in the New [1]."

The Christian Church, looking at the origin of the FOUR GOSPELS, and at the attributes which God has in rich measure been pleased to bestow upon them by His Holy Spirit, found a prophetic picture of them in the Four living Cherubim, named from heavenly knowledge, seen by the Prophet Ezekiel at the river of Chebar [2]. Like them, the Gospels are Four in number: like them, they are the Chariot of God, *Who sitteth between the Cherubim* [3]*:* like them, they bear Him on a winged Throne into all lands: like them, they move wherever the Spirit guides them: like them, they are marvellously joined together, intertwined with coincidences and differences; wing interwoven with wing, and wheel inwound with wheel: like them, they are full of eyes, and sparkle with heavenly light: like them, they sweep from heaven to earth, and from earth to heaven, and fly with lightning's speed, and with the noise of many waters. *Their sound is gone out into all lands, and their words unto the end of the world.*

These Four Living Creatures were seen by St. John in heaven; and he heard their voices crying *Holy, holy, holy, Lord God Almighty, which was, and is, and is to come* [4].

These symbolical representations were regarded by the Ancient Church as expressive of the *characteristics* of the four Gospels respectively. All the Four Gospels proclaim Jesus Christ, the Son of God, the Saviour of the world.

But, together with this *general* purpose common to all the Four, each Evangelist appears to have designed to display Christ in a light peculiarly his own [5].

The Evangelist *St. Matthew* (says *Augustine* [6]) more fully declares in his Gospel, and dwells on more constantly, those things which concern Christ's *Kingly* character and office. He begins his Gospel with tracing Christ's Genealogy from *David the King*, by a line of *Kings*. Here wise men come from the East to do homage to the *King of the Jews*, whose birth strikes fear into the heart of Herod the King.

St. Luke dilates more on what belongs to Christ as our *Priest*. He alone mentions the relationship of Mary to the wife of Zacharias the Priest. He relates the Angelic Vision to Zacharias ministering in the Priest's office. He describes the sacrificial offerings made for Christ, an Infant, in the Temple (ii. 22—24). He oftener than the rest reveals to us Christ in *prayer*, and intimates to us the *mediatorial* office of Him *Who ever liveth to make intercession for us* [7].

St. Luke, "*the beloved Physician,*" "*the brother whose praise is in the Gospel,*" the companion and historian of St. Paul, may be called the Evangelist of the Gentiles, as St. Paul was their Apostle. And, like the Apostle of the Gentiles, he is careful to teach the inefficacy of the Mosaic Law, as an instrument of reconciliation with God; and to proclaim the doctrines of the saving efficacy of Christ's Sacrifice, and the blessedness of the Atonement made by Him on the Cross; and Justification by Faith in His Blood.

[1] *Ruffin.* in Symb., p. 26, ap. S. Cyprian, ed. Amst. 1691. See also the very ancient Canon of Scripture, ap. *Routh.* R. S. i. 394 - 6, "Licet varia singulis Evangeliorum Libris Principia doceantur, nihil tamen differt credentium fides, cùm UNO *ac Principali* SPIRITU declarata sint in omnibus omnia de Nativitate, de Passione, de Resurrectione, de Conversatione cum discipulis suis, et de gemino Ejus Adventu."

For a Catena of ancient testimonies to their Inspiration, see *Routh*, R. S. v. *ad fin.*, and *Lee* on Inspiration, Appendix G.

[2] Ezek. i. 5—26, and x. 1—22 Cp. *S. Iren.* iii. 11, § 8. *S. Athanas.* Synops. Script. p. 55. *S. Aug.* de Cons. Ev. i. 10. *S. Hieron.* in Matt. Procem. Ep. 1, ad Paulinum (Opp. t. iv. p. 574): —"Tangam et Novum breviter Testamentum. *Matthæus*, *Marcus*, *Lucas*, et *Joannes*, quadriga Domini et verum Cherubim, quod interpretatur *scientiæ multitudo*, per totum corpus oculati sunt, scintillæ emicant, discurrunt fulgura, pedes habent rectos et in sublime tendentes, terga pennata et ubique volitantia. Tenent se mutuò, sibique perplexi sunt, et quasi rota in rotâ volvuntur, et pergunt quocunque eos flatus Sancti Spiritûs perduxerit."

Cp. *Williams* on the Study of the Gospels, pp. 5—20.

[3] Ps. xviii. 10; lxxx. 1; xcix. 1.

[4] Rev. iv. 4—11. See below, *Introduction* to St. Luke, p. 162, 163, and the authorities cited in the Author's Lectures on the Apocalypse, Lect. iv. p. 114—136.

[5] See *S. Ambrose*, Præfat. in Lucam: "Sic qui quatuor animalium formas, quæ in Apocalypsi revelantur, quatuor Evangelii libros intelligendos arbitrati sunt, hunc librum *Lucæ* volunt *vituli* specie figurari; vitulus enim sacerdotalis est victima. Et bene congruit vitulo hic Evangelii liber, quia à sacerdotibus inchoavit, et consummavit in vitulo, Qui omnium peccata suscipiens, pro totius mundi vitâ est immolatus; sacerdotalis enim est Ille vitulus. Idem quippe et vitulus et sacerdos: sacerdos, quia propitiator est noster; advocatum enim ipsum habemus apud Patrem: vitulus, quia suo sanguine nos diluit, et redemit. Et bene accidit, ut quoniam Evangelii librum secundum Matthæum diximus esse moralem, opinio hujuscemodi non prætermitteretur; mores enim propriè dicuntur humani.

"Plerique tamen putant Ipsum Dominum nostrum in quatuor Evangelii libris, quatuor formis animalium figurari, quod Idem homo, Idem leo, Idem vitulus, Idem aquila esse comprobatur. Homo, quia natus ex Maria est: leo, quia fortis est: vitulus, quia hostia est: aquila, quia resurrectio est. Atque ita in libris singulis forma animalium figuratur, ut uniuscujusque libri series propositorum videatur animalium aut naturæ, aut virtuti, aut gratiæ, aut miraculo convenire. Quæ licet omnia in omnibus sint, tamen plenitudo quædam in singulis virtutum est singularum. Ortum hominis alius descripsit uberius, mores quoque hominis præceptis uberioribus erudivit. Alius à potentiæ cœpit expressione divinæ, quod ex Rege Rex, fortis ex forti, verus ex vero, vivida mortem virtute consumserit. Tertius sacrificium sacerdotale præmisit, et ipsam vituli immolationem stylo quodam pleniore diffudit. Quartus copiosius cæteris divinæ miracula resurrectionis expressit. Unus igitur omnia, et unus in omnibus, sicut dictum est: non dissimilis in singulis, sed verus in cunctis."

[6] De Consensu Evangelistarum, *passim*.

[7] Heb. vii. 25.

He is careful also, as the Apostle is, to show that the doctrine of Justification by Faith in Christ alone, is not a speculative doctrine, but a practical principle, and that it is the root of Christian Virtue;

"Blessed are your eyes, for they see," says Christ in this Gospel to His disciples[1]. "For I tell you, that many *Prophets* and *Kings* have desired to see those things which *ye* see, and have not seen them; and to hear those things which *ye* hear, and have not heard them." And in reply to the Jewish Lawyer, who was desirous to *justify himself*[2], He propounds the Parable of the *Good Samaritan*, wherein He represents, as in a figure, His own Blessed Person, and His own work in saving the world[3], and sums up all by saying, "*Go and do thou likewise.*"

Thus He teaches, that all who would be *saved* by His *death*, must *imitate* His *life*. He teaches us that the Christian life does not consist in seeing and hearing Him, but in doing and suffering as He did. Christ, the Good Samaritan, has made us all *neighbours* to one another in Himself, by His own Incarnation and by our Incorporation in Him. And "he that saith that he abideth in Him, ought himself also so to *walk* even as He walked[4]." For He who "*suffered* for us, has also thereby left us an *example* that we should *follow* His steps[5]." And "hereby perceive we the love of God, because He laid down His life for us; and we ought also to lay down our lives for the brethren[6]."

"We concur with those," says *S. Augustine*, "who, in interpreting the Vision of the Four Living Creatures in the Apocalypse, which represent the Four Gospels[7], assign the *Lion*, the King of all Beasts, to *St. Matthew;* and the *Ox*, the Sacrificial Victim, to *St. Luke*. The Apocalypse itself says, '*The Lion* of the Tribe of *Judah* prevailed to open the book[8];' and thus it designates the Lion as symbolical of Christ our King.

"St. Mark follows St. Matthew, and relates what Christ did in His *Human* Nature, without special reference to His functions as King or Priest, and is therefore fitly symbolized in the Apocalyptic vision as the *Man*.

"These three Living Creatures—the Lion, the Calf, the Man—walk on the *earth*. The first three Evangelists describe specially those things which Christ did in our flesh, and relate the precepts which He delivered, on the duties to be performed by us while we walk on earth and dwell in the flesh. But St. John soars to *heaven* as an Eagle, above the clouds of human infirmity, and reveals to us the mysteries of Christ's Godhead, and of the Trinity in Unity, and the felicities of Life Eternal; and gazes on the Light of Immutable Truth with a keen and steady ken.

"The first three Evangelists inculcate the practical duties of Active Life; St. John dwells on the ineffable mysteries of the Contemplative: the former speak of Labour, the last speaks of Rest: the former leads the Way, the last shows our Home. In the former, we are cleansed from sin, in the last we enjoy the beatific Vision promised to the pure in heart, who will see God.

"He, who is the last in order, declares more fully the Divine Nature of Christ, by which He is Equal to and One with the Father[9], and in which He made the World[10]; as if this Evangelist, who reclined on the bosom of Christ at Supper, had imbibed in a larger stream the mystery of His Divinity from His lips.

"This Evangelic Quaternion is the fourfold Car of the Lord[11], upon which He rides throughout the world, and subdues the Nations to His easy yoke. The Mystery of His Royalty and Priesthood, which was foretold by Prophecy, is proclaimed in the Gospel. The same Lord Christ, Who sent the Prophets before His descent from heaven into this world, has now sent His Apostles after His Ascension. He is the Head of all His Disciples; and since His Disciples have written those things which He did and said, we are not to affirm with some, that Christ wrote nothing. They wrote, as His members, what they knew from the dictation of Him who is their Head. Whatsoever He willed that we should know of His own Words and Deeds, this He commanded them to write, as it were, by His own hand. Whoever, therefore, rightly comprehends the fellowship of Unity, and the Ministry of His Members acting harmoniously in different functions under their Divine Head, will receive what he reads in the Gospel from the narration of the Evangelists, with no other feeling

[1] Luke x. 23.
[2] Luke x. 29.
[3] See notes below on the passage, p. 209.
[4] 1 John ii. 6.
[5] 1 Pet. ii. 21.
[6] 1 John iii. 16.
[7] Rev. iv. 7. It is observable, that in the three passages where these symbols occur in Holy Scripture, the three other symbols interchange their order, but the *Eagle* is always *last*. Thus, in Ezek. i. 10, the order is, the Man, the Lion, the Ox. In Ezek. x. 14, Cherub, Man, Lion. In Rev. iv. 7, Lion, Calf, Man. The Royal, the Sacerdotal, the Human in Christ is presented to the sight in a various order at various times; but the contemplation of the Divine Nature is reserved always to the last. Cp. *S. Gregor.* in Ezekiel, lib. i. homil. 2 and 3. *Mede's* Works, book iii. p. 594.
[8] Rev. v. 5.
[9] John x. 30; xiv. 9, 10; xvii. 21.
[10] John i. 1. 3.
[11] Ps. xviii. 10; lxxx. 1; xcix. 1. Ezek. i. 10—24.

than if he saw the very hand of Christ Himself, which He has in His own body, performing the act of writing [1].

"In the first three Evangelists, the gifts of active virtue,—in the last, St. John, those of contemplative, shine forth. *To one man is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit* [2]. One drinks wisdom from the bosom of Christ; another man is raised to the *third heaven*, and hears unutterable words [3]. But as long as they are in the body, all are *absent from the Lord* [4]. And all who believe with good hope, and are written in the Book of Life, have this promise reserved to them,—*I will love him, and will manifest Myself to him* [5]. In proportion as we make greater progress in knowledge and intelligence in this mortal pilgrimage of life, let us be more and more on our guard against two devilish sins, Pride and Envy. Let us remember, that as St. John elevates us more and more to the contemplation of the Truth, so much the more does he instruct us in the sweetness of Love. That precept is most healthful and true,—*The greater thou art, the more humble thyself, and thou shalt find favour before the Lord* [6]. The Evangelist who reveals to us Christ more sublimely than the rest, he also shows us the humility of Christ washing His Disciples' feet [7]."

Although *other* writings were extant in ancient times, pretending to evangelical authority, yet it is evident, from these symbolical figures [8], that the Church of Christ rejected those writings, and recognized *four* Gospels, and *four* only.

In further evidence of their fourfold character, we may observe that one of the earliest Christian writers employed himself in making a "Harmony of the Gospels;" and from the name [9] (Diatessaron) which he gave to his work, it is clear, that *four* Gospels, and *four only* were then received by the Church. And these four Gospels were identical in name, in form, and in matter, with those received by ourselves at this day.

If we trace the four Evangelical streams back toward their source, we find that they are all derived, through Apostolic channels, from CHRIST HIMSELF.

The author of the first Gospel, ST. MATTHEW, was an Apostle of Christ. He wrote for the special use of his own countrymen [10] and of the Christian Church of Jerusalem, the mother of all Christian Churches, which was first governed by St. James, the Lord's brother, and continued to flourish during the earlier part of the second century [11]. The *first* written Gospel, that is, the first Evangelical Record of Christ's Miracles, Preaching, Death, Resurrection, and Ascension, was composed for the use of that country in which our Lord's life was passed. The Gospel was first offered to the *Jews*. And the fact that *St. Matthew's* Gospel is designed for *Jews*, is a strong evidence of its priority. It was circulated in that City in which our Lord suffered. Here is a proof of the confidence of the Apostles in the truth of Christianity. They did not shrink from inquiry, but challenged and courted it. This Gospel, so written, was *received* as *Scripture* by the Christian Church at

[1] The above paragraphs are mainly from *Aug.* de Consen. Evang. i. The following are the original words of *S. Augustine:*

Mibi videntur, qui ex Apocalypsi illa quatuor animalia ad intelligendos quatuor Evangelistas interpretati sunt, probabilius aliquid attendisse illi, qui *leonem* in *Matthæo*, *hominem* in *Marco*, *vitulum* in *Lucâ*, *aquilam* in *Joanne* intellexerunt, quam illi qui hominem Matthæo, aquilam Marco, leonem Joanni tribuerunt. De principiis enim librorum quamdam conjecturam capere voluerunt, non de totâ intentione Evangelistarum, quæ magis fuerat perscrutanda.

Multò enim congruentiùs ille, qui regiam Christi personam maximè commendavit, per leonem significatus accipitur: unde et in Apocalypsi cum ipsa tribu regia leo commemoratus est, ubi dictum est, *Vicit leo de tribu Juda*. Secundum *Matthæum* enim et Magi narrantur venisse ab Oriente ad regem quærendum et adorandum, qui eis per stellam natus apparuit: et ipse rex Herodes regem formidat infantem, atque ut eum possit occidere tot parvulos necat.

Quod autem per vitulum *Lucas* significatus sit, propter maximam victimam sacerdotis, neutri dubitaverunt. Ibi enim à sacerdote Zachariâ incipit sermo narrantis; ibi cognatio Mariæ et Elisabeth commemoratur; ibi sacramenta primi sacerdotii in infante Christo impleta narrantur: et quæcumque alia possunt diligenter adverti, quibus appareat Lucas intentionem circa sacerdotis personam habuisse.

Marcus ergo, qui neque stirpem regiam, neque sacerdotalem vel cognationem vel consecrationem narrare voluit, et tamen in eis versatus ostenditur, quæ homo Christus operatus est, tantùm hominis figurâ, in illis quatuor animalibus, significatus videtur.

Hæc autem animalia tria, sive leo, sive homo, sive vitulus, in terrâ gradiuntur: unde isti tres Evangelistæ in his maximè occupati sunt, quæ præcepta mortalis vitæ exercendæ carnem portantibus tradidit. At verò *Joannes* super nubila infirmitatis humanæ lucem immutabilis veritatis acutissimis atque firmissimis oculis cordis intuetur.

Tres isti Evangelistæ in his rebus maxime diversati sunt, quas Christus per humanam carnem temporaliter gessit: porro autem Joannes ipsam maximè divinitatem Domini, qua Patri est æqualis, intendit, eamque præcipuè suo Evangelio, quantum inter homines sufficere credidit, commendare curavit. Itaque longè à tribus istis superiùs fertur, ita ut hos videas quodammodo in terrâ cum Christo homine conversari: illum autem transcendisse nebulam, quâ tegitur omnis terra, et pervenisse ad liquidum cœlum, unde acie mentis acutissimâ atque firmissimâ videret, *in principio Verbum Deum apud Deum, per quem facta sunt omnia;* et ipsum agnosceret carnem factum, ut *habitaret in nobis:* quod acceperit carnem, non quod fuerit mutatus in carnem.

Has Domini sanctas quadrigas, quibus per orbem vectus subigit populos *leni suo jugo et sarcinæ levi*, quidam vel impiâ vanitate, vel imperitâ temeritate, calumniis appetunt. See also ibid. iv. 11.

[2] 1 Cor. xii. 8. [3] 2 Cor. xii. 2—4.

[4] 2 Cor. v. 6. [5] John xiv. 21. [6] Ecclus. iii. 18.

[7] John xiii. 5. *Aug.* de Cons. Ev. iv. 20.

[8] See also *Origen* ap. Euseb. vi. 25, *μόνα τέσσαρα.* Homil. in Luc. p. 932. *Euseb.* iii. 25, ἁγία τετρακτύς.

[9] *Tatian*, scholar of *Justin Martyr*. See *Euseb.* iv. 29, on his *Diatessaron*. On the Harmony of *Theophilus Antiochenus*, see *Hieron.* ad Algas. iv. p. 197.

[10] See below, *Introduction* to St. Matthew's Gospel, p. xlix.

[11] Till Hadrian's time. *Euseb.* Dem. Evang. iii. 5.

Jerusalem. And this reception and public reading of St. Matthew's Gospel, as not only a true history, but as divinely inspired, in the Church of *Jerusalem at that period*, is a strong evidence of its Veracity and Inspiration.

St. Mark wrote his Gospel under the dictation of the Apostle St. Peter[1], who calls him *his son*[2] in the faith: and it is observable, as in full accordance with this account of the authorship of these two Gospels respectively, that from St. Matthew's Gospel[3] alone, we learn that the Evangelist belonged to the despised class of Publicans, while it is not *he*, but another Evangelist[4], who tells us the honourable fact that Levi *left all, rose up, and followed* Christ. And in like manner the *infirmities of St. Peter* are recorded with the most circumstantial fulness in the Gospel of *Marcus his son*[5]; but we are left to gather our knowledge of St. Peter's virtues, and of the praises with which he was honoured by his Divine Master, from the other Gospels.

St. Luke's Gospel, as Christian Antiquity testifies[6], was written under the eye of St. Paul, who was made *an able minister of the New Testament*[7], by *knowledge given him above measure, in visions and revelations of the Lord*[8]; and to St. Luke's fidelity St. Paul bears testimony, when he speaks of him as the *beloved physician*[9], and as one who *alone is with him*[10], and probably, as the *brother whose praise is in the Gospel throughout all the Churches*[11].

St. Paul was the Apostle, St. Luke the Evangelist of the Gentiles[12]. The same spirit was in them both. Hence, in St. Luke's Gospel especially, there is a rich storehouse of comfort and hope for all who *sit in darkness and the shadow of death.* Here the good Samaritan, Christ Himself, pours oil and wine into the wounds of the broken-hearted. Here He calls them home in the parable of the Prodigal. Here He accepts them in the Publican. Here He visits them in Zacchæus. Here He pardons them in the penitent thief[13].

The fourth and last Gospel, which was written at the close of the first century, or soon after, is from the beloved disciple, the Apostle St. John.

Thus all the four Gospels are seen to be due to Christ's Apostles, who received special promises from Him, that *He would send them the Holy Ghost to teach them all things*, to *bring all things to their remembrance, and guide them into all truth*[14], and of whom it is said, that *when He had ascended up on high, He gave some Apostles, and some Evangelists, for the edifying of His Church*[15]. Thus the four Evangelical streams, when traced upward, are seen to issue from the Apostolic wells which spring up from the One Divine Fountain of living waters, Who said, *Whosoever drinketh of the water that I shall give him, shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life*[16].

St. John was the disciple *whom Jesus loved*[17]; he was the disciple who leaned on His breast at supper, when He instituted the Feast of Love, in which the Church will show forth her Lord's death *till He come*[18]; he was the disciple to whom Jesus said on the Cross, *Behold thy Mother*, and who thenceforth *took her unto his own home*[19].

The *other* Apostles were taken away, one after the other, by violent deaths,—by the cross, by the sword, by wild beasts, and by the stake. St. John survived them all. He was miraculously rescued from the furnace[20], and at length died a natural death, at the age of above a hundred years[21]. The other Apostles were *sent to* Christ by *force;* St. John *tarried,* till *Christ came* for him, and gently took him to Himself. Theirs was the martyrdom of death, his the martyrdom of life[22].

The beloved Disciple of the Incarnate Word was providentially preserved to a great old age, not only to refute the heretics who denied the Lord that bought them, and to convince us of the Divinity of the *Uncreated Word,* Who was in the beginning with God, but also to *complete* the witness of the *Written Word,* and to vindicate its Inspiration from the forgeries of false teachers, and to assure us of its fulness and divine character.

[1] *Iren.* iii. 10. 6. *Euseb.* iii. 39; vi. 14 (from *Clem. Alex.*). Demon. Evang. iii. 5. *Hieron.* Script. Eccl. c. 1, and c. 8. *Tertullian.* adv. Marcion. iv. 5. *Euthym. Zygab.* i. p. 15. *Epiphan.* Hæres. li. 4. St. Peter says (2 Pet. i. 15), "I will endeavour that *after my departure* (μετὰ τὴν ἐμὴν ἔξοδον) ye may have these things in remembrance." This may be compared with a passage of *Irenæus*, iii. 1, μετὰ τὴν Πέτρου καὶ Παύλου ΈΞΟΔΟΝ Μάρκος ὁ μαθητὴς καὶ ἑρμηνευτὴς Πέτρου, καὶ αὐτὸς τὰ ὑπὸ Πέτρου κηρυσσόμενα γεγραφὼς ἡμῖν παραδέδωκε.

[2] 1 Pet. v. 13.

[3] Matt. ix. 9, compared with Mark ii. 14. Luke v. 27; and Matt. x. 3, compared with Mark iii. 18. Luke vi. 15.

[4] Luke v. 28.

[5] See below, *Introduction* to St. Mark's Gospel, p. 113.

[6] *Iren.* iii. 1. *Tertullian.* adv. Marcion. iv. 2; iv. 5. *S. Hieron.* Script. Eccl. c. 7. See below, *Introduction* to St. Luke's Gospel, p. 156—161.

[7] 2 Cor. iii. 6.

[8] 2 Cor. xii. 1—7.

[9] Col. iv. 14.

[10] 2 Tim. iv. 11.

[11] See on 2 Cor. viii. 18. *Chrysos.* Homil. in Act. i. *Hieron.* Vir. Illust. 7. *Euseb.* vi. 25.

[12] *Origen* ap. *Euseb.* vi. 25.

[13] See below, p. 167.

[14] John xiv. 26; xvi. 13.

[15] Eph. iv. 11.

[16] John iv. 14.

[17] John xiii. 23.

[18] 1 Cor. xi. 26.

[19] John xix. 27.

[20] From the cauldron of boiling oil, under Domitian. *Tertullian.* Præscr. Hær. 36. *S. Polycarp.* in Victor. Catenâ, ap. Feuard. *Iren.* iii. 3. *Cotel.* Patr. Ap. ii. 205.

[21] *Eusebii* Chronicon. *Hieron.* Vir. Illust. IX. Comment. in Matt. xx. 22; he died anno ætat. 120, according to *Auct. Inc.* cited in next note but one.

[22] See below, p. 366.

This assertion is attested by ancient and unexceptionable witnesses [1]. Towards the close of his long life, copies of the three Gospels of St. Matthew, St. Mark, and St. Luke, which at that time, we are informed, had been diffused throughout Christendom, were publicly brought to St. John, in the city of Ephesus, of which he was the chief Pastor, by some of the Bishops of the Asiatic Churches [2]; and in their presence St. John openly [3] acknowledged these three Gospels as inspired, and, at their request, composed his own Gospel in order to complete the Evangelical Record of the Life and Teaching of Jesus Christ.

The second Evangelist, St. Mark, authenticated the first, St. Matthew, by *repeating* much of his gospel; so, the third, St. Luke, guaranteed the first and second; the fourth, St. John, *omitted* much that the preceding three had related, and related much that they had omitted; and so canonized them [4].

The three earlier Gospels were at that time received by the Church as inspired. They were received and read by the Church as of divine authority equally with the Books of the *Old Testament*, which Christ Himself had received and owned as inspired by God. And if St. John had not been fully persuaded of their Inspiration,—he, who writes to others, *Beloved, believe not every Spirit, but try the Spirits whether they are of God* [5],—would not have approved them as inspired, as he did, but he would have *rejected* them as falsely claiming to be divine.

Nor, again, acknowledging *them* as *divine*, would he have presumed to *add* his own Gospel as the consummation of theirs, unless he had been also sure, that what *he himself* wrote, was dictated by the same Divine Spirit, Who had inspired the other three.

It is also clear, that, by composing his own Gospel as the complement of the three preceding ones, he has given an infallible assurance to *us*, that *we*, who have the *four* Gospels, possess a complete, divinely inspired, History of our Lord's Ministry.

Thus we find that all the Gospels are brought together into One. They come to us through St. John from the hands of Jesus Christ [6].

II. *On the verbal coincidences in the Gospels.*

1. It appears from ancient testimony, that the Gospels were written by Divine Inspiration, in order to be publicly *read in the Christian Church* in every age and country of the world.

2. And that they were so read, wherever Christianity was received.

The commands of St. Paul, that his own Epistles should be thus *read* [7], and the fact that the Scriptures of the *Old* Testament were *read* in the Synagogues and in the Church, confirm the testimony that the *Gospels* were read in the Church as soon as they were published [8].

3. What had been written by any preceding Evangelist in his Gospel could not be unknown to his successors;

It is well said by *S. Augustine* [9], that "although each of the Evangelists severally followed his

[1] *Clem. Al.* ap. Euseb. vi. 14. *Euseb.* iii. 24. *Epiphan.* Hær. li. *S. Hieron.* Script. Eccl. c. 9, Proœm. in Matt. *Victorin.* in Apocalyps. Bibl. Patrum Max. iii. 418. *Auct. Incert.* apud Chrysost. *Montfaucon.* viii. 132, Appendix. *Auct. Inc.* ap. Augustin. in Joann. "Compulsus Joannes ab Asiæ Episcopis scripsit. . . Legerat Evangelia trium Evangelistarum et approbaverat fidem eorum et veritatem," and the next note but one.

[2] See the passages collected by *Archbp. Ussher*, Original of Bishops and Metropolitans, p. 63. Oxf. 1641.

[3] *Theodor. Mopsuest.* (who flourished in the end of the fourth century) says (in Catenâ in Joann. Corderii, Mill. N. T. p. 198, ed. 1723), ἐπῄνεσεν (Ἰωάννης) τῆς ἀληθείας τοὺς γεγραφότας, ἔφησε δὲ βραχέα παραλελεῖφθαι (τοῖς τρισὶν εὐαγγελισταῖς). ἐπὶ τούτοις παράκλησις ἀδελφῶν (ἐν τῇ Ἀσίᾳ) ἐγένετο ταῦτα ἃ μάλιστα ἀναγκαῖα κρίνει πρὸς διδασκαλίαν, παραλελειμμένα δὲ ὁρᾷ τοῖς λοιποῖς (εὐαγγελισταῖς) γράψαι μετὰ σπουδῆς· ὃ καὶ πεποίηκεν.

[4] See further below, p. 267, for a reply to objections made to the above assertions.

[5] 1 John iv. 1.

[6] See the admirable words of *S. August.* in *De Civitate Dei*, lib. xi. cap. ii. ed. Paris, 1838, vol. vii. p. 439 :—"Ipsa Veritas, Deus Dei Filius, homine assumpto, non Deo consumpto, eamdem constituit atque fundavit fidem, ut ad hominis Deum iter esset homini per hominem Deum. Hic est enim mediator Dei et hominum homo Christus Jesus." — (*Ibid.* cap. iii.) "Hic prius per prophetas, deinde per Se Ipsum, postea per Apostolos, quantum satis esse judicavit, locutus, *etiam Scripturam* condidit, quæ *Canonica nominatur*, eminentissimæ auctoritatis, cui fidem habemus de his rebus quas ignorare non expedit, nec per nosmetipsos nosse idonei sumus."

And again :—

"Distincta est à posterioribus libris excellentia Canonicæ auctoritatis Veteris et Novi Testamenti, quæ Apostolorum confirmata temporibus, per successiones Episcopales et propagationes Ecclesiarum tanquam in sede quâdam sublimiter constituta est, cui serviat omnis fidelis et pius Intellectus."—*S. Augustin.* c. Faustum, ii. c. 5.

[7] 1 Thess. v. 27. Col. iv. 16. Cp. 2 Cor. i. 13.

[8] Cp. *Justin Martyr*, Apol. 1—68. Epist. ad Diognet. ii. *Tertullian*, Apol. 36. Præscr. Hæret. 36. Adv. Marcion. iv. 5. *Theodore* of *Mopsuestia*, A.D. 395, in Catenâ in Joann., and *Dr. Mill's* Gr. Test., p. 198, prefixed to St. John's Gospel. μετὰ τὴν εἰς οὐρανοὺς ἀνάληψιν τοῦ Κυρίου ἐπὶ πολλῷ μὲν τοῖς Ἱεροσολύμοις ἐνδιέτριψαν οἱ μαθηταὶ τῷ χρόνῳ, καὶ μᾶλλον τοῖς Ἰουδαίοις διαλεγόμενοι περὶ τοῦ κηρύγματος, μέχρι Παῦλος ὁ μέγας ὑπὸ τῆς θείας χάριτος ἐναχθεὶς φανερῶς πρὸς τὸ τοῖς ἔθνεσι κηρύττειν ἀφωρίσθη. (See Acts xiii. 1—3.) He then proceeds to state that Peter went to Rome to encounter Simon Magus, and St. John to Ephesus. And he thus proceeds: Γίνεται τοίνυν ἐν τούτοις τῶν λοιπῶν Εὐαγγελίων ἔκδοσις Ματθαίου τε καὶ Μάρκου ἔτι μὴν καὶ Λουκᾶ τὰ οἰκεῖα γεγραφότων Εὐαγγέλια, διεδόθη τε καὶ κατὰ πάσης ἐν ἀκαρεῖ τῆς οἰκουμένης, καὶ ὑπὸ τῶν πιστῶν ἐσπουδάζετο πάντων μετὰ πολλῆς, ὡς εἰκὸς, τῆς διαθέσεως. He then proceeds to recount how at the request of the Christians in Asia St. John wrote his own Gospel, as supplementary to the former three, which he acknowledged as divinely inspired Scripture.

[9] De Consens. Ev. i. 4: "Quamvis singuli (Evangelistæ) suum

own method in writing his Gospel, yet no one of them intended to write as if he were ignorant of what had been written by any of his predecessors; nor did any of them omit, as if by ignorance, what a previous Evangelist had written; but according as each respectively was inspired to write, he added the not superfluous co-operation of his own labour."

4. The Holy Spirit, for the sake of greater assurance, often *repeats* by one Prophet what He had said by another; and similar *repetitions* are found also in the *Historical* Books of the *Old* Testament. "The Holy Bible abounds in quotations, but they are introduced in a way which is peculiar to Revelation. When a Prophet mentions one of his own holy brethren, as when Ezekiel names Daniel, or Daniel Jeremiah,—when they mention them, they do not quote them; and when they quote them, they do not mention them [1]."

This principle of *repetition* is characteristic of Divine Revelation. The Prophetical Books of Daniel and the Apocalypse abound with examples of it [2].

5. It is probable *à priori*, that the Holy Spirit would adopt a similar practice in the *New Testament*, to that which He had employed in the *Old*. And we find it so in fact.

By means of the second and third Evangelists, St. Mark and St. Luke, He warrants the truth and genuineness of the first Gospel. This He does by *repeating* much of its contents [3]. *In the mouth of two or three witnesses every word is established.* Thus the Evangelists became joint *vouchers* for the truth of the genuine Gospels, and, at the same time, joint *opposers* of the spurious ones, which were obtruded on the world.

The *fourth* Evangelist, St. John, pursued a different course for doing the same thing; he declared his approval of the foregoing Gospels, not by repeating, but, for the most part, by *omitting* what they had related, and by *supplying* what they had omitted [4].

The same is true of the Apostolic Epistles; they also are entwined with one another by an intertexture of words and sentiments. And the Inspiration of one aids in proving the Inspiration of all.

St. Peter, in his first Epistle, repeats parts of the Epistle of St. James. In his second Epistle he recognizes as Scripture all the Epistles of St. Paul [5], and there is a remarkable affinity between that Epistle and the Epistle of St. Jude.

This mutual intertexture is a striking characteristic of the Books of Scripture.

Thus the Unity of plan, on which the Gospels and Epistles are written, bears witness to their derivation from One and the Same Spirit. And this plan is similar to what the Holy Spirit had adopted, in dictating the Books both historical and prophetical of the *Old Testament*.

In fine, we may thus trace the agency of the same Divine Hand in the Sacred Volume, whose component parts were given to the world by the ministry of different persons living in different countries, from time to time, at intervals throughout a period of about fifteen centuries; and whose subject-matter extends over no less a time than forty centuries; and, indeed, reaches from the Creation of the World to the Last Day.

III. *On the variations in the Gospels.*

If the Evangelists were under the control of the Holy Spirit in their use of *words*, how, it has been asked, can we account for the fact, that we have different recitals from different Evangelists of the same Discourses of our blessed Lord? How is it that we have different accounts of the words used by Him in the institution of the Lord's Supper? How is it that we have various reports of the inscription written by Pilate on the cross?

In strictness of speech, we must say that not one of the Evangelists gives us the exact words of Christ. He conversed in Syro-Chaldaic, and they wrote in Greek.

But the fact, that they *sometimes* give *different*—but *never* give *contrary*—reports of the same sayings of our blessed Lord, in no degree disproves their inspiration as to words. Rather we may say, it is characteristic of it, and confirmatory of our belief in it.

The mind of Christ is divine. The Holy Spirit, and the Holy Spirit alone, knows what was in the mind of Christ [6]. And Holy Scripture was not written to tell us merely that which Christ taught by means of *words*, which are only human coinage, but to unlock the *inner treasury o,*

quendam narrandi ordinem tenuisse videantur, *non* tamen unusquisque eorum, *velut* alterius præcedentis iguorans, voluisse scribere reperitur, vel *ignorata* prætermisisse, quæ scripsisse alius invenitur; sed *sicut unicuique inspiratum est*, non superfluam ɔperationem sui laboris adjecit."

[1] *Dr. Townson*, p. cxxxiv—cxlvii. Cp. *Lee* on Inspiration, p. 320.

[2] See Gen. xli. 32. Acts x. 16. Cp. below, *Introduction* to the Apocalypse.

[3] Compare below, p. 112, 113, *Introduction* to St. Mark; and *Townson's* Works, p. 229; and *Dr. Owen's* Observations on the Four Gospels, p. 109.

[4] See below, p. 267, 8, and cp. *Townson*, pp. 15, 16.

[5] 2 Pet. iii. 15, 16. See Lectures on the Canon, VII., VIII. IX. *Guerike*, Einleitung, p. 460.

[6] 1 Cor. ii. 11. 16.

Wisdom of Him Who is Divine[1]. If the Holy Spirit had given us only *one verbal* account of Christ's sayings, He would have given a far less clear view of Christ's *mind* than we now possess. This arises. not from any imperfection in the working of the Spirit, but from *our* imperfection, and from that of the instrument to be used by the Spirit for the conveyance of a knowledge of Christ's mind to *us,*—namely, *human language.* He has given to us a fuller knowledge of that mind, by presenting its sense to us in different points of view; just as a Painter gives us a clearer idea of a countenance or a landscape, by representing it to us from different sides. He has given us, so to speak, a panoramic view of Christ's meaning.

For example; if we had but *one* account of the Institution of the Lord's Supper, we should have a far less complete notion of what was in the Divine Mind of Him Who instituted it, than we have now by reason of the varieties of expression, by which the Holy Spirit represents in the several Gospels the Divine thoughts which were in the Mind of Christ at its Institution[2].

The same may be said of the various reports which we read of Christ's Discourses. Their varieties are like so many contributions from the Hand of the Divine Author of Scripture, making human language less inadequate, than it otherwise would be, to give us a clear revelation of what was in the mind of Him Who uttered them.

But it may be said, Pilate's words are not like the words of Christ. How is it that we have different accounts of what Pilate wrote on the cross?

To this question we may reply by a sentence which is never to be forgotten by the reader of the Gospels: "*Qui plura dicit, pauciora complectitur; qui pauciora dicit, plura non negat.*" Perhaps one Evangelist gives the Inscription as it stood in one language; and another as it stood in another. The several accounts are quite consistent with each other, and doubtless the Holy Spirit had good reasons for their varieties[3]. If the Evangelists had been mere servile copyists, they would have done what any legal clerk or notary might do, and have given us one and the same transcript of the words written by Pilate. They have not done this; and they thus suggest to the candid and humble inquirer, that there may be good reasons for their varieties, in this and other cases; and though he may not be able to discern those reasons, he will not therefore deny that they may exist. Some good reasons, however, he may see; by the very variety of their record, they remind the reader that they are *independent* witnesses; and thus their *agreement* is of more weight. And if still there should remain some difficulties, in this and other minor details, they may be of great use; they may serve to prove the limited powers of his own mind, and thus be exercises of his humility, his faith, and hope for a better and happier time, when his faculties will be enlarged, and his vision clarified, and he *will know even as he is known*[4].

The following remarks on this subject, by *S. Augustine*[5], may be commended here to the reader's consideration:—

"There are varieties, but not contrarieties, in the Gospels; and by means of these varieties we may learn some very useful and necessary truths. We are thus reminded, that the main thing for us, is to ascertain the *meaning,* to which the *words* are ministerial; and we are not to imagine, that the Sacred Writers deceive us, because they do not give us the precise words of Him, Whose meaning they desire to express. Otherwise we shall be like mere miserable catchers at syllables[6], who imagine that the truth is to be tied to the points of letters; whereas, not in words only, but also in all other symbols of the mind, it is the mind which is to be sought for[7]." And again (Epist. ad Hesyc. 80), "Non discrepant rebus, si alius aliquid dicit quod alius tacet, aut alio modo dicit; magis autem *collata invicem juvant,* ut legentis intellectus regatur."

Those *varieties,* when carefully examined, will be found to be very instructive; and to have been, doubtless, adopted designedly, to serve beneficial purposes, in confirming our Faith, and guiding our Practice.

Let us consider, as a specimen, the different modes in which the Evangelists represent the call of St. Matthew by Christ. St. Matthew, narrating that event, names himself *Matthew;* St. Mark and St. Luke call him *Levi.*

Hence some Expositors have taken occasion to affirm, that Matthew and Levi were two different

[1] Col. ii. 3.
[2] See note on Matt. xxvi. 26.
[3] See further note below, on John xix. 19, p. 356.
[4] 1 Cor. xiii. 12.
[5] *S. Aug.* De Consensu Evangelistarum, ii. 67.
[6] "Miseri aucupes vocum, apicibus quodammodo literarum figandam putant esse veritatem."
[7] Compare his words cited in the note below, in p. 13, on Matt. iii. 11, and what he says in the same Treatise, de Cons. Evan. ii. 29. Utilis igitur modus, et memoriæ maximè commendandus, cum de convenientiâ dicimus Evangelistarum, non esse mendacium, cum quisque etiam dicens aliquid aliud, quod etiam ille non dixit, de quo aliquid narrat, *voluntatem* tamen ejus hanc explicat, quam etiam ille, qui ejus *verba,* commemorat. Ita enim salubriter discimus, nibil aliud esse quærendum, quam quid *velit ille* qui loquitur.

persons. But others, who have looked more deeply into the matter, have seen that there was a good reason for this variety; and that while the one Evangelist, St. Matthew, by calling himself *Matthew*, teaches a lesson of humility; the other two Evangelists, St. Mark and St. Luke, by calling him *Levi*, teach a lesson of charity [1].

Another example may be seen in the various manner, in which the Sermon on the Mount is reported by the two Evangelists, St. Matthew and St. Luke.

St. Matthew wrote for the special benefit of his *Jewish* [2] fellow-countrymen. He therefore, in his recital of that Sermon, takes care to record what would convey necessary warning and instruction to *them*. St. Luke wrote for the Heathen World. He omits those portions which specially concerned the Jews, and their Law: and reiterates those admonitions which were requisite for *all* [3].

Here, it is true, is variety in *form;* but there is the essential beauty and unity of Wisdom and of Truth.

Let us cite another instance. St. Matthew, in describing our Lord's visit to Jericho, a little before His Passion, relates that *two blind men* were healed by Christ. St. Mark mentions only *one*, and specifies his name—Bartimæus. St. Luke also mentions but *one*. Some persons have imagined that there is a discrepancy here. But they, who have carefully considered the several narratives, and have reflected on the design with which the Gospels, respectively, were composed, have seen an important purpose served by this variety, and an evidence of the gracious purpose with which all the Gospels were written [4].

The same may be said with regard to the Evangelical narratives of our Lord's triumphal entry into Jerusalem;

The first Evangelist, St. Matthew, relates, that the disciples brought "*the ass and its colt*" to Jesus [5]. The other three Evangelists say nothing of the mother; they all mention *the foal*, and the *foal only*. Here at first there may seem to be a *discrepancy*. There is certainly a *variety*. But, if the difference of design is considered, with which the several Evangelists wrote, the reasons of this variety will appear; and the variety itself will be seen to be in perfect harmony with the general plan of the Gospels [6].

The various circumstances of the different Evangelists, and the various circumstances of the different classes of persons for whom they wrote, exercised a powerful modifying influence on the *language* of the several Gospels.

This is a subject which is very fertile in interesting and instructive meditation; and is frequently adverted to in the following pages [7]. The same cause, which produced a variety of *diction*, led also to a variety in choice of *matter*, and to a variety of method in handling it: and exhibits an edifying example of thoughtful preparation, and discriminating adaptation, in providing suitable food and medicine for the souls of men, according to their several constitutions and peculiar necessities; and is specially instructive to those, whose office it is to be Pastors of Christ's Flock, and to be Physicians of souls, and to minister food and medicine to *every one in due season*.

This then may be asserted, in fine, that there are *many varieties* in the Evangelical narratives, but not a *single contradiction;* and that these varieties were designed by the One Spirit who inspired the Evangelists; and that they are conducive to the one blessed end, for which all the Gospels were written, the Glory of God in the salvation of Man; and that, if they are examined, not with a cavilling and carping temper, eager to display its own fancied shrewdness and self-satisfied acuteness, in detecting flaws and blemishes in the Word of God, but in a reverential and humble spirit, comparing *spiritual things with spiritual* [8], and carefully considering the position and circumstances of the several Evangelists; and the purposes for which the several Gospels were written respectively; and the classes of persons for whose especial benefit each Evangelist wrote; and the time and order in which the Gospels were written; it will be readily seen and acknowledged, that these Evangelical varieties have their own proper and important uses; and that they are means and instruments in the divine hand, for our intellectual and spiritual refreshment and edification, and that they are in the world of grace, what the harmonious intertexture of various colours, and the sweet concord of various voices, are in the natural world, ministerial to the comfort and delight of man, and to the praise and glory of the Great Creator of all.

[1] See below, on Matt. ix. 9, p. 31.
[2] See below, *Introduction* to St. Matthew's Gospel, p. xlix.
[3] See below, on p. 165 and notes, Luke vi. 17. 20, 21, p. 193.
[4] See the notes below, on Mark x. 46, p. 139.
[5] Matt. xxi. 7.
[6] See below, on Matt. xxi. 5, p. 74, compared with note on Mark x. 46, p. 139, and on John xii. 14—20, p. 331.
[7] See, for example, the *Introduction* to St. Luke's Gospel, p. 165.
[8] 1 Cor. ii. 13.

INTRODUCTION

TO

ST. MATTHEW'S GOSPEL.

On the design and date of this Gospel.

1. OUR Blessed Lord said that He was "not sent but unto the lost sheep of the house of *Israel*[1]," and He gave charge to His Apostles, that they should "*not* go into the way of the *Gentiles*, nor enter into any city of the *Samaritans*, but go rather to the lost sheep of the house of *Israel*[2]." And although St. Paul was the Apostle of the *Gentiles*[3], yet it was his uniform practice to offer the Gospel in the first instance to the *Jews*[4].

On these grounds it may reasonably be inferred, that the *first written* Gospel would be designed specially for the *Jews;* and that *the* Gospel, which from internal evidence appears to have been designed specially for *Jewish* use, was the *first written.*

The Gospel of St. *Matthew* proclaims itself, by its matter and manner, to have been composed for the benefit of the Jews.

He commences with a Genealogical table, which proves that Jesus Christ was sprung from *Abraham*[5], the father of the faithful, and from *David the King*[6], "in whose Seed all nations were to be blessed[7]."

He relates that Jesus was born at Bethlehem, the City of David, in which the Messiah was to be born according to Hebrew prophecy[8]; that He was born of a Virgin, also according to Hebrew prophecy[9]. And he recites the prophecies, by which these events had been predicted. He shows that our Lord's journey into Egypt[10], and the murder of the Innocents[11], and His subsequent abode at Nazareth[12], and the preaching of the Baptist, preparing His way in the wilderness[13], had all been preannounced in those prophetical Books which the Jews had in their hands, and which they heard "in their Synagogues every Sabbath day[14]." Those and numerous other Prophecies, concerning the Messiah's Person and Office, His Actions and Sufferings, are rehearsed in the Gospel of St. Matthew; and many of them are rehearsed in that Gospel *alone;* and they serve to show that it was St. Matthew's design, to prove that Jesus of Nazareth was He "of whom Moses in the Law and the Prophets did write[15];" the Messiah or Christ, promised in the beginning to Adam[16], and afterwards to Abraham, and to David; Whose Coming was looked for by all[17] faithful Israelites, at the time when Jesus was born.

This distinguishing characteristic of St. Matthew's Gospel points it out as the first written of the four Evangelical histories.

2. We find that this inference is confirmed by the testimony of Christian Antiquity. Thus, for example, *S. Irenæus* says, "The Gospel of St. Matthew was written for the Jews, who specially desired that it should be shown that the Christ was of the Seed of David; and St. Matthew endeavours to satisfy this desire, and therefore commences his Gospel with the Genealogy of Christ[18]." So *Origen*[19], "St. Matthew wrote for the Hebrews, who expected the Messiah from the seed of Abraham and David."

And he asserts the priority of this Gospel. "The first of the four Gospels was that written by

[1] Matt. xv. 24.
[2] Matt. x. 5, 6.
[3] Rom. xi. 13.
[4] Cp. Acts xiii. 46; xvii. 2.
[5] i. 2.
[6] i. 6.
[7] Gen. xxii. 18.
[8] ii. 1—6. Micah v. 2.
[9] i. 23. Isa. vii. 14.
[10] ii. 14. Hos. xi. 1.
[11] ii. 16. Jer. xxxi. 15.
[12] See on ii. 23.
[13] iii. 1. Isa. xl. 3.
[14] Acts xv. 21.
[15] John i. 46.
[16] Gen. iii. 15.
[17] Cp. Luke ii. 26. 38.
[18] *Iren.* Caten. in Matth. Massuet, p. 347, and c. Hæres. iii. 9. 1.
[19] *Origen* in Joann. tom. iv. p. 4.

him who was formerly a publican and afterwards an Apostle, Matthew[1]." And so *S. Jerome*, "The Church, which according to the word of Christ is built upon a Rock[2], has four Evangelic rivers of Paradise: The *first* Gospel is that of Matthew the publican, called Levi, who composed his Gospel in the *Hebrew tongue* for the special use of those *Jews* who believed in Christ, and no longer followed the shadows of the Law, after the revelation of the substance of the Gospel."

3. Another proof of the *priority* of St. Matthew's Gospel is suggested by the following consideration. It was evidently of primary importance, in the preaching of Christianity to the Jews, to lay the groundwork of the argument in a clear demonstration, by reference to their own Scriptures, that Jesus of Nazareth was He who had been promised to their fathers as the Christ.

Now, as has been already observed, this work of demonstration *has been accomplished* with great minuteness by St. Matthew.

We do not find, that the Apostle St. Paul, in his Epistles to the Galatians, Romans, and Hebrews, where he is specially endeavouring to convince the *Jews* that Jesus is the Christ, ever considers it requisite to dwell on this important argument from Hebrew *Prophecy*. Nor do the other Evangelists enlarge on the evidence derivable from this source.

How is this to be explained?

Doubtless it was due to the fact, that this important argument had been already exhausted by *a preceding* writer; and that the other Evangelists and Apostles were fully satisfied that nothing need be added to *his* labours in this department of Christian Evidence. And who was that previous writer? Where had this argument been handled? The answer is, In the Gospel of St. Matthew.

4. It has been shown by many writers[4], that the *language* of St. Matthew's Gospel is adopted in many places by St. Mark and St. Luke; and hence it is evident, that the *Greek* Gospel of St. Matthew, which we possess, is *prior* in composition to that of any other Evangelist.

5. There is also a considerable amount of ancient testimony in favour of the opinion, which has been accepted by many critics, that the Gospel of St. Matthew was written by him originally in *Hebrew* or *Syro-Chaldaic*, the common language of *Palestine* in his age.

This is asserted by *Papias*[5], a Scholar of St. John, and a companion of St. Polycarp; it is affirmed also by *Irenæus*[6], and probably by *Pantænus*[7], by *Origen*[8], by *Eusebius*[9], and by *S. Jerome*[10], and others[11].

This testimony is strong, and there is an *à priori* probability in its favour.

A Christian Evangelist and Apostle, writing for the special benefit of the Jews living in Palestine, would use every suitable expedient for the purpose of allaying their prejudices, and soothing their jealousies, and conciliating their good will, and disposing them to accept the Gospel.

One of the most efficient methods of accomplishing this wise and charitable purpose, would be to address them in their *own vernacular tongue*. This is evident from the fact related in the Acts of the Apostles concerning St. Paul, standing on the stairs of the castle above the Temple at Jerusalem. In order to show his own friendly disposition to his Jewish audience, and to gain their favourable attention, he spake to them in *Hebrew;* and the *effect* of this address is specially remarked by the Historian, "He spake unto them in the *Hebrew tongue*, ... and when they heard that he spake in the *Hebrew tongue* to them, they kept the more silence[12]."

The same motives that actuated St. Paul speaking to the Jews at Jerusalem, and induced him, though not a Jew of Palestine, but of Tarsus in Asia, to address the Jews at Jerusalem in Hebrew, may be presumed to have had some influence with St. Matthew, a Jew, living in Palestine, and writing for the special benefit,—as is related by credible authorities,—of the Jews of that country; and may have led him to compose his Gospel in his own and their native tongue.

6. Some objections, however, have been made to this testimony of ancient writers.

It has been alleged, that, if St. Matthew had written his Gospel in Hebrew, that Hebrew Original would have been preserved; and would have been frequently cited by early Christian Authors.

Secondly, it is urged, that, if St. Matthew had written originally in Hebrew or Syro-Chaldaic, there would have been no need of a *translation* of his Gospel into that language; and that conse-

1 *Origen* ap. *Euseb.* vi. 25.
2 *Jerome*, Procem. in Matth. tom. iv. p. 3.
3 Matt. xvi. 18.
4 See *Dr. Townson*, in his valuable work on the Gospels.
5 *Papias* apud *Euseb.* H. E. iii. 39.
6 *Irenæus*, iii. 1.
7 See *Euseb.* v. 10. *Jerome*, de Vir. Illust. c. 36
8 *Origen* ap. *Euseb.* vi. 25.
9 *Euseb.* iii. 24.
10 *Jerome*, de Vir. Illust. c. 3.
11 *Athanasius*, Synops. p. 202. *S. Cyril of Jerusalem*, Cateches. xiv. *Epiphanius*, Hæres. li. *Chrysostom*, Homil. in Matth. i. *Augustine*, de Consens. Evang. i. c. 66.
12 Acts xxi. 40; xxii.

quently, the Authors of the Peschito, or Syriac, Version of the Gospels, would not have translated St. Matthew's *Greek* Gospel, but have reproduced the Apostolic original in Hebrew.

To the first of these objections it may be replied, that some Ancient Writers, as they themselves affirm, had personally inspected copies of the original Gospel of St. Matthew in Hebrew. The principal of these witnesses is *S. Jerome*, who lived in Palestine, and who, among the Fathers, was the most skilled in the Hebrew tongue. He asserts that he himself saw such a document, and had an opportunity of transcribing and translating it [1]. Similar evidence is given by *Epiphanius*, one of the most learned among the Fathers of the Eastern Church [2].

But, if such an Original ever existed,—how is it, it may be asked, that the ancient notices of it are on the whole so scanty, and that it has now disappeared?

To this inquiry it may be answered, that few of the ancient Christian writers were familiar with the Hebrew language. Their knowledge of the Old Testament was derived, mainly, from the Septuagint or Greek Version. And since a Gospel of St. Matthew existed in the *Greek* language, with which they *were* familiar, and which indeed was written and spoken by the Fathers of the Eastern Church, and since *that Greek Gospel* was confessedly of Divine authority, there is no reason for surprise, that they should not have taken much pains to examine and describe the Hebrew original.

If they made little use of the Hebrew Original of the *Old Testament*, but accepted the Greek Version, which is not inspired, as their standard, we need not be surprised, that they should not have bestowed much pains on a Hebrew Gospel, when they had a divinely inspired Version of it in Greek.

The Jewish Historian Josephus, as he himself informs us [3], wrote his great work, the History of the Jewish Wars, originally in Hebrew, his native tongue, for the benefit of his own nation; and he afterwards translated it into Greek. No notices of the original Hebrew now survive: it has perished: but the Greek Version is often referred to by the early Christian Fathers, and is now extant. The History of the Hebrew Historian seems to present a parallel, in these respects, to the Gospel of the Hebrew Evangelist, St. Matthew.

7. Besides, it is affirmed by some early Christian writers, that the *Hebrew* Gospel of St. Matthew was used, and alone adopted of all the Gospels, by certain heretical sections of the ancient Church, the Ebionites [4], and the Nazarenes; and was mutilated and interpolated by them [5].

This being the case, the Hebrew copies of St. Matthew's Gospel, being connected with such associations, would probably be regarded by many of the early Christians with distrust; and the Christians would rest content with the *Greek* Gospel, which they knew to be received by all the Churches of Christendom as *the* Gospel of St. Matthew.

This consideration supplies also a reply to the objection derived from the translation of the *Greek* Gospel, by the Authors of the Peschito, or ancient Syriac Version.

The framers of that Version were composing a work which was to be read publicly in the Churches where the Syriac language was used. They would be careful to render their work acceptable to all; and to guard it against all suspicion of heretical blemish or admixture. The *Greek* Gospel of St. Matthew, and the *Greek only*, was received as the authentic standard by the Catholic Church throughout the world; the Hebrew was in the hands only of a few, and some of those few, the Ebionites and Nazarenes, were tainted with heresy; and a document associated with them would be liable to the imputation of having been tampered with by them to suit their tenets.

Consequently there existed strong reasons to deter the framers of the Peschito from adopting the Hebrew recension; and equally cogent ones to induce them to ground their Version on the *Greek* Gospel of St. Matthew, which was received as divinely inspired Scripture by the unanimous voice of Christendom. If these inferences are sound, we have, in the translation made by the Authors of the Peschito from the *Greek*, an additional attestation to the authentic character of the *Greek* form, in which the Gospel of Matthew now exists. A similar observation may be made on another very ancient Syriac recension of St. Matthew [6] recently discovered and published [7].

[1] *Jerome*, de Vir. Ill. c. 3. See also his treatise Contra Pelagianos, lib. iii., and in Matth. xii. 13, where he says, "In Evangelio, quo utuntur Nazaræi et Ebionitæ, quod nuper in Græcum de Hebræo Sermone *transtulimus*, et quod vocatur à plerisque Matthæi authenticum."

[2] *Epiphan*. Hæres. xxx. de Ebionitis.

[3] *Josephus*, B. J. Procem. tom. ii. p. 47, ed. Havercamp.

[4] Cp. *Iren*. iii. 11, § 7, "Ebionæi eo Evangelio, quod est secundùm Matthæum, *solo* utentes ex illo convincuntur."

[5] *Epiphan*. Hæres. xxx., where he says that the *Ebionites* use the Gospel of St. Matthew in *Hebrew*, οὐχ ὅλῳ δὲ πληρεστάτῳ, ἀλλὰ νενοθευμένῳ καὶ ἠκρωτηριασμένῳ. Similarly *S. Jerome* speaks concerning the *Nazarenes*, and he recites some of their interpolations. See his work Contra Pelagian. lib. iii., and his commentaries in Esaiam xi. 1—11; in Ezek. xviii. 7; in Mic. vii. 6; in Matth. vi. 11; xii. 13; xxiii. 35; xxvii. 16.

[6] Among the Nitrian Manuscripts of the British Museum it is evidently a Version from the Greek.

[7] By the Rev. W. Cureton, D.D., Canon of Westminster.

8. We may also hence explain the varieties of ancient testimony concerning the *date* of St. Matthew's Gospel. Some ancient writers assign the composition and publication of the Gospel to as early a date as six or eight years after the Ascension of Christ[1]. Others say fifteen[2] years. But *S. Irenæus* affirms that his Gospel was published at the time "when Peter and Paul were *preaching* at Rome and *founding* the Church there[3]." These discrepancies may be reconciled by the supposition that those Authors, who assign an *earlier* date to its publication, are speaking of the *Hebrew* Gospel; and they, who speak of a later date, are referring to the *Greek* edition of it.

However, since the identical *Greek* words of St. Matthew's Gospel are often found incorporated in the Gospels of the succeeding Evangelists St. Mark and St. Luke, and since the date of St. Mark's and St. Luke's Gospels is probably prior to St. Paul's preaching at Rome[4], we are thence led to infer, that the *Greek* edition of the Gospel of St. Matthew was earlier than that date which is assigned to it by Irenæus.

9. Perhaps also such considerations as these may serve to explain certain phenomena in St. Matthew's Greek Gospel. St. Matthew's Gospel is universally acknowledged by Christian Antiquity to have been published *before* any other of the four Gospels. And yet there are certain incidental expressions in it, which appear to intimate, that, while in its main *substance* it is prior to all the other Gospels, yet in its present form it has received some later touches from the Author's hand. Such indications as these are found[5] in the expression in ch. xxvii. 8, "that field was called the field of blood *unto this day*," and in ch. xxviii. 15, "this saying is commonly reported among the Jews *until this day*." These incidental notices may have been *added* by the Author, when he published his Gospel in its present Greek form.

10. What is known from Holy Scripture of St. Matthew's personal history may be seen in chapter ix. 9, and in the notes on that passage.

In proof of the *genuineness* of his Gospel it may be observed, that the Author of this Gospel alone adds the epithet τελώνης, or *Publican*, to the name of Matthew in the catalogue of the Apostles (x. 3); and that the *other* Evangelists do not associate his former profession of *Publican* with his Apostolic name *Matthew*, but with his other name *Levi;* and that, whereas he says only, that Matthew, when called by Christ, "arose and followed Him" (ix. 9), it is recorded by St. Luke (v. 28; cp. Mark ii. 14) that "Levi *left all* and followed Him," and "made Him *a great feast* in his own house," intimating thereby, that St. Matthew made considerable worldly sacrifices for the sake of Christ. In a like spirit St. Matthew in his Catalogue of the Apostles, places himself *after* St. Thomas (x. 3); but he is placed *before* Thomas by St. Mark (iii. 18) and St. Luke (vi. 15).

These are internal evidences confirmatory of the ancient testimony which ascribes the first Gospel to St. Matthew; and they are indications also of the Evangelist's modesty. It has been observed, that the Author faithfully records speeches in which the *Publicans* are ranked with *sinners and heathens* (ix. 11; xi. 19; xviii. 17; xxi. 31, 32);—another evidence of his humility; and of his gratitude to Christ for choosing himself, a member of that despised class; and a proof of the Truth of Christianity, which could convert the world by such instruments as the world most despised[6].

Matthew, the Publican, after his call, "*made a great feast*" for Jesus in his house; to which he invited "many publicans and sinners," who reclined with Christ at the table[7], and heard His gracious words, "They that are whole need not a Physician, but they that are sick; for I came not to call the righteous but sinners to repentance[8]."

Matthew, the Apostle and Evangelist, has indeed made *a great feast*, a spiritual entertainment, a banquet of the soul, in his Gospel, to which he has invited all Nations; and there Jesus sits at meat; and He calls all the weary to come and recline with Him, and promises them rest for their souls[9], and remains with them "even unto the end of the world[10];" and there He refreshes the hungry with heavenly food, and makes the thirsty to drink divine wisdom from His lips. May we have grace so to profit by this heavenly repast, that we may hereafter be admitted to sit down at His table in the Kingdom of God[11]!

[1] See the authorities in *Lardner*, iii. p. 51. 65. 76. 86. 89, and 161, 162.

[2] *Ibid.* p. 91.

[3] *S. Iren.* Hæres. iii. 1. This testimony can hardly be accepted in a literal sense. For St. Paul, as he himself intimates, cannot be said to have *founded* the Church at Rome. See Rom. i. 7, 8. 13—15, where he says that "their *faith* is *spoken of throughout the whole world*," and expresses his regret that he himself had been *hindered* as yet from *coming* to them. Perhaps S. Irenæus in speaking of St. Paul as a founder of the Church at Rome may have had a view to what the Apostle did by his Epistle.

[4] See below, p. 168–170.

[5] Cp. *Lardner*, iii. p. 164.

[6] Cp. *Euseb.* Dem. Evang. iii. 5, where are some excellent remarks on these points.

[7] Luke v. 29. Mark ii. 15.

[8] Mark ii. 17. Luke v. 32.

[9] Matt. xi. 28.

[10] Matt. xxviii. 20.

[11] Luke xxii. 30

ΕΥΑΓΓΕΛΙΟΝ ΚΑΤΑ ΜΑΤΘΑΙΟΝ.

I. ($\frac{\cdot}{\text{III}}$) 1 a ΒΙΒΛΟΣ γενέσεως Ἰησοῦ Χριστοῦ υἱοῦ Δαυῒδ υἱοῦ Ἀβραάμ. a Luke 3. 23, &c.
2 b Ἀβραὰμ ἐγέννησε τὸν Ἰσαάκ· Ἰσαὰκ δὲ ἐγέννησε τὸν Ἰακώβ· Ἰακὼβ b Gen. 21. 2. & 25. 24. & 29. 35.

Εὐαγγέλιον] *Gospel.* The word εὐαγγέλιον is used by the LXX for Hebr. בְּשׂוֹרָה (*besorah*), from בָּשָׂר (*basar*), 'flesh,' as representing some good thing in *bodily* reality, and so very descriptive of the good tidings of Emmanuel, God manifest in the *flesh* (1 Tim. iii. 16). Hence *S. Ignat.* (Phil. 5), προσφυγὼν τῷ εὐαγγελίῳ ὡς σαρκὶ Ἰησοῦ. Cf. c. 9. We find the word Εὐαγγέλια applied to the Gospels early in the second century. *Justin,* Dial. c. Tryph. c. 100. Apol. i. 66, ἐν ἀπομνημονεύμασιν ἃ καλεῖται εὐαγγέλια. Cp. *Iren.* iii. 1. 11. On the use of the word εὐαγγέλιον in the Gospels see on Mark x. 29.

κατὰ Ματθαῖον] *according to Matthew.* On the antiquity of this title see *Routh,* R. S. i. 405. *Euseb.* iii. 24 has Ματθαῖος γραφῇ παραδοὺς τὸ κατ' αὐτὸν εὐαγγέλιον. The preposition κατὰ prefixed to the names of the four Evangelists shows that there is one Gospel of living water flowing by four Evangelic streams: as *Origen* says in Ioan. t. 5, τὸ διὰ τεσσάρων ἕν ἐστιν εὐαγγέλιον. Cp. *Grot.* and *Hammond* here, and *Valck.* in Luc. init. p. 4, and *Meyer,* p. 34.

Two uncial MSS. (B and D) have the form Μαθθαῖον here, and so *Tisch., Alf., Tregelles.* But B has also κατὰ Ἰωάννην, which no Editor has ventured to adopt in St. John's Gospel; and the preponderance of MS. authority is in favour of Ματθαῖον. Cp. ix. 9; x. 3. Mark iii. 18. Luke vi. 15. Acts i. 13.

On the name *Matthew* see below, ix. 9.

Ch. I. 1.] The design of the Evangelist is to show to the Jews and to the world, that Jesus of Nazareth came, as the Messiah was to come, according to ancient Prophecy, from the *royal seed* and by the *royal line* of *David* the *King;* and from the patriarch *Abraham,* by the line of *Isaac, Jacob,* and *Judah.*

βίβλος γενέσεως = סֵפֶר תּוֹלְדוֹת (*sepher toledoth*), a *genealogical roll,* Gen. ii. 4, where the LXX has βίβλος γενέσεως: it was a 'formula solennis,' hence the absence of the article. סֵפֶר (*sepher* = βίβλος) is used for a letter, 1 Kings xxi. 8; for a deed of sale, Jerem. xxxii. 11; for a writing of divorce, Deut. xxiv. 1. Cp. *Patrit.* ii. 46.

"There are," says *Hilary,* "four genealogies of Christ in the four Gospels. 1. In St. Matthew, from Abraham. 2. In St. Mark, from God the Holy Ghost. 3. In St. Luke, from Adam. 4. In St. John, from Eternity." Cp. on Gen. i. 1; ii. 4.

— Ἰησοῦ] *Jesus,* Saviour. Ἰησοῦς, i. q. Hebr. יְהוֹשֻׁעַ (*yehoshua*), from הוֹשִׁיעַ (*servavit*). Cp. Matth. i. 21.

— Χριστοῦ] *Christ.* Χριστὸς, i. q. Hebr. מָשִׁיחַ (*mashiah*), 'Messiah' (from root *mashah,* 'unxit'), *anointed* to the threefold office of King, Priest, and Prophet. On the personal name *Jesus,* and the official title of *Christ,* see *Bp. Pearson* on the Creed, Art. ii. p. 130, 2. 150—2. For an exposition of the first nine chapters of St. Matthew, see *Abp. Leighton,* vol. ii. p. 1—45.

2. Ἰούδαν] *Judah.* Christ's genealogy is *not* traced through *Reuben,* the *firstborn,* but *Judah.* See on Gen. xlix. 8.

On the Genealogies.—On this Genealogy in St. Matthew it may be observed,

That in St. Matthew's age public tables of Jewish Genealogies existed, and were carefully preserved. (*Lightfoot.*)

That in all probability the Genealogy inserted here was transcribed thence.

That St. Matthew cannot have introduced at the beginning of his Gospel a document which could be refuted from those tables.

That our Lord was often addressed as *Son of David* (Matt. ix. 27; xv. 22), and that the Jews, in all their cavils against Him, never denied that He was the Son of David. (Cp. Matt. xx. 30; xxi. 9. 15. John i. 45.)

That St. Matthew wrote for the Jews, and before St. Luke.

The first thing to be proved to the Jews was that Jesus was *King* of the *Jews;* and to show this, St. Matthew would refer to *public* genealogies of the *royal* race. It seems, therefore, most probable, that the genealogical table inserted by the first Evangelist would be the *official* pedigree of Christ. And this corresponds with what we find in St. Matthew's Genealogy.

The principle on which it is constructed, is not one of direct personal descent by natural generation, but of *royal succession* from David to Jechonias; that is, during the whole period of the Jewish Monarchy to the Captivity; it is a table of *Kings.* This statement is not contravened by St. Matthew's use of the word ἐγέννησε. This word ἐγέννησε, like its equivalent Hebrew יָלַד (*yaladh*), is not limited to *natural procreation,* but has a far wider signification, and so ἐγέννησε in the LXX (see *Mintert* in v.), and describes not only natural generation, but adoption, or other succession (cp. *Hammond,* p. 6). Hence in St. Matthew's list we find, *v.* 11, Josiah ἐγέννησε Jechoniah, and *v.* 12, Jechoniah (cp. Jer. xxii. 28. 30; xxiii. 5, 6) ἐγέννησε Salathiel. And St. Matthew in *v.* 16 and in *v.* 20, applies this word to generation by the *Holy Ghost.* This has been clearly shown by many, e. g. *Dr. W. H. Mill,* p. 173, and by *Lord Arthur Hervey* in his Volume on the Genealogies, pp. 51—61, and in Bib. Dict. i. 665.

The names inserted after Jechoniah are the names of those who *would have* reigned, if the Monarchy had continued, and who were Kings of the Jews *de jure,* though not *de facto.*

Why then, it may be asked, was another Genealogy added by St. Luke? (iii. 23—38.) Because it would be satisfactory to know that the Son of Mary descended by her husband in a direct *personal* lineage from David. This is what appears to be shown in the Genealogy given by *St. Luke,* who wrote with St. Matthew's Genealogy before him; and so Jesus is proved both by public right and by personal lineage, to be, by his mother's husband, the Son of *David.* See further, note on i. 12.

According to their grammatical construction, *both* the Genealogies (i. e. that in St. Luke iii. 23—38, as well as that in St. Matthew) appear to be Genealogies of *Joseph;* and if they were not *designed* to be his, the Evangelists would never have so presented them to the reader that he could hardly fail to mistake them for his.

The Manichæans *objected* to St. Matthew's Genealogy, that it did not prove *Jesus* to be the Son of David; because it is traced from *Joseph,* who was not the natural father of Jesus. The same objection had been made by Julian. (*Cyril,* c. Julian. viii. p. 253—261.) Now how did the Ancient Fathers answer this objection? *Not* by saying that Jesus was proved to be the Son of David by his *mother's* side, by the Genealogy of *St. Luke:* which they *certainly would have done, if* St. Luke's Genealogy had been the Genealogy of *Mary.* Besides, it is pro-

c Gen. 38. 27, &c. 1 Chron. 2. 5, 9.

δὲ ἐγέννησε τὸν Ἰούδαν καὶ τοὺς ἀδελφοὺς αὐτοῦ· 3 c Ἰούδας δὲ ἐγέννησε τὸν
Φαρὲς καὶ τὸν Ζαρὰ ἐκ τῆς Θάμαρ· Φαρὲς δὲ ἐγέννησε τὸν Ἐσρώμ· Ἐσρὼμ

---

bable, that not Heli, but Joakim was the father of Mary. See *Epiphan*. Hær. 78, and *Routh*, R. S. ii. 356.

Indeed, the opinion that St. Luke's Genealogy is that of *Mary*, was unknown to Christian Antiquity. It was first propounded in the 15th century by some Romanist Divines, to do honour (as they thought) to the Blessed Virgin; and was thence, singular to say, adopted from them by some Protestant Theologians. Cp. *Mill*, p. 183. *Patrit*. ii. p. 84—87, who observes that "not one of the Fathers ever supposed that Mary's genealogy was traced by St. Luke: and that the first person who broached that notion was Annius of Viterbo, who died A.D. 1502." *Origen*, however (c. Cels. ii. c. 32), seems to give some encouragement to it. On the whole it appears most probable,

That *both* the Genealogies are Genealogies of our Lord by *Joseph* the husband of Mary.

That Joseph was the son of Jacob or of Heli, either by adoption (see *Aug*. Qu. Ev. ii. 5, de Cons. Ev. ii. 2 and 3, and *Serm*. 51, "De concordiâ Evangelistarum in generationibus Domini"); or

Because Jacob and Heli were either whole brothers (see i. 15), or half brothers, and because on the death of one of the two brothers without issue, the surviving brother married his widow (cp. xxii. 24), who became the mother of Joseph by this second marriage, and so he was called the Son of Jacob, and the Son of Heli. (See *Julian. African*. (A.D. 220) ap. Routh. R. S. ii. pp. 233. 339. 341. 355. *Euseb*. i. 7; vi. 31; and in *Mai's* Patrum Nova Collectio Vaticana, iv. p. 240, sqq. *S. Jerome* ad loc. *Justin*. quæst. ad orthodox. 66. *Greg. Nazian*. de Geneal. ii. p. 268, who says, Εὐαγγελιστὴς ὃς μὲν εἶπε τὴν φύσιν Ματθαῖος, ὃς δ' ἔγραψε Λουκᾶς τὸν νόμον. Cp. *Mill*, pp. 186—201. *S. Ambrose* in Luc. iii. regards Heli (not Jacob) as the natural father of Joseph; and Jacob as the legal parent.) This opinion may be represented thus:—

MATTHAN ex familiâ *Salomonis* ortus genuit	Estha Matthani mox Melchi uxor,	MELCHI ex familiâ *Nathanicâ*, qui ex Esthâ Matthani viduâ procreavit
JACOB, qui uxore ductâ viduâ Heli fratris sui uterini verus pater factus est JOSEPHI.	Mulier ἀνώνυμος.	HELI, qui obiit sine prole, sed per fratrem uterinum, Jacobum, pater legalis factus est JOSEPHI.

The Genealogy of St. Matthew is Christ's official succession to David as a *King* (see *v.* 6, where David is twice called ὁ βασιλεύς). That of St. Luke is the derivation of His origin from David as a *man*. And this His human and personal, and direct derivation from David, and also from Abraham, harmonizes with St. Luke's plan in tracing our Lord's pedigree further backward, even to the first *man*, *Adam*, the father of the human race. And so St. Luke suggests the reflection, that He who is the promised Seed, the Son of David, the King of the Jews, is also the Second Adam, the Saviour and Restorer of the whole family of man.

Enough is stated in Holy Scripture to show that *Mary*, as well as Joseph, was of the *House of David*. (See on 2 Tim. ii. 8, and in the next column of the present note.) But it was no part of the Divine plan to bring forth the Blessed Virgin from her retirement. She was *ha-almah*, *the* Virgin,—an example of all Virgins,—and, as her name *Almah* intimates, *secluded* from public view.

It is most in harmony with this plan, to suppose,—as the grammatical construction of the Genealogies constrains us,—that neither of these pedigrees are hers, except so far as, by the ties of a common origin and by the bond of Holy Matrimony, she was Joseph's, and what was his was hers, and what was hers was his; and that, consequently, as Christ, her true Son according to the flesh, owed and paid filial obedience to him who was united by holy Matrimony to His mother; so what belonged by royal and personal heritage, to His mother's husband, was due to Him who was her firstborn and only Son. Hence the Angel calls Mary Joseph's *wife* (i. 20), and the Holy Spirit does not scruple to say *οἱ γονεῖς* (Luke ii. 27. 41), nor to record Mary's words ὁ πατήρ σου, Luke ii. 48. Hence *Aug*. (Serm. li. 16), in reply to those who made objections to the genealogies "quia 'per *Joseph*,' et non per *Mariam*, numerantur. 'Non,' inquiunt, 'per *Joseph* debuit.' Quare non? Numquid non erat *maritus* Mariæ? Scriptura enim dicit 'Noli timere accipere Mariam *conjugem* tuam: quod enim in illâ natum est de *Spiritu Sancto* est.' Et tamen *paterna* ei non aufertur *auctoritas*, cùm jubetur puero *nomen* imponere; denique et ipsa Virgo Maria, benè sibi conscia quod non ex ejus complexu et concubitu conceperit Christum, tamen eum *patrem* Christi dicit." This has been well stated by *Grotius* and by other Expositors as follows;

"Non aliena à Christo existimanda est origo *Josephi*, cùm natus sit Christus ex eâ quam Josephus in matrimonio retinuerit (*Grotius*). Nam si ea vis est Legis, ut partus viduæ ex agnato defuncti viri conceptus in omne jus defuncti succedat, non aliter quàm si ex ipsius geniturâ ortum traxisset (*Grot*. and *Spalatensis*) et proles à fratre genita, semen vocatur, non illius per quem suscepta est, sed illius cui suscepta est, nempe fratris sine liberis defuncti, vide Gen. xxxviii. 9. (*Spalat.*) quidni id quod sine humanâ operâ ex legitimâ filius conjuge natum est, quasi ipsius solo divinitùs insitum, ipsius proprium censeatur? Atque hinc est, nimirum, quòd non tantùm ab Evangelii scriptoribus Josephus *pater Christi* (Luke ii. 27. 33. 41. 48), nuptiis videlicet patrem demonstrantibus, nominatur; sed et Christus omnia obsequia atque operas illi præstitit quæ expectari possunt à filio in sacris paternis constituto. Quòd si ubique gentium adoptivi liberi ex ejus gentis, cui velut insiti sunt, nobilitate censentur, quantò justiùs omnia jura gentilitia Josephi, ac promissiones Divinæ ipsius Majoribus factæ, ad Dominum Jesum pertinebant?" (*Grot.*)

"Josephi legitimus hæres Jesus fuit quippe filius ejus, non quidem naturalis nec tantùm putatitius neque adoptivus, sed reipsà proprius ac legitimus, ipsi legitimè natus ex uxore, quæ ipsi legitimo matrimonio juncta est, ideóque una erat cum Josepho caro, Deo legitimè operante, qui nihil non legitimè operatur, cujus libero dominio non subtrahit uxorem mariti auctoritas. Cùm autem succedat jure Gentium in paternam hæreditatem is qui solius publicæ famæ testimonio filius habetur, quantò magis filius legitimus? Quocirca à Josephi morte Christus erat Regni Davidici hæres. Quod cùm Matthæus demonstrare vellet, fuit ei Josephi Genealogia condenda, non nuda Mariæ, quæ, viris relictis, hæres esse Regni non potuit." (*Lucas Brugensis*.)

We know, from the testimony of St. Matthew and St. Luke, that Christ was born of *her*, and that she was a virgin, and that He was *of the seed of David* according to the *flesh* (Gal. iii. 8, 9. Rom. i. 3. 2 Tim. ii. 8), and yet born of a *Virgin;* and that therefore Mary His mother was of the lineage of David. This may also be presumed from the fact in Luke i. 27. 32; ii. 5, that Mary, though ἔγκυος, goes up to Bethlehem to be registered. *Greg. Thaumaturg.* (early in the third century) says, p. 25, ἡ ἁγία παρθένος ἐκ γένους Δαβὶδ ἐτύγχανε καὶ τὴν Βηθλεὲμ πατρίδα ἐκέκτητο καὶ τῷ Ἰωσὴφ κατὰ νόμους (as an ἐπίκληρος, Numb. xxxvi. 6. 8. Ruth iii. 12) ἐμεμνήστευτο. Cp. *Athanas*. c. Apollinar. p. 738. *Leo M.* Serm. xxix. p. 87, "electa Virgo de semine Abrahæ et radice Jesse." Cp. *Routh*, R. S. i. 354—356. Hence *S. Jerome* says, "It may be asked why the genealogy of Christ is traced through Joseph? We reply, that it is not usual to trace genealogies from women; and that *Joseph and Mary were of the same tribe and house.*" See also the statement of Hegesippus in *Routh*, R. S. p. 213. *Euseb*. iii. 32, concerning the δεσπόσυνοι, and see other testimonies and arguments that Joseph and Mary were of *the same lineage*, in *Patrit*. ii. 15—17. 48. But, as far as *Mary* is concerned individually, Christ, like His great prototype Melchizedek, is ἀγενεαλόγητος (Heb. vii. 3) in Holy Writ.

God's ways are not man's ways. *Man* would have expected a genealogy of *Mary*. And *if* the Gospel had been dictated by *men*, such a genealogy would assuredly have been given. But the Gospel is not of man; and, perhaps, by beginning the Gospel in a different way from what man would have done, He designs to teach the reader of the Gospels a necessary lesson, that *à priori* reasonings are of no account whatever, in regard to Divine Revelations; and that when it has once been proved by logical deduction, that the Gospel is of God, Reason should make way for Faith, and should wait patiently for the time when Faith will be perfected in fruition, and Reason will rejoice in that perfection, for Faith is Reason in Glory.

Hence, then, an argument may be derived for the *Inspiration* of the Evangelists. The eagerness with which some in modern times have endeavoured to wrest aside the words of the Gospel, in order to make one of the Genealogies to be the Genealogy of Mary, and the questions more modestly, but yet anxiously, put by the ancient Fathers,—*Why* it pleased God to trace the Genealogy of Christ through Joseph alone, at the same time that He revealed the fact that Joseph was *not* the natural father of Christ, afford proofs that *if men* had been the framers of the Genealogies, they would either have deduced our Lord's human *origin* through Mary, or, if at all by Joseph, not by *Joseph alone*.

δὲ ἐγέννησε τὸν Ἀράμ· 4 [d]Ἀρὰμ δὲ ἐγέννησε τὸν Ἀμιναδάβ· Ἀμιναδὰβ δὲ
ἐγέννησε τὸν Ναασσών· Ναασσὼν δὲ ἐγέννησε τὸν Σαλμών· 5 [e]Σαλμὼν δὲ
ἐγέννησε τὸν Βοὸζ ἐκ τῆς Ῥαχάβ· Βοὸζ δὲ ἐγέννησε τὸν Ὠβὴδ ἐκ τῆς
Ῥούθ· Ὠβὴδ δὲ ἐγέννησε τὸν Ἰεσσαί· 6 [f]Ἰεσσαὶ δὲ ἐγέννησε τὸν Δαυῒδ
τὸν βασιλέα.

Δαυῒδ δὲ ὁ βασιλεὺς ἐγέννησε τὸν Σολομῶνα ἐκ τῆς τοῦ Οὐρίου· 7 [g]Σολομὼν
δὲ ἐγέννησε τὸν Ῥοβοάμ. Ῥοβοὰμ δὲ ἐγέννησε τὸν Ἀβιά· Ἀβιὰ δὲ ἐγέννησε
τὸν Ἀσά· 8 [h]Ἀσὰ δὲ ἐγέννησε τὸν Ἰωσαφάτ· Ἰωσαφὰτ δὲ ἐγέννησε τὸν
Ἰωράμ· Ἰωρὰμ δὲ ἐγέννησε τὸν Ὀζίαν· 9 [i]Ὀζίας δὲ ἐγέννησε τὸν Ἰωάθαμ·
Ἰωάθαμ δὲ ἐγέννησε τὸν Ἄχαζ· Ἄχαζ δὲ ἐγέννησε τὸν Ἐζεκίαν· 10 [k]Ἐζεκίας
δὲ ἐγέννησε τὸν Μανασσῆ· Μανασσῆς δὲ ἐγέννησε τὸν Ἀμών· Ἀμὼν δὲ ἐγέν-
νησε τὸν Ἰωσίαν· 11 [l]Ἰωσίας δὲ ἐγέννησε τὸν Ἰεχονίαν καὶ τοὺς ἀδελφοὺς
αὐτοῦ ἐπὶ τῆς μετοικεσίας Βαβυλῶνος.

12 [m]Μετὰ δὲ τὴν μετοικεσίαν Βαβυλῶνος Ἰεχονίας ἐγέννησε τὸν Σαλαθιήλ·

d Num. 7. 12. 1 Chron 2. 10.
e Ruth 4. 17. 1 Chron. 2. 10, 11, 12.
f 1 Sam. 16. 1. & 17. 12. 2 Sam. 12. 24.
g 1 Kings 11. 43. & 14. 31. & 15. 8. 1 Chron. 3. 10. 2 Chron. 14. 1.
h 1 Kings 15. 24. 2 Kings 8. 16. 24. 2 Chron. 17. 1. & 21. 1.
i 2 Kings 15. 7, 38. & 16. 20. 2 Chron. 26. 23. & 27. 9. & 28. 27.
k 2 Kings 20. 21. & 21. 18, 24. 1 Chron. 3. 14, &c. 2 Chron. 32. 33. & 33. 20, 25.
l 2 Kings 23. 30, 34. & 24. 6. 1 Chron. 3. 15, 16. 2 Chron. 36. 1, 4, 8.
m 1 Chron. 3. 17, 19. 1 Esdr. 3. 2. & 5. 2. Hagg. 1. 1.

One of the most full and elaborate dissertations that have been published in modern times on the Genealogies, will be found in *Patritius* de Evang. ii. p. 35—105.

His conclusions are as follows: p. 105:—

It appears from Holy Scripture and the Fathers that Mary and Joseph were of the same lineage, and it is probable that their marriage was *jure agnationis*, i. e. she was married to him, according to the Law, as her nearest of kin.

That almost all his ancestors were hers (p. 103).

That both the Genealogies are traced through Joseph, and are rightly called Genealogies of Christ.

See also *Dr. Mill*, ii. 102—215, and *Rev. Lord Arthur Hervey* on the Genealogies, 1853. *Williams* on the Nativity, p. 103—120. *Burgon*, p. 8—13.

3. Θάμαρ. 5. Ῥαχάβ—Ῥούθ] *Thamar, Rahab, Ruth.* "Why," says *Chrysostom*, "having begun the genealogy with *men*, does he make any mention of *women?* and why, if he names women, does he pass by the most illustrious, such as Sarah and Rebekah, and enumerate some famous for ill? One of these was born of unlawful wedlock, another a harlot, and the third was a stranger; and he introduces also the wife of *Uriah*." "This was so designed," says *Jerome*, "in order that He who had come for the sake of sinners might, being born of sinners, blot out the sins of all, and because He came not now as a Judge, but as a Physician, to heal our diseases." And *Jerome* (in Jovinian. p. 165) suggests another reason; viz. that these women were types of the Heathen world, recovered from sin and misery, and espoused as a Church to Christ. Cp. above on Ruth iii. 5—9; iv. 20; and *Introd.* to Ruth.

As *Chrysostom* says, "God married our nature, which was in poverty, and misery, and exile, and estranged from Him, and had committed harlotry against Him. Such was the Church; but she left her Father's house (Ps. xlv. 10), was espoused to Christ, and became the mother of princes."

Perhaps, also, in this mention of *Thamar, Rahab*, and *Ruth*, in our Lord's Genealogy, we may see an evangelical protest, by anticipation, against the novel dogma of the original and actual sinlessness of *Mary*, grounded by some on the plea that He Who was without sin could only be born of one who was sinless. See on Luke i. 27.

That Rahab here mentioned was *the* Rahab of Jericho, see *Mill*, p. 132—138. *Patrit.* ii. 49—51. As *Bengel* observes, this may be presumed from the *article* τῆς Ῥ.

The mention of *Rahab* shows that the Evangelists had access to materials that we have not, for it is no where said in the Old Testament that Rahab was mother of Boaz. The same remark may be applied to *Cainan* in Luke iii. 36.

5. Ὠβήδ] Some editors have Ἰωβήδ, on good MSS. authority: but the reading of the LXX is not lightly to be abandoned. Besides Ἰωβήδ is inconsistent with the Hebrew etymon עֹבֵד, and seems to have arisen from a supposed connexion with Ἰώβ. See below, *v.* 10, where Ἀμώς, for Ἀμών (אָמוֹן), seems to be due to a similar confusion with Ἀμώς, the name of the Prophet, and of Isaiah's father.

6. Δαυῒδ τὸν βασιλέα] *David the King.* The repetition of these words is a clue to the design of this Genealogy, showing the *Royalty* of Christ, Messiah the *King*.

— Σολομῶνα] On the form Σολομῶνα (found here in B, C, E, K, L, M, S, U, V), preferable to Σολομῶντα, the reading of *Elz.* and some MSS. Cp. xii. 42. Luke xi. 31. John x. 23. Acts iii. 11. v. 12, see *Winer*, p. 63.

8. Ἰωρὰμ δέ] The Evangelist *omits* three names here, Ahaziah, Joash, and Amaziah, 2 Kings viii. 25. 1 Chron. iii. 11. 2 Chron. xxii. 1; xxiv. 27 (*Jerome*), because the race of Jehoram was mingled with the seed of Jezebel, 2 Kings viii. 16. 26, therefore its memory is blotted out from the Genealogy of Christ, even to the third generation. Three generations were omitted intentionally, and thus there became fourteen generations. (*Hilary.*) Cp. *Surenhus.* p. 126, who shows that it was not unusual for the Hebrews to omit names designedly (see above, *v.* 3) in their genealogies, as in Ezra, cap. vi., compared with 1 Chron. i. 3—15, *five generations* are *omitted*. See also *Lightfoot*.

— Ὀζίαν] *Uzziah*, called also *Azariah* (*help* of *God*), 2 Kings xiv. 21. 1 Chron. iii. 12, for God had mercy on him, and did not destroy him when he profaned the sanctuary, 2 Chron. xxvi. 21. *Surenhus.* p. 126.

11. Ἰωσίας δὲ ἐ. τ. Ἰεχονίαν καὶ τοὺς ἀδελφοὺς αὐτοῦ]

Porphyry hence derived an objection (see *Jerome*). For Jechoniah, the father of Salathiel, was not the same as Jechoniah the son of Josiah; but was the *grandson* of Josiah by Joakim or Jeconiah. Cp. 1 Chron. iii. 15. 2 Kings xxiii. 34; xxiv. 6. 2 Chron. xxxvi. 8.

To this *S. Jerome* replies, that under the same word Jechoniah two different persons are to be understood; and thus the fourteen generations are complete. This is to be explained thus. Josiah had four sons, Johanan, Eliakim = Joakim, Zedekiah = Mattaniah, Joahaz = Shallum. The Jechoniah *first* mentioned by the Evangelist is the same as Eliakim or Joakim, who was the father of Joachin, or Jechoniah (or Jeconiah) the *second* mentioned by the Evangelist. It is observable, in confirmation of this view, that יְכָנְיָה (Jeconiah), the grandson of Josiah, is called also Ἰωάχιμος by *Josephus*, Antt. x. 8, and by some MSS. of the LXX, in 2 Kings, xxiv. 6 (see *Rosenmüller*), as well as by the name Ἰεχονίας. Cp. other authorities in *Mill*, p. 108, and *Hervey*, p. 70—72.

The second tessarodecad begins with David and ends with Jechoniah = Joakim. The third begins with Jechoniah, and ends with Christ (*Jerome* in Daniel i.).

S. Augustine supposes that the same Jechoniah is *reckoned twice*—"in figuram Christi à Judæis ad gentes transeuntis;" and as a "lapis angularis." Serm. li. 15. De Cons. Ev. ii. 4.

— ἐπὶ τῆς μετοικεσίας] ἐπί (see Mark ii. 26): *in the time of the transmigration*, which began under Joakim, 2 Kings xxiv. 7. 2 Chron. xxxvi. 6, was repeated at several times, Jer. lii. 28—30. He does not call it αἰχμαλωσίας or *captivity*: for

That was not effected then;

Though the *city* was *destroyed*, yet the family of *David*, to which the promise was given, was only *removed;*

And though Salathiel was born after the migration, yet not after the seventy years' captivity.

— Βαβυλῶνος] On this use of the genitive, see x. 5. *Winer*, G. G. p. 169.

12. ἐγέννησε] *begat*, by adoption, or other *legal* assumption (see p. 1): *not* by *natural* procreation; for Jeconiah had no natural successor in the royal line (Jer. xxii. 30), but the regal line of Solomon terminated with him (cp. *S. Basil*, iii. p. 362, and *Bengel* here), and the royal inheritance passed into another channel, derived through Nathan from David, to whom it was

Σαλαθιὴλ δὲ ἐγέννησε τὸν Ζοροβάβελ· 13 Ζοροβάβελ δὲ ἐγέννησε τὸν Ἀβιούδ·
Ἀβιοὺδ δὲ ἐγέννησε τὸν Ἐλιακείμ· Ἐλιακεὶμ δὲ ἐγέννησε τὸν Ἀζώρ· 14 Ἀζὼρ
δὲ ἐγέννησε τὸν Σαδώκ· Σαδὼκ δὲ ἐγέννησε τὸν Ἀχείμ· Ἀχεὶμ δὲ ἐγέννησε
τὸν Ἐλιούδ· 15 Ἐλιοὺδ δὲ ἐγέννησε τὸν Ἐλεάζαρ· Ἐλεάζαρ δὲ ἐγέννησε τὸν
Ματθάν· Ματθὰν δὲ ἐγέννησε τὸν Ἰακώβ· 16 Ἰακὼβ δὲ ἐγέννησε τὸν Ἰωσήφ,
τὸν ἄνδρα Μαρίας, ἐξ ἧς ἐγεννήθη ἸΗΣΟΥΣ ὁ λεγόμενος ΧΡΙΣΤΟΣ.

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divinely promised that there should be no failure of royal progeny, 2 Sam. vii. 8—16. 1 Chron. xvii. 7—15. Ps. lxxxix. 3. 35; cxxxii. 12, but no such promise of perpetuity was made to Solomon. Salathiel, or *Shealtiel* (Ezra iii. 2. 8; v. 2), who followed Jeconiah, was son of Neri (Luke iii. 27).

The following is from *Grotius*. "Mihi certissimum est, à Matthæo spectari *Juris successionem*.

"Nam eos qui *Regnum obtinuerunt*, quod erat *τῶν πρωτογόνων*, *privato nemine admixto*, recenset.

"Cùm Salathieli (nam cur diversos Salathieles putemus non video) Neri parentem adscribit Lucas, privatum hominem, Matthæus autem Jechoniam, apertissimum est, à Luca *jus sanguinis*, à Matthæo *jus successionis* et præcipuè jus ad Regiam dignitatem, spectatum; quod jus, sine liberis mortuo Jechonia, et si qui alii erant à Salomonis posteris, ad Salathielem, caput familiæ Nathanis, legitimo ordine devolutum est; nam inter Davidis filios Salomonem Nathan sequebatur.

"Lucæ numerus plenior est, quàm Matthæi. Matthæus non numerari à se personas, sed generis summam breviter indicare in *τεσσαρεσκαιδεκάδας* tres memoriæ causâ digestam satis apertè profitetur. Nam et inter Joramum Regem et Oziam, qui Azarias, Achaziam, Joam, Amaziam, silentio transmittit, nempe ut ordini ad memoriæ facilitatem instituto consulat: quod in Juris successione demonstranda parum refert. Nam, ut dici solet, *hæres hæredis mei hæres meus est*. At qui *naturalem* seriem sequi velit, quod facit Lucas (eam enim ob causam, à *Davide* ad Salathielem usque, *privatæ fortunæ homines* memorat, ne ab eo ordine discedat) eum decet de gradu ad gradum, quà sanguis ducit, progredi, quod eum fecisse non dubitamus. At si quis tempora rectè putet à Zorobabele ad Christum, videbit secundùm id quod plerumque accidit, totum id tempus personis ab illo recitatis rectè expleri. Quare hinc quoque discimus à Matthæo *τὸ νομικὸν*, à Luca *τὸ φυσικὸν* spectari."

— Ζοροβάβελ] *Zorobabel*, i.e. the royal *seed* זֶרַע (*zera*) at *Babylon* (Chrys.); and the prince, or head and leader, of the Jews on their return from captivity (Hagg. i. 1. 12; ii. 2. Ezra ii. 2; iii. 2. 8; v. 2. Neh. xii. 1), and so was a remarkable type of Christ. (*Mill*, p. 158.)

From *Zorobabel* the family of *David* starts, as it were, afresh; it branches out into two lines by the two sons of Zorobabel, *Abiud* (in St. Matt. i. 13), and *Rhesa* (in St. Luke iii. 27). Zorobabel, here (and in Luke iii. 27, and in Ezra, Nehemiah, and Haggai) called the son of Salathiel, is called the son of Pedaiah in 1 Chron. iii. 19, probably by a levirate marriage. Cp. *Mill*, 138, 139.

13. Ἀβιούδ] Perhaps Hodaiah (1 Chron. iii. 24). See further on Luke iii. 27.

15. Ματθάν] Perhaps the same as the Ματθὰτ in St. Luke iii. 24, whose name is written Ματθὰν in some MSS. and by some of the Fathers, *Aug.* qu. 46, in Deut., *Greg. Naz.*, and *Epiphan.* See the authorities quoted in *Mill*, p. 77. 189—192. *Hervey*, 129, 130. *Patrit.* ii. p. 80. 82.

We now see another reason why the Genealogy of St. Luke was added to that of St. Matthew.

It was necessary to show that Joseph was the son of *David*.
St. Matthew traces David's line through *Solomon*.
But that line *ended* in *Jeconiah*, in the captivity.
And yet we see that Jeconiah has a successor assigned him by St. Matthew, viz. Salathiel.

Now how does it appear that Salathiel so adopted was of *David's* line?

From the Genealogy of St. Luke, who traces him from David, through David's son *Nathan*.

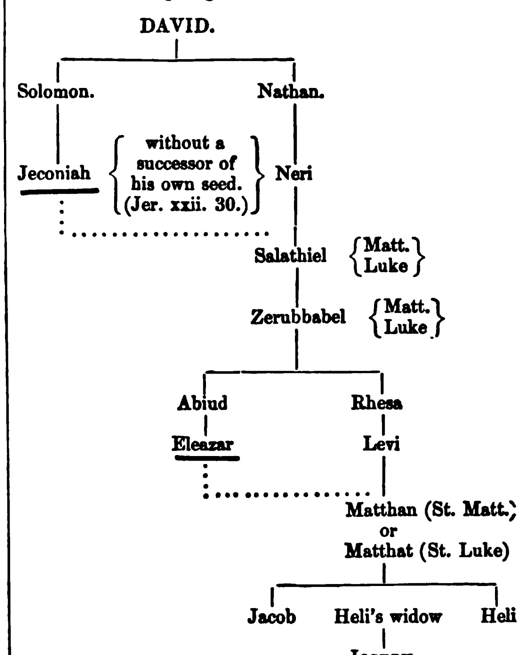
The two Genealogies coalesce for two generations, i.e. in Salathiel and in his son Zorobabel. But then they diverge again in two lines by Zorobabel's two sons Abiud and Rhesa.

Now it may be, that as *David's* line by *Solomon* failed in Jeconiah, and was to be *supplied* from David's line by Nathan given by St. Luke; so perhaps Zorobabel's line through *Abiud* (which St. Matthew gives) may have failed likewise, and was to be supplied by Zorobabel's line through Rhesa given by St. Luke.

There seems to be some intimation of such a failure. As David's two lines coalesce in Salathiel, just above Zorobabel, so Zorobabel's two lines seem to coalesce in Matthan or Matthat (see note on *v.* 15), just above Jacob, the grandfather of Joseph.

Or suppose that Matthan and Matthat are *not* identical. There are *two* lines from Zorobabel. And it *might* have been alleged that Joseph was not *sole* heir of Zorobabel and David, if it had not been shown, as it is shown by the Genealogy of St. Luke, added to that of St. Matthew, that *both* lines terminate in Joseph.

The following diagram will illustrate what has now been said.



16. Ἰακὼβ δὲ ἐγέννησε τὸν Ἰωσήφ] *Jacob begat Joseph*, who is therefore called by the angel 'Son of David,' υἱὸς Δαυίδ, i. 20. Cp. Luke i. 27. By virtue of his marriage with Mary, Joseph is called by the Holy Spirit *the husband of Mary* (i. 16. 19), and she is called his *wife* (i. 20), and the *husband* is head of the wife (Ephes. v. 23), and therefore he had a *jus paternum* over her offspring; and God authorized this by giving to Joseph the *paternal office* of imposing *the name* on her Son (i. 21). Cp. Luke ii. 41. 43.

Consequently, her firstborn and only Son had an hereditary claim to Joseph's privileges, whatever they were, by virtue of Joseph's descent from 'David the King;' and therefore the angel says (Luke i. 32), God shall give him the throne of *his father David*. (Cp. *Aug.* Serm. 51.) We no where read that Joseph had any children by natural generation, or that the Blessed Virgin was more than once a mother; therefore the direct line of David's race seems to have been ended in Christ. Cp. *Olshausen* on Luke iv. 22.

There is an ancient tradition that Joseph had the cognomen of *Panther*, and the same name is assigned by some to Jacob his father. *Epiphan.* 78, hær. § 7. Cp. *Mill*, p. 189. *Patrit.* p. 101.

Damascene (de Fid. Orth. iv. 14) says that Melchi and *Panther* were brothers; that Panther was the father of Barpanther; and Barpanther the father of Joakim, the father of *Mary*.

Celsus (ap. Origen. i. 32) "Jesum *Panthere* patrem ortum aiebat." *Epiphan.* (hær. 66; al. 78) says, and so the *Talmud* (*Patrit.* 101), that *Joseph* and *Cleophas* (Alphæus) were *brothers*; by the same father, Panther. Cp. *Euseb.* iii. 11.

— Μαρίας] *Mary*. On this name, see note, Exod. xv. 20.

(2/X) 17 *Πᾶσαι οὖν αἱ γενεαὶ ἀπὸ Ἀβραὰμ ἕως Δαυῒδ γενεαὶ δεκατέσσαρες·*
καὶ ἀπὸ Δαυῒδ ἕως τῆς μετοικεσίας Βαβυλῶνος γενεαὶ δεκατέσσαρες· καὶ ἀπὸ
τῆς μετοικεσίας Βαβυλῶνος ἕως τοῦ ΧΡΙΣΤΟΥ γενεαὶ δεκατέσσαρες.
(8/V) 18 n *Τοῦ δὲ Ἰησοῦ Χριστοῦ ἡ γένεσις οὕτως ἦν· μνηστευθείσης γὰρ* n Luke 1. 27, 34, 35.
τῆς μητρὸς αὐτοῦ Μαρίας τῷ Ἰωσὴφ, πρὶν ἢ συνελθεῖν αὐτοὺς εὑρέθη ἐν
γαστρὶ ἔχουσα ἐκ Πνεύματος ἁγίου. (4/X) 19 o *Ἰωσὴφ δὲ ὁ ἀνὴρ αὐτῆς δί-* o Deut. 24. 1.
καιος ὢν καὶ μὴ θέλων αὐτὴν παραδειγματίσαι ἐβουλήθη λάθρα ἀπολῦσαι
αὐτήν· 20 *ταῦτα δὲ αὐτοῦ ἐνθυμηθέντος, ἰδοὺ ἄγγελος Κυρίου κατ᾽ ὄναρ ἐφάνη*
αὐτῷ λέγων, Ἰωσὴφ, υἱὸς Δαυῒδ, μὴ φοβηθῇς παραλαβεῖν Μαριὰμ τὴν γυναῖκά
σου, τὸ γὰρ ἐν αὐτῇ γεννηθὲν ἐκ Πνεύματός ἐστιν ἁγίου· 21 p *τέξεται δὲ υἱὸν,* p Luke 1. 31. & 2. 21.
καὶ καλέσεις τὸ ὄνομα αὐτοῦ ἸΗΣΟΥΝ, αὐτὸς γὰρ σώσει τὸν λαὸν αὐτοῦ ἀπὸ Acts 4. 12. & 10. 43. & 13. 38, 39.
τῶν ἁμαρτιῶν αὐτῶν.
22 *Τοῦτο δὲ ὅλον γέγονεν, ἵνα πληρωθῇ τὸ ῥηθὲν ὑπὸ Κυρίου διὰ τοῦ προφή-*

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17. *Πᾶσαι αἱ γενεαὶ — δεκατέσσαρες*] Observe *αἱ* —. *Not* all generations, but all *the* generations recited by the Evangelist. (See *Winer*, G. G. 101.)

δεκατέσσαρες, *fourteen* = twice seven; a number, in Scripture, symbolizing completeness. The sixth seventh brings us to Christ.

It is observable, that the number *fourteen* may be expressed in Hebrew by letters which make the word *David*, דוד. (*Surenhus.* p. 143.)

The *three fourteens*, or *six sevens* of this Genealogy = *forty-two*, a number which had been already distinguished in Holy Writ as the number of Mansiones or Stationes by which the People of God came to the Land of Promise. "So," says *S. Jerome*, "by forty-two generations the seed of the faithful is brought to Christ." On the number *forty-two*, often signifying in Scripture a time of *trial* leading to *rest*, see on Rev. xi. 2, 3; xii. 14; xiii. 5.

18. *Τοῦ δὲ*] See *Irenæus*, iii. 16.

— *ἡ γένεσις*] *the origin*, not simply *birth*; and therefore this reading (*γένεσις*), authorized by B, C, P, S, Z, Δ, and received by most modern editors, seems preferable to that of *Elz. γέννησις*.

— *οὕτως ἦν*] *was thus*, i. e. as follows.

— *μνηστευθείσης*] *being espoused.* Why was our Lord conceived of a Virgin *espoused?*

That the lineage of Mary might be shown through the Genealogy of Joseph.

That she might not be stoned as an adulteress.

That in her flight to Egypt she might have a protector and comforter.

The martyr *Ignatius*, the disciple of St. John (ad Ephes. 19) adds another reason, that his birth might be concealed from the devil. (*Origen*, Hom. 6, in Luc., and *S. Jerome.*) Compare also the words of *Chrys.* God *concealed* from the Jews at first that Jesus was born of a *Virgin*. He kept the mystery as it were in shade for a time, as He did other mysteries, which He revealed more fully by degrees. If after our Lord had wrought so many miracles as He did they were loth to believe that He was born of a *Virgin*, it is not probable that they would have received this truth before those miracles were wrought. Even Joseph, a just and good man, required the evidence of an angel to "convince him" (and his conviction, and his consequent reception of the Virgin as his wife, is the strongest assurance that could be given us for our conviction). "Hence the Apostles in their preaching did not begin with proclaiming our Lord's birth from a Virgin; and the Virgin herself kept it in reserve for a time; she said even to her Son, '*Thy Father and I* have sought thee, sorrowing.' (Luke ii. 48.)" (*Chrys.*) *S. Ambrose* adds (in Luc. 1), "Maluit Dominus quosdam de suâ generatione, quàm de matris pudore, dubitare." Cp. below on Luke i. 27.

— *εὑρέθη*] *she was found.* *ἐφάνη* (*Euthym.*). The Angel and the Evangelist state the *fact*, but not *how* it was done. We know not how He who is infinite was in the womb, how He who comprehends all things was conceived by a woman. Do not inquire *how* such things were done, but receive what is revealed, and do not repine for what is hidden. (*Chrys.*) A salutary caution is given by *Greg. Naz.* (Orat. xx. p. 382): *ἀκούεις γέννησιν· τὸ πῶς μὴ περιεργάζου—εἰ δὲ πολυπραγμονεῖς, κἀγώ σοι πολυπραγμονῶ τὸ κρᾶμα ψυχῆς καὶ σώματος.* "On the Incarnation of our Lord," see *Barrow*, Sermons xxiii. and xxiv.

19. *δίκαιος*] *just, good.* "Sæpe in N. T. ubi aliquis *δίκαιος* dicitur, plures omninò virtutes comprehendi solent." *Vorst*, de Hebr. p. 56. Cp. Luke i. 6; ii. 25. Acts x. 22.

— *παραδειγματίσαι*] *to expose her to shame.* This reading is authorized in C, E, K, L, M, P, S, U, V, Δ. Some editors have adopted *δειγματίσαι* from B, Z.

— *ἐβουλήθη*] *was minded.* On the distinction between *βούλομαι* and *θέλω*, see on 2 Cor. i. 17. Philemon 13.

20. *It is of the Holy Ghost.* Why had not Mary told Joseph this? Her *modesty* restrained her, and in her *faith* she left it to God, Who in due time sent His Angel to justify her. "In her maiden reserve and reverence she kept these things and pondered them in her heart."

— *ὄναρ*] No communications by *dreams* are mentioned in the N. T. except those to Joseph at the beginning of the Gospel, ii. 13. 19. 22, and to the Magi, ii. 12, and to Pilate's wife, a Gentile, xxvii. 19 (cp. *Bengel* on Acts xvi. 9).

— *υἱὸς Δαυῒδ*] *son of David.* See *v.* 17. "Recognosce quod promissum est *domui David* (Isa. vii. 13, 14) de quâ tu es et Maria, et vide impletum in eâ." (*Gloss. Ord.*)

21. *καλέσεις τὸ ὄνομα—ἁμαρτιῶν*] *thou shalt call his name.* See below, *v.* 25 and *v.* 16, and on the sense of *καλεῖν τὸ ὄνομα* see *Vorst*, de Hebr. p. 349. The meaning is, Thou shalt give Him this *name*, and He shall be in *act* what His Name, Ἰησοῦς, or *Saviour*, signifies; *αὐτὸς γὰρ*, for He, *Ipse*, by Himself, and no other, shall *save* His people, not (as many will suppose) from their *temporal* enemies the *Romans*, but from their deadly foes, their own *sins*. Cp. *Aug.* de Cons. Ev. ii. 2.

On the typical relation between *Jesus* or *Joshua* the son of Nun and JESUS the son of Mary, see *Cyril Hierosol.* Catech. x. § 11, p. 142, and *Bp. Pearson* on the Creed, Art. ii. and below on x. 2, and above, *Introduction* to the Book of Joshua.

— *αὐτὸς*] *He Himself*—and no one else. Cp. iii. 12. Luke i. 17. 1 Pet. ii. 24.

22. *γέγονεν*] *is done.* St. Matthew writes as one who lived near the fact, and speaks of it as just done.

— *ἵνα πληρωθῇ*] *That* it might receive its *full* and *final* accomplishment; intimating that though *other* previous results may have emerged from the prophecy, they were only partial, prelusive, and preparatory to this *fulfilment*, which was *the* aim and end of the prophecy. The *ἵνα* is not therefore *ἐκβατικὸν*, but preserves its true sense as *αἰτιατικόν*. Cp. *Bengel* here, and see *Lee* on Inspiration, pp. 105. 328.

The emphatic word in this formula is ΠΛΗΡΩΘΗι, intimating that *now* the Prophecy, which had been gradually mounting to this point, had attained its zenith, or culminating point. Or, to use another figure; the Ancient Prophecies concerning the Messiah are like beautiful *vessels*, which received a partial *infusion*, from time to time, in certain preparatory events, which kept up the memory of them, and refreshed the hope and faith of the believer, in the coming Deliverer, till they were all *filled up* to *the brim*, and *ran over* in *Christ*, who is the fulness of all in all. See further below, ii. 17. 23.

In strictness of language, an action is *already done* in the counsels of God *before* He utters a prophecy that it *will be done.* "Non res sunt propter prophetias, sed prophetiæ propter res." (*Luc. Brug.*) But prophecies are God's promises to *man*. God is here speaking to men. And He says that such an event happened *in order* that a prophecy, which concerned Christ, might be fulfilled visibly to us, and so we might *believe* that Jesus is the Christ.

q Isa. 7. 14. του λέγοντος, 23 q Ἰδοὺ, ἡ παρθένος ἐν γαστρὶ ἕξει, καὶ τέξεται υἱὸν,
καὶ καλέσουσι τὸ ὄνομα αὐτοῦ Ἐμμανουήλ, ὅ ἐστι μεθερμηνευόμε-
νον Μεθ' ἡμῶν ὁ Θεός.
24 Διεγερθεὶς δὲ ὁ Ἰωσὴφ ἀπὸ τοῦ ὕπνου ἐποίησεν ὡς προσέταξεν αὐτῷ ὁ
ἄγγελος Κυρίου, καὶ παρέλαβε τὴν γυναῖκα αὐτοῦ, 25 καὶ οὐκ ἐγίνωσκεν αὐτὴν
ἕως οὗ ἔτεκε τὸν υἱὸν αὐτῆς τὸν πρωτότοκον, καὶ ἐκάλεσε τὸ ὄνομα αὐτοῦ
ἸΗΣΟΥΝ.

On the consistency of this with Human Freewill, see on Acts iv. 28, and cp. *Spanheim*, Dub. Evang. 33.

— διὰ τοῦ προφήτου] *by means of the prophet*. Observe how the Jewish Publican St. Matthew proves to the *Jews*, for whom his Gospel was specially designed, that Jesus of Nazareth is He of whom *their Hebrew prophets* did write, as the Christ;

(1) as to the *person* of His *Mother*, and as to His Birth from *a Virgin* (i. 23).
(2) as to the *place* of His Birth, *Bethlehem* (ii. 6).
(3) as to His sojourn in *Egypt* (ii. 15).
(4) as to the place of His education, *Nazareth*, see on ii. 23 and Luke ii. 5.
(5) as to His Forerunner, *John the Baptist* (iii. 3).
(6) as to the place of His preaching (iv. 15. 16).

Observe also that the prophecies come διὰ, *through*, the prophets *from* God, ii. 6. 15. 23; iii. 3; iv. 14.

23. ἡ παρθένος] *the Virgin*. So the LXX, a conclusive argument against all *Jewish* objections to St. Matthew's translation of this text, Isa. vii. 14. For the LXX version was made by *Jews*, and was read in their Synagogues (*Tertullian*, Apol. 18. Cp. *Grinfield*, Scholia Hellenist. p. viii—x). Cp. *Justin M.* c. Tryph. § 67. *Iren*. iii. 21. *Euseb*. v. 8, who relate that the word rendered *the Virgin* by St. Matthew was falsely translated *a young woman* by the two Jewish Proselytes, *Theodotion* and *Aquila*.

Besides the word הָעַלְמָה (*ha-almah*)—from root עָלַם (*alam*) 'to hide,' 'to keep at home,' as Eastern virgins were kept, and therefore rendered ἀπόκρυφος by *Aquila*—is well translated ἡ παρθένος, which is more descriptive of the Blessed Virgin than *Betulah* would have been, for it denotes youth, as well as virginity. See *Jerome* on Isa. vii. vol. iii. p. 70. *Surenhus*. p. 152. *Spanheim*, Dub. Ev. 34. *Bp. Pearson* on the Creed, Art. iii. pp. 323—325. See the note above on Isaiah vii. 14.

For the New Test. Quotations of the Old Test. in relation to the *Septuagint* Version, see *Grinfield*, ed. Hellen. p. 4, and Citata et Parallela, p. 1447.

The article ἡ, Hebr. ה, *the* Virgin, is to be observed, "magnam habet emphasim, Virgo per excellentiam dicta." (*Valck*. p. 19.) "Insignis illa Virgo cujus Filius erat contriturus semen serpentis." (*Glass*. Phil. p. 319.) "*Singularis* illa Virgo." (Cp. *Aug*. Serm. 191.)

The Virgin.—The Prophet Isaiah, speaking in the spirit, had a vision of the Virgin as present, who would conceive and bear a Son, *Emmanuel*, God with us. He sees before him the MESSIAH; a most satisfactory proof to the *House of David*, then menaced by enemies, that it would *not* be destroyed; whereof, also, the Prophet gave assurance by bringing with him his own son, whose name *Shear-jashub* (vii. 3), though it spake of captivity,—which was to come to Judah from that very power, *Assyria*, to which the faithless king of the house of David, Ahaz, now looked for help instead of to God,—yet spoke also of *return* from captivity, "a remnant shall return."

See *Theodoret* and *Chrys*. in Isa. vii. *Athanas*. de Incarn. pp. 33. 60. *Jerome*, iii. 70, who well expounds the prophecy thus: "O domus David, non mireris ad rei novitatem, si Virgo Deum pariat, qui tantam habeat potestatem ut multo post *tempore nasciturus* te nunc liberet invocatus." There was a punishment to Ahaz the King for his stubbornness. He should not see the *Sign*; it should appear many ages afterwards; but the *effects* of the Sign should be *felt* by the house of David, even in the age of Ahaz. Emmanuel, yet *un-born*, should deliver it. And the truth, now revealed, that He should be born of a Virgin of *that* house, was a sure pledge that the house of David would not perish.

The prophet goes on to say, *v*. 15, 16, "*butter* (milk) and *honey* shall he eat *until* he know to refuse the evil and choose the good," that is (as *Irenæus*, *Jerome*, *Chrys*., and *Basil* explain it), though He is "EMMANUEL," "God with us," yet He shall be also an infant, and have a human body, and (not be born, like the first Adam, in *full manhood*, but) pass through *infancy* and childhood, and gradually come to maturity. For an excellent modern exposition, see *Hengstenberg*, Christol. i. pp. 11. 45, and *Patrit*. ii. 139—146, who also refutes the opinion recently propounded by some, that the Jews did not expect the Messiah to be born of a *Virgin*. And see *Justin M*. c. Tryph. §§ 18. 67.

St. Matthew fitly refers to this prophecy, in speaking of the *birth and infancy* of Christ, "God manifest in the flesh." The Prophet, having the Virgin and her Divine child before his eyes, naturally makes the growth of the Messiah, from birth to years of discernment, the measure of time of an event then about to happen. He turns to Ahaz, and says, "Before the child born of the Virgin shall know to reject the evil and choose the good, the land which thou abhorrest, i. e. thy enemy's land, shall be forsaken of both its kings." (Cp. *Vitringa* on Isaiah, l. c.) This destruction did take place in a very few years afterwards (2 Kings xv. 29. 2 Chron. xxviii. 5), and so was a proof of the truth of the prophecy, and a pledge of its fulfilment in the Virgin and in Christ of the House and Seed of David.

Though St. Matthew traces our Lord's Genealogy through *Joseph*, yet he takes care that we should not suppose that He was the son of *Joseph* κατὰ σάρκα, by stating, at the same time, that He was born of a *Virgin*.

— καλέσουσι τὸ ὄνομα αὐτοῦ Ἐμμανουήλ] *they shall call His Name Emmanuel*. He shall *be* (see on *v*. 21 and ii. 23) Emmanuel, עִמָּנוּאֵל, '*God with us*;' i. e. God, *not* united to any *one person* among men already existing, but God in *us*, i. e. in the common nature of *us all*. It is not σὺν ἡμῖν, but it is μεθ' ἡμῶν. Cp. *Hooker*, V. lii. 3. *Tertullian* c. Jud. 1. *Jerome* (in Isa. vii. 14). The deliverance of Ahaz, and of the kingdom of David, is ascribed by the Prophet to *Christ*, who even then proved Himself God with His People, and would afterwards show Himself to be the Saviour of all.

•On this mode of speaking, by which a Person or Thing is said to be *called* what its actions or attributes prove it to *be*, although it never actually bears the name, see *Chrys*. in 1 Cor. xv. 45 (where is a similar phrase), who says, "Christ is no where literally called *Emmanuel*, but his *Actions* proclaim this *Name* for Him." Cp. above on Gen. iv. 26. Exod. vi. 3.

25. οὐκ ἐγίνωσκεν αὐτὴν ἕως οὗ] "Non sequitur, ergo *post*." (*Bengel*.) "Helvidius," says *Hooker*, V. xlv. 2, "greatly abused these words of Matthew, gathering that a thing *denied* with special circumstance doth import an opposite *affirmation*, when that circumstance is expired."—οὐκ ἐγίνωσκεν αὐτὴν ἕως οὗ ἔτεκεν υἱὸν—and it might be added, οὐκ ἐγίνωσκεν αὐτὴν μετὰ τὸ τεκεῖν,—if it were not the first duty of a student of Holy Scripture to know when to be *silent*. See next note, and *Hooker*, II. vii. 5.

— υἱὸν] αὐτῆς—not of Joseph.—τὸν υἱὸν αὐτῆς τὸν πρωτότοκον D and others, and so Vulg. "filium suum primogenitum." Cp. Luke ii. 7, and so *Jerome*, who says, "From this passage some have imagined (*Helvidius*, *Jovinian*, and the Ebionites), most erroneously, that Mary had *other* children, whereas it is the practice of Scripture to designate as the *firstborn* that child who is born first, not that child who is followed by other children." See *S. Jerome* here, and adv. Helvidium, tom. iv. pars 2, pp. 130—142. *Aug*. de Catech. Rud. 40, and Serm. 188 and 191. See also *Clem. Alex*. Strom. vii. 16. *Bp. Pearson* on the Creed, Art. iii. *Chemnitii* Harmon. cap. vii. and *Glass*. Phil. Sacr. pp. 319 and 452, and *Dr. W. H. Mill*, p. 309. *Patrit*. ii. p. 125. Similar instances of the use of '*until*' after a negative may be seen in Gen. viii. 7; xxviii. 15. Deut. xxxiv. 6. 1 Sam. xv. 35. 2 Sam. vi. 23. See below, xvi. 28; xxii. 44; xxviii. 20.

On our "Lord's *brethren*," see *Routh*, R. S. i. 251, 279, 459. *Dr. Mill*, 224—236, and below on xii. 46. If they had been *sons of Mary*, she would not have been bequeathed by Him *on the Cross* to St. John.

One Joseph was appointed to be a guardian of the Saviour's human body before His first birth from the Virgin's womb. Another Joseph was appointed to be a guardian of it before His Resurrection, or second birth from the Virgin tomb (Matt. xxvii. 57—60. Luke xxiii. 50. John xix. 41). And both one and the other Joseph is called ἀνὴρ δίκαιος in Holy Writ (Matt. i. 19. Luke xxiii. 50).

— ἐκάλεσε] *he called*, i. e. Joseph exercised a parental right over Him as *Jesus*, the name He then received as *man*. See *v*. 21.

II. 1 [a] *Τοῦ δὲ Ἰησοῦ γεννηθέντος ἐν Βηθλεὲμ τῆς Ἰουδαίας, ἐν ἡμέραις* a Luke 2. 4, 6, 7. 1 Kings 4. 30.
Ηρώδου τοῦ βασιλέως, ἰδοὺ μάγοι ἀπὸ ἀνατολῶν παρεγένοντο εἰς Ἱεροσόλυμα
λέγοντες, 2 [b] *Ποῦ ἐστιν ὁ τεχθεὶς βασιλεὺς τῶν Ἰουδαίων; εἴδομεν γὰρ αὐτοῦ* b Luke 2 11 Num. 24. 17
τὸν ἀστέρα ἐν τῇ ἀνατολῇ, καὶ ἤλθομεν προσκυνῆσαι αὐτῷ. 3 *Ἀκούσας δὲ*

CH. II. 1. Τοῦ δὲ Ἰησοῦ γεννηθέντος] ***When Jesus was born.***

As to the *day* of Christ's birth, see *Patrit.* de Evangeliis, pp. 280—291, and the comparative tables inserted by him p. 277, who maintains, p. 290, the ancient Tradition (sanctioned by *Hippolyt.*, *Athanas.*, *Jerome*, *Ambrose*, *Aug.*), which fixed the Nativity on Dec. 25; see also *Bp. Pearson*, Minor Works (ed. Churton), i. pp. 153—162.

It was kept by the *Western* Church in early times on the 25th Dec., and *that* day was thence received by the *Eastern* Church at the middle of the fourth century, where it was called Θεοφάνια, γενέθλια. See Monit. ad Greg. Nazian. Orat. xxxviii. p. 662. *Chrys.* Hom. de Nativ. iii. p. 352, ed. Bened. *Casaubon*, Exc. Baron. p. 166. *Patrit.* 281, and note below on Luke ii. 8.

The word *Epiphany* came afterwards to be applied to the day of the arrival of the Magi, and also of Christ's Baptism, τὰ ἅγια φῶτα (*Greg. Naz.* p. 677), and the word Θεοφάνια was also applied to that day. See *Hippolyt.* homily with that title, and *Greg. Thaumaturg.* p. 30.

For Sermons on the Nativity, see *Aug.* Serm. 184—196, vol. v. 1278—1309. *Bp. Andrewes*, i. 1—302. *Barrow*, iii. 427—450. Serm. 75. *Williams* on the Nativity, pp. 80—91.

As to the *year* of the Nativity, see on ii. 20.

On the *place* of the Nativity, see *Justin Martyr* (c. Tryphon. § 78), who describes it as a *cave near* the village of Bethlehem, and says also that the Magi coming from Arabia found Him *there* (ἐν σπηλαίῳ τινὶ σύνεγγυς τῆς κώμης), which *Jerome* calls (ad Eustoch. and ad Paulin.) "*specus* Salvatoris." Cp. *Origen* c. Cels. i. 51. *Euseb.* v. Const. iii. 41. 43, who speak of a *cave*.

— Βηθλεέμ] ***Bethlehem.*** בֵּית־לֶחֶם, 'the house of bread,' of the Living Bread that came down from heaven (John vi. 35. *Greg. M.*, Hom. in Ev. i. 8); called Bethlehem *Ephrata* (Ruth i. 2; iv. 11 Mic. v. 2) for its *fertility;* and Bethlehem *Judah*, to distinguish it from a Bethlehem in Zebulun, Josh. xix. 15 (*Jerome*), six miles south of Jerusalem. See on Gen. xxxv. 19. Ruth i. 19; ii. 4.

On the prophetic signification of *Names* in N. T. see on xxvi. 36; xxvii. 33.

— Ἡρώδου τοῦ β.] *Herod* made king by Roman influence, particularly of M. Antony, and called 'Herod the Great' (*Joseph.* A. xiv. 11. 18). On his history and character, see *Joseph.* A. xiv.—xvii. *Casaubon*, Exc. Baron. Art. 3—5. *Mill*, p. 335—342. *Winer*, R.-W.-B. i. p. 481.

— μάγοι] ***Magi.*** Not such as were known among the Greeks as professors of Magical Arts (see *Origen* c. Celsum, i. p. 35), but such as those whose title before the time of Zoroaster was *Magus* or *Magh* (whence רַב in Jerem. xxxix. 3), the sacerdotal caste of the Medes and Persians (*Cic.* Div. i. 23. *Plin.* N. H. xxiv. 29. *Justin*, i. 9. 7. *Hyde* de vet. Pers. rel. c. 31. *Patrit.* ii. p. 317), dispersed in the ἀνατολή and called Μαγουσαῖοι by *Epiphanius*, p. 1094, and *not* idolaters, but hating idolatry, εἴδωλα βδελυττόμενοι. Hence perhaps they were distinguished among the Heathens by God (as *Cyrus* had been in an eminent manner, and as the *Persians* were favoured generally for their freedom from *Idolatry*, and their hatred of it), and were chosen as the ἀπαρχή, or firstfruits, of Gentilism, to behold and worship Christ. See *Dr. Jackson's* Works, v. 404—411.

It is observable that the Prophecy concerning Messiah the Prince delivered in the East by the Prophet *Daniel* (ix. 24), who was Prime Minister of the East for two dynasties, is connected with Cyrus, as a *terminus à quo*, and with the edict due in the first instance to him who was of the same origin as the *Magi*. Daniel himself was called "master of the magicians" (Dan. iv. 9; v. 11. Cp. ii. 48). Probably his prophecy was preserved by that body, and was thus handed down to these "wise men."

Cp. *Casaubon*, Exe. Baron. ii. num. 19, who regards them as *toparchs;* see *Tertullian*, adv. Jud. 9, ad Marcion. iii. 13, "Magos *reges* ferè habuit Oriens," and they were of the sacred caste. Cp. *Spanheim*, Dub. Ev. ii. 20, and *Mill*, p. 331—342, and Dissertation in *Patrit.* ii. p. 309. *Williams* on the Nativity, p. 121—139. On this text *Bp. Andrewes* i. 233—264.

We find them described as *three* in *Leo M.* (A.D. 450), p. 88: "*Tribus* Magis stella novæ claritatis apparuit;" and p. 90, "adorant in tribus Magis omnes populi Universitatis Auctorem."

On the *time* of their visit, see on chap. ii. 11.

On the *Epiphany*, see *Aug.* Sermones 199—204.

— ἀπὸ ἀνατολῶν] ***from the east.*** Though, probably, of *Persian* origin, yet it does not therefore follow that they now came directly from *Persia*. The Fathers are divided in opinion between *Persia* and *Arabia*. See the authorities in *Patrit.* ii. pp. 317, 318. Perhaps both opinions are true, viz. that, being of *Persian* extraction (as is most likely), they came now from Arabia. The prophecies of the Old Testament seem to point that way. Ps. lxxii. 10. Isa. lx. 1—7. Also the gifts which they bring. Isa. lx. 6.

Perhaps their visit to the Prince of Peace was typified by that of the Queen of *Sheba* to *Solomon* (1 Kings x. 1. 2 Chron. ix. 1).

Time will show whether these μάγοι ἀπὸ ἀνατολῶν were typical of the βασιλεῖς ἀπὸ ἀνατολῶν ἡλίου in Rev. xvi. 12.

— παρεγένοντο] ***they came.*** After the Circumcision and Presentation in the Temple (*Bengel*). Cp. on *v.* 11.

— Ἱεροσόλυμα] St. Matthew only uses Ἱερουσαλήμ once, in quoting Christ's words, xxiii. 37. St. Mark *never*. St. Luke rarely uses Ἱεροσόλυμα in his Gospel, often in Acts; and often uses Ἱερουσαλήμ in both. St. John *never* uses Ἱερουσαλήμ in his Gospel; four times in his Apocalypse, where he never uses Ἱεροσόλυμα.

2. εἴδομεν αὐτοῦ τὸν ἀστέρα] ***we saw his star.***

The main reason which led them to believe that the STAR they saw was the Star of a *King* born in *Judæa*, was the persuasion then prevalent in the Eastern world; see *Sueton.* in Vesp. c. 4. *Tacit.* Hist. v. 13. *Patrit.* ii. 352. *Joseph.* B. J. i. 5. 5; vii. 31. *Dio Cass.* xlv. 1; and the note above on Numb. xxiv. 17.

This persuasion was grounded on the prophecy of *Balaam* delivered in the East, Numbers xxiv. 17. "This star (says *Jerome*) arose in the East according to the prophecy of Balaam, whose successors the Magi were, and it was ordained to be a rebuke to the Jews that they might learn Christ's Nativity from the Gentiles; and the Wise Men are led by it to Judæa, that the Priests being interrogated by them where Christ was to be born, might be left without excuse for ignorance of His Advent." (*S. Jerome*). And see *Origen*, c. Cels. i. 60.

This persuasion was also grounded on the prophecy of *Daniel* (ix. 24—26) delivered in the *East*, that *Messiah the Prince*, who was to be born in *Judæa*, should arise at that time and have universal dominion.

That his appearance would be signified by a *Star*, would have been suggested by Balaam's prophecy; and the name *Barcochba*, or Son of a *Star*, given by the Jews to one of their false Messiahs (*Euseb.* iv. 6), shows the prevalent expectation in this respect.

What the ἀστήρ or *Star was?*

It has been supposed by some to have been a conjunction of Planets. *Kepler*, *Münter*, and *Ideler*, Handbuch der Chronologie, ii. p. 410. *Winer*, Real-W. ii. p. 523. *Wieseler*, p. 62. But this is a groundless conjecture. Cp. *Spanheim*, Dub. Ev. ii. 27, 28. *Mill*, pp. 322. 360—372, where this opinion is confuted, and *Patrit.* ii. p. 331. The luminary is not called ἄστρον, a constellation, but ἀστήρ, a single star; and it is described as *standing over* the house where the young child was (*v.* 9). And primitive testimony calls it a *new* star. *S. Ignat.* (ad Ephes. 19) says ἀστὴρ ἐν οὐρανῷ ἔλαμψεν, ὑπὲρ πάντας τοὺς ἀστέρας, καὶ ξενισμὸν παρεῖχεν ἡ καινότης αὐτοῦ. *S. Ignatius* there says that the star shone by *day* (as well as by night), and see *S. Chrysostom* here and *Prudentius*, Cathem. xii. 5 and 12.

In the History of the Old Testament we have a similar instance of a luminous moveable body *created* in the Pillar of Fire (Exod. xiii. 21) to lead the People of Israel through the wilderness to the promised land. See *Chrys.*, whose Comment on this history is deserving of attention. "This star was not like other stars; for it was visible in the daytime; and it led the wise men to Palestine, and then disappeared for a time; it had, as it were, a rational power, and may be compared to the *pillar of fire* which led the people in the wilderness; and it descended from its altitude in heaven, and marked the place *where the young child lay*, and stood over His head.

"And why did it appear? to penetrate the insensibility of the Jews, and to take all excuse from them, if they would not receive Christ. He Who had now come from heaven was about to abrogate the ancient Polity, and to invite the world to His worship, and to be adored in Sea and Land. He begins with opening a door to the *Gentiles*, in His desire to teach *His own people* by means of strangers. For since the Jews would not attend to what their *own Prophets* had said concerning His Advent, He brought foreigners from afar in quest of the King of the Jews, who hear first from the language of Persia what they would not learn from

Ἡρώδης ὁ βασιλεὺς ἐταράχθη, καὶ πᾶσα Ἱεροσόλυμα μετ᾽ αὐτοῦ· 4 καὶ συν-
αγαγὼν πάντας τοὺς ἀρχιερεῖς καὶ γραμματεῖς τοῦ λαοῦ ἐπυνθάνετο παρ᾽ αὐτῶν,
ποῦ ὁ Χριστὸς γεννᾶται ; ($\frac{5}{\text{VII}}$) 5 Οἱ δὲ εἶπον αὐτῷ, Ἐν Βηθλεὲμ τῆς Ἰουδαίας·
c Micah 5. 2. John 7. 42. οὕτω γὰρ γέγραπται διὰ τοῦ προφήτου, 6 c Καὶ σὺ Βηθλεέμ, γῆ Ἰούδα,
οὐδαμῶς ἐλαχίστη εἶ ἐν τοῖς ἡγεμόσιν Ἰούδα· ἐκ σοῦ γὰρ ἐξελεύ-
σεται ἡγούμενος, ὅστις ποιμανεῖ τὸν λαόν μου τὸν Ἰσραήλ.

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their own Prophets; in order that if they are disposed to listen they may have a strong motive to obedience; but if they are contentious, they may be without excuse. Observe also, God in His condescension teaches us by things familiar to us. He teaches the Magi by the stars with which they were conversant. He calls us by our occupations. So St. Paul preached to the Athenians by an inscription from their altar (Acts xvii. 23), and by a verse from their Poets (Acts xvii. 28), and instructs the Jews from the rite of circumcision, and from their own sacrifices.

"And when God has taught us by our own occupations, He raises us higher, if we listen to Him, as He did those wise men, whom He first taught by a star, and afterwards by a vision (*v.* 12). As Solomon says, 'Give instruction to a wise man and he will be yet wiser (Prov. ix. 9).'"

There is a remarkable confirmation of St. Matthew's account in *Chalcid.* in Timæum, in the edition of *S. Hippolytus* by *Fabricius*, p. 325.

A miraculous sign in the heavens was a fit harbinger of the *birth* of Him who *made* the heavens (Col. i. 16), as also of his *death* (xxvii. 45); and so it will be at his Second Coming to *judge* the world (xxiv. 30). Cp. *Arnoldi.*

A question arises, How is it that the Star has not been noticed by *heathen writers?*

Suppose this to be so, then it may be replied, that if (as appears to be the case) the Magi were the firstfruits of the Gentile World coming to Christ, and the Star appeared to them *as such*, it is probable that it was manifested specially and singly to *them.*

God often reveals to some what He conceals from others at the same place, at the same time. The Angel in the way was not at first visible to Balaam, but it was to the ass (Num. xxii. 23) on which he was; and by this contrast God revealed to Balaam his own blindness. The servant of Elisha did not see the horses and chariots around his master till his master prayed that his eyes might be opened (2 Kings vi. 17). The *sound* in the heavens was heard by those who journeyed with Saul (Acts ix. 7; xxii. 9), but the words were articulate to Saul alone. Thus God showed that they were addressed *to him.* The darkness at the Crucifixion seems to have been local at Jerusalem; intimating to them at *mid-day* that *they* were then spiritually at *midnight.*

The Star then, it is probable, was visible to the Magi alone. It was a message from heaven to *them.*

— προσκυνῆσαι] *to adore* by prostration, see iv. 9, and 1 Cor. xiv. 25. Gen. xliii. 26, LXX. *Herod.* i. 134; and the authorities in *Wetstein's* note here.

3. ἐταράχθη] *was troubled*, lest he, not of David's seed, should be dethroned. Jerusalem *was troubled* with him, as fearing his anger; and as ill prepared for the severe discipline of the Messiah's coming (Mal. iii. 2, 3; iv. 1). (*Chrys.*)

— Ἱεροσόλυμα] Feminine form, iii. 5, and so *Josephus* and *Philo.* (*Meyer. Winer*, p. 64.) *Wetstein* regards it as a neuter plural with πόλις understood.

4. ἀρχιερεῖς] *Chief Priests.* A word suggestive of the confusion now introduced into the nominations to the office of High Priest, when the True High Priest came from heaven to "purify the sons of Levi" (Mal. iii. 3). Instead of one High Priest for life, there were many High Priests, made and unmade, in rapid succession. As *Spanheim* says (Dub. Ev. ii. 37), "Ἀρχιερωσύνη confusa, Christo exhibito. Summum sacerdotium pessimè habitum, Herodis et Romanorum licentiâ." See below on Luke iii. 2.

They who had held the office, and the deputies of the High Priest, were now included in the term.

Also (as some suppose) the Heads of the twenty-four ἐφημερίαι, or courses of Priests. *Grotius, Wetstein*, and *Winer*, Real-W. ii. p. 271. Cp. *Patrit.* ii. 354, 355, who observes that the Chief Priest was called ἱερεὺς (not ἀρχιερεὺς) by LXX, and see on Acts iv. 23.

— γραμματεῖς] סופרים (*sopherim*), *scribes* learned in the Law of Moses and the Prophets, probably Members or Assessors of the Sanhedrim (*Lightfoot*, ii. 422. 652), who supposes them to have been Levites, and Masters of colleges and schools (1. 439. 469. 654.) Cp. *Wetstein* here.

— ποῦ ὁ Χρ. γεννᾶται ;] *where the Christ is* (to be) *born? what is the Christ's birthplace?* *Winer*, p. 238.

5. Οἱ δὲ εἶπον] *But they said.* They could send others to Christ, but would not go themselves, like many of the builders of the Ark, who provided a refuge for others, but were themselves drowned by the Flood. (*Aug.* Serm. 373, 374.)

So now the Jews carry the Scriptures, but do not believe them. "Codicem portat Judæus unde credat Christianus." (*Aug.* in Ps. lvi.)

Here is a strong argument for Christianity. We bring documents in its proof which are in the hands of the Jews our enemies, and no one therefore can say that they have been forged or tampered with by us. See *Justin M.* ad Græcos, c. 13. *S. Aug.* in Ps. xl. lvi.; c. Faust. xii. 13.

— οὕτω γὰρ γέγραπται] Observe the *perfect* tense in this formula (γέγραπται), signifying, that what is cited *has been written*, and *remains* written. (See *Winer*, § 40, p. 243.) The quotation is from Micah v. 2. See the note above there.

The Exposition given by the Chief Priests and Scribes of Micah's prophecy is adopted here by St. Matthew. The Holy Spirit authorizes it as true; and the *mode* of it, giving briefly the *sense* of Prophecy (not the *exact words*), and prefacing the exposition with an οὕτω γέγραπται διὰ τοῦ προφήτου, is a remarkable exemplification of the manner in which the official *Jewish* Expositions of St. Matthew's age dealt with Scripture, and may serve to confute the cavils of some against the Holy Spirit dealing with His own Prophecies in a similar way in the Gospels, particularly in the first and second Chapters of St. Matthew. Indeed, we may suppose that the Spirit who deigned to speak by a Balaam and a Caiaphas, guided here the words of the authorized Expounders of Scripture at Jerusalem in this interpretation, which He adopts by St. Matthew as His own.

It seems, at first, as if here the Scribes *deny* what Micah *affirms*:

But here, as elsewhere, the Holy Spirit, speaking in the New Testament, records the *sense* (and *not* the *letter*) of what had been spoken by Him through the Prophets in the Old Testament.

He begins with calling Micah's "Bethlehem *Ephrata*" by its newer name, "Bethlehem *Judah*" (for Ephrata was now obsolete), and thus prepares us to understand that His words are not to be regarded as a literal quotation, but as a *Paraphrase.*

It is to be remembered, that, in Micah's age, Bethlehem was of small account, its very *name*, as "the City of David," being transferred to Jerusalem, and its glories being eclipsed by those of the capital. And so it was *little.* But yet Micah was inspired to predict (what then seemed very improbable) its future *grandeur* and *glory*, for "out of thee shall go forth One to be a Ruler in Israel; and His Goings forth are from of Old, from the Days of Eternity."

Thus the Holy Ghost proclaimed by Micah the human birth and the Eternal Generation of Christ. On the two goings forth of Christ, one from Eternity, and the other in time at Bethlehem, and both mentioned here by Micah, see *Waterland*, Serm. vii. vol. ii. p. 144.

The Prophet had spoken of the greatness of Bethlehem, then small in the world. And now, that the Prophecy is *fulfilled*, and now that Bethlehem, once little, is become more great than it was even in the age of David, the Holy Spirit delivers the sense of His own prophecy, as spoken of old by Micah, and says, "Thou, Bethlehem *Judah* (so small and despised by men), art by no means the least among the princes of Judah." Compare *Pococke*, i. p. 134, and *Lightfoot*, i. 440. *Hengstenberg*, Christol. 916, who well says, "The apparent contradiction that Micah calls Bethlehem '*small*,' the Evangelist '*by no means small*,' had been satisfactorily explained by ancient and modern Interpreters. Thus *Euthym.* ad loc. εἰ καὶ, τὸ φαινόμενον, εὐτελὴς εἶ, ἀλλά γε τὸ νοούμενον οὐκ ἐλαχίστη. Hence *Michaelis*, '*Parvam* vocat Michæas, respiciens statum externum; *minime parvam* Matthæus, respiciens nativitatem Messiæ.'" See notes above on Micah v. 2.

6. ἐν τοῖς ἡγεμόσιν] *among the rulers.* Micah has *alaphim, thousands.* But the word is here elevated to a higher meaning, i. e. to *Aluphim, leaders*; not without reference to the ἡγούμενος who was to come forth from Bethlehem and rule the Rulers (*Hengst.*), being no other than King of Kings and Lord of Lords.

(8/X) 7 Τότε Ἡρώδης λάθρα καλέσας τοὺς μάγους ἠκρίβωσε παρ᾽ αὐτῶν τὸν
χρόνον τοῦ φαινομένου ἀστέρος· 8 καὶ πέμψας αὐτοὺς εἰς Βηθλεὲμ εἶπε, Πορευ-
θέντες ἀκριβῶς ἐξετάσατε περὶ τοῦ παιδίου, ἐπὰν δὲ εὕρητε, ἀπαγγείλατέ μοι,
ὅπως κἀγὼ ἐλθὼν προσκυνήσω αὐτῷ.
9 Οἱ δὲ ἀκούσαντες τοῦ βασιλέως ἐπορεύθησαν· καὶ ἰδοὺ ὁ ἀστὴρ, ὃν εἶδον
ἐν τῇ ἀνατολῇ, προῆγεν αὐτοὺς, ἕως ἐλθὼν ἔστη ἐπάνω οὗ ἦν τὸ παιδίον·
10 ἰδόντες δὲ τὸν ἀστέρα ἐχάρησαν χαρὰν μεγάλην σφόδρα, 11 [d] καὶ ἐλθόντες εἰς d Ps. 72. 10. Isa. 60. 6.
τὴν οἰκίαν εἶδον τὸ παιδίον μετὰ Μαρίας τῆς μητρὸς αὐτοῦ, καὶ πεσόντες προσ-
εκύνησαν αὐτῷ, καὶ ἀνοίξαντες τοὺς θησαυροὺς αὐτῶν προσήνεγκαν αὐτῷ δῶρα,
χρυσὸν καὶ λίβανον καὶ σμύρναν. 12 Καὶ χρηματισθέντες κατ᾽ ὄναρ μὴ ἀνα-
κάμψαι πρὸς Ἡρώδην, δι᾽ ἄλλης ὁδοῦ ἀνεχώρησαν εἰς τὴν χώραν αὐτῶν.
13 Ἀναχωρησάντων δὲ αὐτῶν, ἰδοὺ ἄγγελος Κυρίου φαίνεται κατ᾽ ὄναρ τῷ
Ἰωσὴφ λέγων, Ἐγερθεὶς παράλαβε τὸ παιδίον καὶ τὴν μητέρα αὐτοῦ, καὶ
φεῦγε εἰς Αἴγυπτον, καὶ ἴσθι ἐκεῖ ἕως ἂν εἴπω σοί· μέλλει γὰρ Ἡρώδης ζητεῖν

This was a very natural modification. For the Israelites were distributed into *Alaphim*, families or thousands, which were presided over by Princes of thousands (Exod. xviii. 21. Num. i. 16. Judg. vi. 15). Hence the *Heads* of families are fitly put for the families themselves. He who was the Head of the thousands was the Head of the Rulers, and the City in which He was born was pre-eminent among them. Cp. *Surenhus.* p. 174.

7. ἠκρίβωσε] *ascertained; learned exactly.*

9. ἰδοὺ, ὁ ἀστὴρ] *behold, the star.* The following is from *Chrys.* "The star which they saw in the East went before them. It had been hidden from them, in order that they might inquire of the Jews," "and that the appearance might be made known to all. And when they had learnt from the Prophet, it appeared to them again. Observe here the sequence of events. First, the star sets them forth on their journey, then they are received by the Jews—their people and King—who introduce to them the Prophet, the written Word of God," "which teaches them concerning what had appeared. And thus they are brought to Bethlehem, and then the star re-appears and goes before, and leads them by the hand in broad daylight, that they may be assured that the star is not an ordinary one, and brings them to Bethlehem to the cradle of Christ. Thus they receive an additional assurance of faith, and they rejoice greatly because they have found what they had sought, and have become messengers of the truth, and have not journeyed in vain. The star stood over the head of Christ, showing that He who was born is Divine, and it invites and induces them to fall down and worship.

"Here also let us recognize a prophetical figure of what would afterwards take place,—that the Gentiles would come to Christ, and anticipate the Jews in coming to Him. Let us arise, and (though kings and people are troubled, and conspire against Christ) hasten to Bethlehem,—the house of spiritual bread,—to worship Him." *Chrys.*

— ἐπάνω] *above* the house, to distinguish it from other dwellings. Some of the Fathers supposed the visit to have taken place while our Lord was still in the φάτνη at Bethlehem. *Justin M.* c. Tryph. § 78, and *Aug.* Serm. 200, "In præsepi tum jacebat et Magos ab oriente ducebat, abscondebatur in stabulo, agnoscebatur in cœlo." So *Greg. Nyssen.* in *Natal.*, and *Chemnitz*, cap. x., and others in *Patrit.* p. 340. *Euseb.*, *Epiphan.*, *Theophyl.*, suppose that Mary had removed to *a house* in Bethlehem, and *Eusebius* (Qu. ad Stephan. *Mai* 16) and *Epiphan.* (hæres. 51) are of opinion that the Parents *returned* to *Bethlehem* often, on account of the wonderful events there revealed to them. Cp. on ii. 22, a passage cleared up by this consideration. And this is probable, and that the Visit of the Magi at Bethlehem was *after* the Presentation in the Temple (which was forty days after the birth), and so *Photius* (quæst. Amphiloch. 36).

The Parents would not have taken the child Jesus to *Jerusalem* for the Presentation (Luke ii. 22) after the alarm of Herod had been excited by the Magi.

Herod would not have extended his cruelty to children of *two* years old (*v.* 16).

The flight into Egypt seems to have been immediately after the Visit of the Magi (*v.* 13).

It is not probable that Christ should have been manifested to the *Gentiles before* His manifestation in the *Temple* at *Jerusalem*.

Immediately after the Presentation, the Parents and the child Jesus *returned* to *Nazareth*. See on ii. 23. Luke ii. 39.

It seems, therefore, that the sequence of events was this:
- Nativity.
- Presentation in the Temple.
- Return to Nazareth.
- Return to Bethlehem (probably on the occasion of one of the great annual Feasts at Jerusalem).
- Visit of Magi.
- Flight to Egypt.
- Settlement at Nazareth. See on Luke ii. 51 and *Patrit.* ii. 328—331.

10. σφόδρα] מְאֹד.

11. εἶδον] *they saw.* So the best MSS.—*Elz.* has εὗρον.

— πεσόντες προσεκύνησαν—δῶρα—σμύρναν] *they fell down and worshipped Him, and opened their chests and offered to Him gifts, gold, and frankincense and myrrh.*

The *Magi* did three things:

They fulfilled in part a prophecy concerning Christ. Ps. lxxii. 10. 15. Isa. lx. 6.

They themselves had a prophetical character. They prefigured Heathendom coming to worship Christ. And if they were of royal race (as seems probable), they were prophetical of the future subjection of all Kings to Christ, as King of Kings and Lord of Lords. See *Bp. Andrewes*, Serm. i. 239—246.

And (as subsequent events have shown) their *offerings* had a symbolical and prophetical character.

Gold—signifying all that is most costly to be given to Christ the Universal Lord. Ps. lxxii. 15, "To Him shall be given of the *gold* of Arabia: Prayer (typified by the *Frankincense*) shall be made daily unto Him."

Frankincense—the fragrant incense of Prayer (Ps. cxli. 2. Rev. v. 8) offered *through* Him and *by* Him as our Great High Priest, within the veil (Levit. xvi. 12, 13) before the mercy-seat of God, in the Golden Censer of His merits.

Myrrh—"they did it for His burial." He had *myrrh* presented to Him on the *Cross* (Mark xv. 23), and *myrrh* for the embalming of His *body* in the *tomb* (John xix. 39).

Cp. *Iren.* iii. 9. *Origen*, c. Cels. i. 60, whence *S. Ambrose* (in Luc. ii.), "Aurum regi, thus Deo, myrrham defuncto." And *Leo M.* Serm. 30. *S. Greg.* (hom. x.), "Auro Regem, thure Deum, myrrhâ mortalem prædicant." And the verse, "Myrrham homo, Rex aurum, suscipe thura Deus." Cp. *Patrit.* p. 344—9. *Routh*, R. S. iv. 43. *Mill*, p. 378.

Thus their act was like a Creed. In their prostration and presents, the Heathen World fell down and did homage to Christ, yet an Infant at Bethlehem; and they presignified the Time when all Kings and Nations will fall down before Him sitting on His judgment-seat and Royal Throne at the Great Day.

13. φεῦγε εἰς Αἴγυπτον] *fly into Egypt.*

The Infant Jesus by His Divine Power makes all things, even the mighty and wise of this world, to minister to Himself. Augustus Cæsar, the Heathen Master of the World, had ministered to the evidence of His Messiahship at Bethlehem by the imperial decree that all should be enrolled, in their own cities.

And now Egypt is made to minister to Christ.

Egypt, the nurse of Ancient Learning, and the ancient enemy of God's People, is now made the asylum of Him who was born King of the Jews,—flying from Judæa itself.

The Ancient Fathers saw here a partial accomplishment of

τὸ παιδίον τοῦ ἀπολέσαι αὐτό. 14 Ὁ δὲ ἐγερθεὶς παρέλαβε τὸ παιδίον καὶ
τὴν μητέρα αὐτοῦ νυκτὸς, καὶ ἀνεχώρησεν εἰς Αἴγυπτον· 15 καὶ ἦν ἐκεῖ ἕως
a Hos. 11. 1. τῆς τελευτῆς Ἡρώδου, ἵνα πληρωθῇ τὸ ῥηθὲν ὑπὸ Κυρίου διὰ τοῦ a προφήτου
λέγοντος, Ἐξ Αἰγύπτου ἐκάλεσα τὸν υἱόν μου.
16 Τότε Ἡρώδης ἰδὼν ὅτι ἐνεπαίχθη ὑπὸ τῶν μάγων ἐθυμώθη λίαν, καὶ ἀπο-
στείλας ἀνεῖλε πάντας τοὺς παῖδας τοὺς ἐν Βηθλεὲμ καὶ ἐν πᾶσι τοῖς ὁρίοις
αὐτῆς ἀπὸ διετοῦς καὶ κατωτέρω κατὰ τὸν χρόνον ὃν ἠκρίβωσε παρὰ τῶν
μάγων. 17 Τότε ἐπληρώθη τὸ ῥηθὲν διὰ Ἱερεμίου τοῦ προφήτου λέγοντος,

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the prophecy, Isa. xix. 1. And there was an ancient tradition, "idola in Ægypto ad ingressum Christi corruisse." See *Athanasius* de Incarn. 33, p. 60, and cp. *S. Jerome*, *Palladius*, and others quoted by *à Lapide*.

On the bearing of this action on the much controverted subject "*de fugâ in persecutione*," see *Athanas.* Apol. de fugâ suâ, § 12, p. 259. Cp. Luke iv. 30. John viii. 59; xi. 54. Acts ix. 25.

The following is from *Chrys.* "Wherefore this double flight? that of the wise men to Persia? that of the child to Egypt? The first—that the wise men might be preachers of the truth to their own country. The second, because if our Lord had remained, and had fallen into Herod's hand, and *not been killed*, it might have been suggested by some that He had *not really taken human flesh*. Observe; the Angel does not say take *thy* child, but the young child; nor does he say, *thy wife*, but *his mother*· for the birth had now taken place, and Joseph's suspicions were dispelled; and the Angel reveals the cause of the flight,—Herod is about to seek his life."

On the infidel and Jewish objections to this flight of the Infant Saviour, "God manifest in the flesh," see *Origen*, c. Cels. i. 66.

15. ἵνα πληρωθῇ τὸ ῥηθέν] *in order that it might be fulfilled which was spoken*. Not ὑπὸ τοῦ προφήτου, but τὸ ῥηθὲν ὑπὸ Κυρίου διὰ τοῦ προφήτου, i. e. The Holy Spirit here declares by St. Matthew what had been in His own mind when He uttered those words by Hosea, xi. 1. And who shall venture to say that he knows the mind of the Spirit better than the Spirit Himself? See 1 Cor. ii. 11.

On this formula of quotation from the Old Testament see i. 22; ii. 17. 23; and below, xii. 17.

— Ἐξ Αἰγύπτου ἐκάλεσα τὸν υἱόν μου] *Out of Egypt I called my Son*. On this quotation, see the note above on Hos. xi. 1.

This was spoken, in the *first* instance, of the ancient Church of God, delivered by Him in its Infancy from Egypt, at and by means of the Passover—prefiguring Christ. Egypt was the land "in quâ primum occisione agni salutiferum Crucis signum et Pascha Domini fuerat præformatum." (*Leo M.* Serm. xxxii.) Cp. Gal. iv. 1—4.

The Holy Spirit applies this saying to Christ; and He thus teaches us to regard Christ as One with His Church in all ages of her history. This was one of the exegetical canons of *Tichonius*, approved by *Augustine*, iii. 100—103. And so *Bengel*, "Totus Christus caput et corpus est."

In the persecution of the literal Israel in Egypt, He teaches us to see a persecution of Christ. Cp. Acts ix. 4, 5, "Why persecutest thou ME?" In all *their* affliction *He* was afflicted, and the Angel of His presence saved them. (Isa. lxiii. 9.) He was with them in the Exodus, and led them through the Red Sea; they drank of that Spiritual Rock that followed them, and that *Rock* was *Christ*. (1 Cor. x. 4—9.) They were in Him, and He in them. Cp. *Hengst.* Christol. on Micah v. 1.

Hence also we learn to regard what is said by the Holy Spirit concerning Israel as God's Son, as having a prelusive reference to what is declared in the Gospel concerning the only-begotten Son of God; and to see, under the guidance of the Holy Spirit speaking in the Gospel, its πλήρωσιν, or *accomplishment* in Christ. Hence *S. Jerome* (in Hos. xi. 1) says, "The Evangelist cites this text because it refers typically to Christ; and in this and other prophecies the coming of Christ is foreshown, and yet the thread of History is not broken." And *Grotius* says (i. 22), "Historia Christi nos admonet ita directam à Deo prophetæ mentem fuisse, ut quod de Israële dicebatur *rectiùs* (and we may add, pleniùs, imò plenissimè) in Christum conveniret." See also *Mill*, p. 411.

Thus, in His dealings with His own Prophecies, the Holy Spirit opens to us new lights as to their meaning, lights which we could never have hoped to receive. As we shall see in the quotations in St. Matthew's Gospel from the Prophetical Books, the Prophecies of Holy Scripture are like centres of successive concentric circles, and they have successive fulfilments in them. But the external circumference of them all, and to which they all tend, and in which they are all enfolded and fully accomplished, is CHRIST. The Editor may refer to his Lectures on Interpretation, Lect. iii.

16. τοὺς παῖδας—ἀπὸ διετοῦς] The *males*, from the *child* who was two years old. Cp. 1 Chron. xxvii. 23. 2 Chron. xxxi. 16. The allegations of *Strauss* and others (cp. *Meyer*, p. 74) against this narrative of the massacre at Bethlehem. on account of the *silence* of *Josephus*, are refuted by *Mill*, pp. 321—359, and had been solidly confuted by anticipation by *Dr. Jackson* on the Creed, vol. vii. pp. 259—299; and see *Wetstein* here, p. 251· and *Alford*, p. 14.

It may be added that *Josephus* was already committed, by personal interest, to a private interpretation of the prophecies concerning the Messiah, in favour of *Vespasian* and of *Rome*; and the reasons of worldly policy which unhappily led him to speak in flattering and equivocal language concerning Christianity (see on Acts xxvi. 28), would induce him to suppress any evidence in favour of the true King of the Jews (cp. *Arnoldi*).

Herod might have supposed that the Star was significant of the child *already born*, and not *to be born*, and therefore might have extended the range of his cruelty in *time* (cp. *Patrit.* p. 381), as he did in *place*, by killing those in all the *regions* near (ὅρια) Bethlehem (*v.* 16), as well as at Bethlehem itself. For a valuable ancient exposition see *Basil Seleucen.* 37, p. 188. The following, slightly modified, is from *Chrys.* "Why was Herod allowed to perpetrate this murder? Why did Christ fly, and suffer these children to be slain? Why did the Angel deliver Peter from prison, and thus expose the keepers to death? Christ was not the cause of slaughter, but the cruelty of the king was. Remonstrate with Herod, not with God. But why did God *allow* this? What shall we say, but what may be always replied to such questions? There are many who act unjustly, and no man can be injured but by himself. How can we say that these children were injured in being cut off by death? they who were so soon brought to a placid harbour of everlasting peace! This is part of the answer, not the whole, which is well known to Him who ordereth these things. And remember, that Herod, who perpetrated this wicked deed, was soon called to his account, and died a wretched death, as you may have read in the history of Josephus." On the murder of the Innocents, it is beautifully observed by *Leo M.* (Serm. xxxi.), "Christus, ne ullum Ei tempus esset absque miraculo, ante usum linguæ potestatem Verbi tacitus exerebat, et quasi jam diceret, *Sinite parvulos venire ad Me* (xix. 14), *talium enim est regnum cœlorum*, novâ gloriâ coronabat Infantes, ut disceretur neminem divini incapacem esse sacramenti, quando etiam illa ætas gloriæ apta esset martyrii." Cp. Serm. 36. *Cyprian*, Ep. 58, "Christi nativitas a martyriis infantium cœpit; ætas necdùm habilis ad pugnam idonea extitit ad coronam."

17. Τότε ἐπληρώθη] Then, and not till then, the prophecy (Jer. xxxi. 15) received its *full* and *final* accomplishment.

It had been *partially* and *provisionally* verified in the first instance in the murder, by the Babylonians, of the children of Judæa, particularly of the region where Rachel, the mother of Joseph and Benjamin, was buried (Gen. xxxv. 17-20; xlviii. 7). Cp. Ps. cxxxvii. 8, 9, and the Chaldee Paraphrase on Jer. xxxi. 15; xl. 1, and *Mill*, pp. 402—407; and see above on Jer. xxxi.

But it was now fully accomplished, and no other fulfilment was to be expected; see the notes above on Jerem. xxxi. 15.

The Holy Spirit, speaking by St. Matthew, teaches us here and elsewhere in these first two chapters (see i. 22; ii. 23. Cf. viii 17; xii. 17; xiii. 35; xxi. 4; xxvii. 9. 35), that the Prophecies spoken by Himself in the Old Testament are *not* exhausted at once, but have a perennial flow through successive ages, till they arrive at their height and spring-tide in Christ. As *Lord Bacon* says (Adv. of Learning, ii. p. 101), "Divine Prophecies, being of the nature of their Author, with whom *a thousand years are as one day*, are not punctually fulfilled *at once*, but have springing and germinant accomplishment throughout many ages,"—and (it may be added) have, at length, their summer blossom and autumnal ripeness in Christ. See also *Bp. Horne's* Preface to the Psalms, p. xiv.

Christ's coming is the consummation for which all History

18 [1] *Φωνὴ ἐν Ῥαμᾶ ἠκούσθη, θρῆνος καὶ κλαυθμὸς, καὶ ὀδυρμὸς* f Jer. 31. 15.
πολὺς, Ῥαχὴλ κλαίουσα τὰ τέκνα αὐτῆς, καὶ οὐκ ἤθελε παρακλη-
θῆναι, ὅτι οὐκ εἰσί.
19 Τελευτήσαντος δὲ τοῦ Ἡρώδου, ἰδοὺ ἄγγελος Κυρίου κατ' ὄναρ φαίνεται
τῷ Ἰωσὴφ ἐν [g] Αἰγύπτῳ 20 λέγων, Ἐγερθεὶς παράλαβε τὸ παιδίον καὶ τὴν μη- g Exod. 4. 19
τέρα αὐτοῦ, καὶ πορεύου εἰς γῆν Ἰσραήλ· τεθνήκασι γὰρ οἱ ζητοῦντες τὴν
ψυχὴν τοῦ παιδίου. 21 Ὁ δὲ ἐγερθεὶς παρέλαβε τὸ παιδίον καὶ τὴν μητέρα
αὐτοῦ, καὶ ἦλθεν εἰς γῆν Ἰσραήλ· 22 ἀκούσας δὲ ὅτι Ἀρχέλαος βασιλεύει ἐπὶ
τῆς Ἰουδαίας ἀντὶ Ἡρώδου τοῦ πατρὸς αὐτοῦ, ἐφοβήθη ἐκεῖ ἀπελθεῖν· χρημα-
τισθεὶς δὲ κατ' ὄναρ ἀνεχώρησεν εἰς τὰ μέρη τῆς Γαλιλαίας, 23 καὶ ἐλθὼν κατ-
ῴκησεν εἰς πόλιν λεγομένην Ναζαρὲθ, ὅπως πληρωθῇ τὸ ῥηθὲν διὰ τῶν προφη- h Isa. 11. 1. Jer. 23. 5. Zech. 3. 8.
τῶν[h] ὅτι Ναζωραῖος κληθήσεται.

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prepares the way, and toward which all Prophecy tends, and yearns. All the afflictions and all the consolations of the literal Israel find their fulfilment there. And from the divine and inestimable specimens of Prophetic Interpretation which are given by the Holy Spirit in these two Chapters of St. Matthew, we learn to read History and Prophecy aright.

20. τεθνήκασι] The Angel, quoting here God's words to *Moses*, teaches to see in him a type of Christ. See on Exod. iv. 19. The Plural for Sing. showing lenity and forbearance, particularly in speaking of the dead. Cp. *Glass*. Phil. Sacr. p. 421. *Winer*, 158. *Meyer* here. See below, ix. 18.

Herod died just before the Passover, A.U. 750. *Joseph.* Antt. xvii. 6, 1; 8, 4. *Ideler*, Chronol. ii. p. 391. *Winer*, R.-W. i. p. 560. *Clinton*, F. H. iii. p. 254, and F. R. ii. App. p. 236.

Our Lord was, probably, then more than a year old; and, therefore, his birth was not later than A.U. 749. Cp. *Wetstein* here.

A similar result is obtained from Luke iii. 1. 23, where our Lord is said to have been about thirty years of age in the fifteenth year of Tiberius. For *Tiberius* was admitted by Augustus "in partem imperii" two or three years before the death of Augustus Cæsar, which took place in Aug. A.U. 767 (*Tacit.* Ann. i. 3. *Sueton.* Tiber. 20, 21. *Vell. Pat.* ii. 121); and so the fifteenth year of Tiberius corresponds with A.U. 779, or 780, and since our Lord was then thirty years old, he was born A.U. 749, or 750.

Our Lord's *Death* took place in the consulate of the two Gemini, A.U. 782. *Tertullian*, adv. Jud. 8. *Aug.* Civ. D. xviii. 54. His Ministry (it is probable) commenced when He was thirty years old, and lasted three years and a half. (See *Kuin.* and others on John v. 1.) Therefore He was born A.U. 748, or 749.

The common era *Anno Domini* (due to Dionysius Exiguus A.D. 525, and thence called the Dionysian era), which makes the first year from the Incarnation to coincide with A.U. 754, begins about four years too late. On this subject see *Wieseler*, Chronol. Synops. p. 67, who places the Nativity in A.U. 750. *Greswell's* Dissertations, x. vol. i., who places our Lord's birth on April 5, A.U. 750. *Gieseler*, Ch. Hist. § 20. *Mill*, p. 341, who observes that the year of Rome 750 is the year at which the older tradition fixes the Nativity. *Clinton*, F. H. ii. App. p. 238, places it in the spring of B.C. 5 = A.U. 749.

As to the time of year in which our Lord was born, see Luke ii. 8. John i. 14.

22. Ἀρχέλαος] *Archelaus.* Nine years afterwards banished by Augustus to Vienne, in Gaul; when Judæa became a Roman province as an appanage to Syria. (*Joseph.* A. xvii. 13.)

— βασ. ἐπὶ] Not King *of* —, but *now* set βασιλεύειν ἐπὶ —. (See *Joseph.* xvii. 13.) He was afterwards only *ethnarch.*

— ἀνεχώρησεν δέ] *he was afraid to go* to Judæa, and *withdrew to the borders of Galilee.* It has hence been alleged by some (e. g. *Meyer*) that St. Matthew was not aware of what is mentioned by St. Luke, viz. Joseph's and Mary's *previous* abode at *Nazareth* (Luke i. 26; ii. 4).

But this is groundless;

It was very natural that Joseph and Mary (though formerly resident at *Nazareth* in *Galilee*) should now desire to *settle* at *Bethlehem Judah*, the city of *David*, on account of the prophecies connected with it—and the marvel of which it had jnst been the scene—in the history of the new-born child, who was to sit on the throne of *his Father David*, and whom therefore they might well wish to bring up in the *City of David*. See above on ii. 11.

The word ἀπελθεῖν also, used here, intimates a departure *from*, and ἀνεχώρησεν may imply here a *return to a former* abode, Nazareth, see ii. 12. Luke i. 26, 27. Observe, the prophecy, he "shall be called a *Nazarene*" was fulfilled *against* Joseph's intention.

— Γαλιλαίας] *of Galilee.* Where a "King of the *Jews*" would not be so much an object of jealousy to the ruling powers as in *Judæa.*

23. ὅπως πληρωθῇ] *that it might be fulfilled.* This formula here does not mark the intention of *Joseph's* mind, but the design of *God*, who guided him. Cp. 2 Cor. iv. 7, and *Alford* here.

— Ναζωραῖος κληθήσεται] *he shall be called a Nazarene.*

A prophecy no where found *literatim* in the Old Testament.

But (as has been already seen, i. 22; ii. 15. 17) the Holy Spirit in the New Testament gives the *sense* of the Prophecies spoken by Himself in the Old, and not always the exact *words.* See *Jerome* ad Pammach. Ep. 33, pp. 252—254, who sums up his disquisition on these Prophecies by saying, "ex his perspicuum est Apostolos et Evangelistas in interpretatione veterum Scripturarum *sensum* quæsisse non *verba.*" Cp. *Surenhus.* pp. 2. 151, 152. 218, for some excellent remarks on this subject.

And therefore St. Matthew does not refer here to any *one* Prophet, but says generally that it was *spoken* διὰ, *through* the *Prophets*, that He should be called a Ναζωραῖος. *S. Jerome* says here, "Pluraliter *Prophetas* vocando Matthæus ostendit non verba de Scripturis à se sumpta sed sensum."

The word κληθήσεται signifies "he shall *be*" (see *Vorst* de Hebr. p. 155, and above, i. 23, and below, v. 19. Luke i. 32. 76), "and be *known* to be,"—remarkably fulfilled by the title on the Cross.

But how was Christ described in ancient Prophecy as Ναζωραῖος or a *Nazarene?*

As *the Branch* or *Netser* from the root of Jesse, Isa. xi. 1; where see *Jerome* and *Vitringa*. *S. Jerome* says, also, ad Pammach. p. 252, "Exiet virga de radice Jesse et *Nazaræus* de *virgâ* Ejus crescet;" and cp. Isa. xiv. 19. And though the word for *Branch* in other prophecies (Jer. xxiii. 5; xxxiii. 15. Zech. iii. 8; vi. 12) is not נֵצֶר (*netser*), but צֶמַח (*tsemach*), yet *Netser* expresses the *sense* of them all.

The other derivation of Ναζωραῖος from *Nazir*, a Nazarite, seems to be at variance with history and grammar: for Christ was *not* a Nazarite, but is contrasted with the Baptist, who was one. Matt. xi. 19. Luke vii. 34.

The City Nazareth is spelt, properly, with *tsadi*, and not with *zain*. Cp. *Mill*, p. 422.

And it was indeed a marvellous thing that the Root of *Jesse* of *Bethlehem Judah* should flourish at NAZARETH in *Galilee.*

And from this word *Netser*, or branch, the City *Nazareth* derived its name, "quia urbs florida et *virgultis* consita." See *Jerome* in Isa. xi. 1.

And the Holy Spirit teaches us, that by *growing up* at *Nazareth*, the city of *branches*, He whose "Name is the Branch" *thus* fulfilled an ancient prophecy that he should be Ναζωραῖος. See below on Luke ii. 51.

This word, derived by the enemies of Christianity from an obscure village of despised Galilee, *Nazareth*, was inscribed as His title on the *Cross*, and was applied in contempt to the followers of Christ (Acts xxiv. 5), who gloried in it (see Acts ii. 22; iii. 6; iv. 10; vi. 14; xxvi. 9); and Christ applied it to Himself in heaven (Acts xxii. 8); for it proclaimed that He is the Branch, and the Giver of eternal life to all who are grafted in Him, the true Vine.

Cp. note below on Mark xvi. 6 and *Hammond* here, pp. 11, 12, and *Dr. Jackson* on the Creed, vi. 219—221, "He turned aside into the parts of Galilee (Matt. ii. 22), to the place of Christ's conception: and thus by his doubtful resolution, the will of the Lord which he had spoken by the Prophet, is fulfilled; to wit, that Christ, from

a Dan. 2. 11.
b Isa. 40. 3. Mark 1. 3. Luke 3. 4. John 1. 15, 23.
c 2 Kings 1. 8. Zech. 13. 4.
d Lev. 11. 22.
e 1 Sam. 14. 25, 26.
f Mark 1. 5. Luke 3. 7.
g Luke 3. 7—9. ch. 12. 34: & 23. 33.
h Rom. 5. 9. 1 Thess. 1. 10.
i John 8. 33, 39. Acts 13. 26.
j Luke 13. 7, 9. John 15. 6.
k Mark 1. 8. Luke 3. 16.

III. $(\frac{7}{III})$ 1 Ἐν δὲ ταῖς ἡμέραις ἐκείναις παραγίνεται Ἰωάννης ὁ βαπτιστὴς
κηρύσσων ἐν τῇ ἐρήμῳ τῆς Ἰουδαίας, 2 καὶ λέγων, Μετανοεῖτε, ἤγγικεν γὰρ
ἡ βασιλεία [a] τῶν οὐρανῶν· $(\frac{8}{I})$ 3 [b] Οὗτος γάρ ἐστιν ὁ ῥηθεὶς διὰ Ἡσαΐου τοῦ
προφήτου λέγοντος, Φωνὴ βοῶντος ἐν τῇ ἐρήμῳ, Ἑτοιμάσατε τὴν
ὁδὸν Κυρίου, εὐθείας ποιεῖτε τὰς τρίβους αὐτοῦ· $(\frac{9}{VI})$ 4 Αὐτὸς δὲ ὁ
Ἰωάννης [c] εἶχε τὸ ἔνδυμα αὐτοῦ ἀπὸ τριχῶν καμήλου, καὶ ζώνην δερματίνην
περὶ τὴν ὀσφὺν αὐτοῦ· ἡ δὲ τροφὴ αὐτοῦ ἦν [d] ἀκρίδες καὶ [e] μέλι ἄγριον.
5 [f] Τότε ἐξεπορεύετο πρὸς αὐτὸν Ἱεροσόλυμα, καὶ πᾶσα ἡ Ἰουδαία, καὶ πᾶσα
ἡ περίχωρος τοῦ Ἰορδάνου, 6 καὶ ἐβαπτίζοντο ἐν τῷ Ἰορδάνῃ ὑπ᾽ αὐτοῦ
ἐξομολογούμενοι τὰς ἁμαρτίας αὐτῶν.
$(\frac{10}{V})$ 7 Ἰδὼν δὲ πολλοὺς τῶν Φαρισαίων καὶ Σαδδουκαίων ἐρχομένους ἐπὶ τὸ
βάπτισμα αὐτοῦ εἶπεν αὐτοῖς, [g] Γεννήματα ἐχιδνῶν, τίς ὑπέδειξεν ὑμῖν φυγεῖν
ἀπὸ τῆς [h] μελλούσης ὀργῆς; 8 ποιήσατε οὖν καρπὸν ἄξιον τῆς μετανοίας, 9 καὶ
μὴ δόξητε λέγειν ἐν ἑαυτοῖς, [i] Πατέρα ἔχομεν τὸν Ἀβραάμ· λέγω γὰρ ὑμῖν, ὅτι
δύναται ὁ Θεὸς ἐκ τῶν λίθων τούτων ἐγεῖραι τέκνα τῷ Ἀβραάμ. 10 Ἤδη δὲ ἡ
ἀξίνη πρὸς τὴν ῥίζαν τῶν δένδρων κεῖται· [j] πᾶν οὖν δένδρον μὴ ποιοῦν καρπὸν
καλὸν ἐκκόπτεται, καὶ εἰς πῦρ βάλλεται. $(\frac{11}{I})$ 11 [k] Ἐγὼ μὲν ὑμᾶς βαπτίζω ἐν

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the place of his conception and education, should be called *Nazaræus*: a name, in *their* intendment that sought to fasten it first upon him, of disgrace and scorn, but by the disposition of the Almighty a known title of greatest honour, convicting such as used it otherwise, even whilst they spake it, of blasphemy. For this city's name, it is by interpretation, the city of *plants*. Whence if the Jew captiously demand, *Was it ever heard that any prophet should arise out of Nazareth?* We may answer (as our Saviour did to Pilate), 'Infidel! thou hast said it, though unwittingly, as Caiaphas thy predecessor did foretell His dying for the people: for didst thou never hear of a man whose name was *the Branch*, never of a plant *Netzer*, that should grow out of the root of Ishai? What if thou canst not revile this Jesus whom we preach, but thou must acknowledge him *Hanotzeri surculus ille*, or *surcularius ille*, or *germen illud, the Plant*, the Branch?' For though the objector meant to disgrace him, yet God had ordained his glory, as well out of his enemies' mouths, that meant him mischief, as out of the mouths of babes that meant him neither good nor ill. And it is very suitable to the ways of God's providence to suggest by ambiguous words or speeches unto the attentive hearer, conceits quite contrary to their meaning that uttered them."

Ch. III. 1. Ἰωάννης ὁ βαπτιστής] *John the Baptist*. So called by *Josephus*, A. xviii. 5. 2.

Heathens were *baptized* on reception into Judaism, and John by baptizing the Jews taught them that *they* now needed as great a change, as from Heathenism to their own religion. Thus a preparation was made by John's baptism to a still higher ascent, viz. to the Baptism instituted by Christ. (*Remig.*) On the doctrine of *Repentance* as preached by him, see *Bp. Andrewes'* Sermons, i. p. 417, and 435.

— ἐρήμῳ τῆς Ἰουδ.] *in the wilderness*, west of Jordan. It seems that John first began to *preach* in the *wilderness* of Judæa (cf. Luke i. 80; iii. 3), then baptized near *Bethany* (John i. 28), and in the region about Jordan (Luke iii. 3), and at *Ænon*, near Salim (John iii. 23).

2. βασιλεία τῶν οὐρανῶν] *the kingdom of heaven*. A phrase used only by St. Matthew. St. Mark and St. Luke, writing more especially for Gentiles who were to be disabused of their notion of local Deities, and to be taught the Unity of God, use βασιλεία τοῦ Θεοῦ. See below, iv. 17. And on the true character of the Kingdom of *Heaven*, or Christian Church, as distinguished from the Kingdoms of *Earth*, and from the *temporal* Kingdom expected by the Jews, see Daniel ii. 44; vii. 14. 27; our Lord's Parables, xiii. 11—52. Cp. *Mede's* Works, p. 103.

3. Οὗτος] *This is he*. St. John's words concerning himself (John i. 23); cp. on Matt. xvi. 18; and above on Isa. xl. 3.

— Κυρίου] *the Lord*, Jehovah, Christ. See Luke i. 76; ii. 11.

4. Αὐτὸς δέ] Although John was so great, yet such was his fare and garb, in which he resembled Elijah, 2 Kings i. 8.

— ἔνδυμα] *raiment*. Here (says *Chrys.*) was an invitation to the Jews, beholding in St. John's garb and appearance an image of the great Elias (2 Kings i. 8), and being reminded of his character and history, in contrast with the effeminacy of his own age.

— ἀκρίδες] *locusts*. A common food in the East, Levit. xi. 22. *Plin.* ii. 29; vi. 30. *S. Jerome* (in Jovinian. ii.): "Locustas prisci edebant, vel elixas vel tostas et in pollinem redactas; imò vel sole vel sale et fumo duratas in totum annum servabant."

5. ἐξεπορεύετο] *they went forth*; excited by the wonder, that after so long an interval of silence a Prophet had risen up among them; for the grace of Prophecy had ceased, and was now revived after a long time: and the burden of his prophecy was strange, not concerning battles, and pestilences, and famines, and Babylonians, and Persians, and the taking of their city, and other such things as they had heard from the old Prophets—but the kingdom of heaven, and the punishment of hell. (*Chrys.*)

— πᾶσα] *all*, "major vel magna pars." *Glass*. Philol. S. p. 882. Or some from *all parts of* —. (*Bengel.*) Exod. ix. 6; xxxii. 3. Matt. viii. 34. Phil. iv. 13.

— Ἰορδάνου] *Jordan*. Ἰορδάνης = יַרְדֵּן, either from יָרַד (*yarad*), *descendit* (*Reland*, Pal. iii. 63), or from יְאֹר (*yor*), *fluvius*, and דָּן (*Dan*), its source at the foot of Lebanon. (*Joseph*. A. v. 1. 3.)

7. Φαρισαίων καὶ Σαδδουκαίων] *Pharisees and Sadducees*. On these sects see *Wetstein* here, *Lightfoot* i. 654. *Jahn*, Archæol. § 317—320. The Pharisees did not submit to John's Baptism, Luke vii. 30.

— Γεννήματα ἐχιδνῶν] *Generations of Vipers*. Cp. Ps. lviii. 4. Isa. xiv. 29. Matt. xii. 34; xxiii. 33,—with an allusion perhaps to the ὄφις ἀρχαῖος, the *old Serpent* whose progeny some among them are called, John viii. 44, 45. A proof of St. John's honest courage. He rebukes the rulers, his flatterers. Cp. on Tit. i. 12.

8. τῆς μετανοίας] *of the repentance*, which you need and profess.

9. μὴ δόξητε λ.] Let not this be your δόξα. "Sic non debetis *placere* vobis." (*Bengel.*) Cf. below, vi. 7. *Winer*, G. G. 540.

— ἐκ τῶν λίθων τούτων] *from these stones*. In the desert by the river's side,—"ut ex glebâ Adamum." (*Beng.*)

And so God did. For, as Joshua, the type of Jesus, took up twelve *stones* from the bed of the same river *Jordan* (Josh. iv. 1—9), and set them up on the western bank there, for a memorial, so Jesus, the true *Joshua*, after His baptism in the same river, began to choose His twelve Apostles (see on x. 2) from obscure and unlearned men, like rude and unhewn stones of the wilderness, and to make them to be the θεμέλιοι λίθοι of His Church (Rev. xxi. 14), which is the true family of Abraham, the Israel of God, the heavenly Jerusalem, the city that hath foundations, whose builder is God. (Heb. xi. 10.)

And so, daily, God raises up children to Abraham from *stones* of the desert (*Iren*. iv. 7. 2), when by his grace He softens the stony heart of the heathen, who worship stocks and stones,—and of the infidel, and turns them to Christ. (*Jerome.*) *Aug*. in Joan. 42. 5. We become Abraham's seed by faith, but are changed into the Devil's by unbelief. (*Hilary.*)

10. ἀξίνη—κεῖται] *the axe lieth even now*. A warning of judgment. Cp. Luke xiii. 7. *Greg*. Hom. in Ev. xx. 9.

11. ἐν] Hebr. בְּ, denoting the instrument; ὕδατι, with water *only*, without the spiritual grace to be given by means of water in the Baptism instituted by Christ. Cp. Acts i. 5; xi. 16; xix. 4. *Greg*. Hom. in Ev. vii. 3.

ὕδατι εἰς μετάνοιαν· ὁ δὲ ὀπίσω μου ἐρχόμενος ἰσχυρότερός μου ἐστὶν, οὗ οὐκ
εἰμὶ ἱκανὸς τὰ ὑποδήματα βαστάσαι· [l] αὐτὸς ὑμᾶς βαπτίσει ἐν Πνεύματι ἁγίῳ l Mal. 3. 2. Acts 2. 3, 4.
καὶ πυρί· (12/V) 12 [m] οὗ τὸ πτύον ἐν τῇ χειρὶ αὐτοῦ, καὶ διακαθαριεῖ τὴν ἅλωνα m Mal. 3. 3.
αὐτοῦ, καὶ συνάξει τὸν σῖτον αὐτοῦ εἰς τὴν ἀποθήκην αὐτοῦ, [n] τὸ δὲ ἄχυρον n Mal. 4. 1. ch. 13. 20.
κατακαύσει πυρὶ ἀσβέστῳ.
(13/X) 13 [o] Τότε παραγίνεται ὁ Ἰησοῦς ἀπὸ τῆς Γαλιλαίας ἐπὶ τὸν Ἰορδάνην o Mark 1. 9. Luke 3. 21.
πρὸς τὸν Ἰωάννην τοῦ βαπτισθῆναι ὑπ᾽ αὐτοῦ. 14 Ὁ δὲ διεκώλυεν αὐτὸν
λέγων, Ἐγὼ χρείαν ἔχω ὑπὸ Σοῦ βαπτισθῆναι, καὶ Σὺ ἔρχῃ πρός με; 15 ἀπο-
κριθεὶς δὲ ὁ Ἰησοῦς εἶπε πρὸς αὐτὸν, Ἄφες ἄρτι· οὕτω γὰρ πρέπον ἐστὶν ἡμῖν

— ὁ—ἐρχόμενος] *the coming One.* On this name of the *Christ* see xi. 3, and John x. 8.

— ἰσχυρότερός μου] *stronger than I.* For I call to repentance, but He remits sin. I preach the kingdom of heaven, He bestows it. I baptize with water, He with the Spirit also. (*Raban.*) On the difference of the Baptism of John and the Baptism instituted by Christ, see Acts xix. 4. *Aug.* c. lit. Petil. ii. 32—37. *Cyril,* in Joh. i. 26. *Patrit.* ii. p. 450—453.

— ὑποδήματα βαστάσαι] *to carry his shoes.* "Servus ejus esse." *Vorst,* Adag. N. T. 815. Cp. *Wetstein.* St. Luke says, iii. 16, λῦσαι τὸν ἱμάντα τῶν ὑποδημάτων. "If," says *Aug.* de Consens. Ev. ii. 12, "there is any real discrepancy between the two expressions, then we may be sure that the Baptist used them *both*: but if he only meant to express our Lord's greatness and his own littleness, then the same sense is preserved, whether he used the one or the other. And thus considered, they afford salutary instruction, that in reading the Scriptures we are to inquire after the *mind* of the speaker." See above, *Introduction* to the Gospels, and below on Luke vi. 17.

— πυρί] *with fire.*

To purify, illumine, transform, inflame with holy fervour and zeal, and carry upward, as Elijah was carried up to heaven in a *chariot of fire.* A prophecy specially fulfilled at Pentecost when the Holy Spirit descended in tongues of fire. Acts ii. 3. (*Cyril Hierosol.* Catech. 3, p. 44.)

There is a threefold baptism with *fire,* says *Jerome.* With the fire of the Holy Ghost at Pentecost. With the fiery trials of this life. Luke xii. 49. 1 Pet. i. 7; iv. 12. See on Mark ix. 49. With that fire of which St. Paul speaks, which shall try every man's work, what it is, at the Great Day. (1 Cor. iii. 13.)

12. οὗ τὸ πτύον—αὐτοῦ] *whose fan is in His hand.* The pronouns thus repeated bring out the great truth, that no one has the judicial fan but Christ; that it is *His* fan, and in *His* hand, and that the whole world is *His* Floor.

The Baptist—greater than a Prophet—passes from a view of the First Advent to a vision of the Second. Christ has come as Saviour; and He is seen by him coming as Judge. His fan is in His hand; the Visible Church Universal, the World itself, is His threshing-floor, in which wheat and chaff now lie mingled together; He stands over it, to winnow the one from the other by the fan of His all-searching Judgment. Cp. Ps. i. 4, 5.

The Baptist, the Herald of Christ, proclaims to the people the Future Judge, lest they should imagine that Christ, submitting to John's baptism, was inferior to John. "Observe," says *Chrys.*, "after baptism, he immediately speaks of the fan of judgment, in order that you might not imagine that Baptism is enough, without good fruit. For *every tree* that bringeth not forth *good fruit* is *hewn* down and cast into the fire. Let none of us, therefore, be chaff, tossed about with the wind, or puffed away by temptations, or separate ourselves by schism, but let us remain on the threshing-floor of the Church. Let us also remember, that on the Christian floor, the grain may become chaff and the chaff grain. God now tries the grain, and is long-suffering toward the chaff, that we may escape the fire, and inherit heaven."

S. Aug. (Serm. 4. 32, p. 37), "Ecclesia est una catholica et tolerat peccata hominum quos non potest purgare de areâ dominicâ antequam veniat Ille ultimus Ventilator, qui falli non potest, ut purget aream suam." See also Serm. 88. 19, p. 686, and Serm. 223, p. 1408, "Quantum est hoc quod premit palea? *Nos grana simus.* Audite me, paleæ; granorum conjunctio *grana vos faciat.*"—"In *areâ* sunt *viatores,* in *horreo victores.*" (*Bengel.*) On the Church as a *threshing-floor* see on Ruth iii. 9.

On the Parables describing the *mixed* state of the Church Visible on *earth* see below, xiii. 3 and 30.

— ἄχυρον] *Not* merely *chaff* (χνοῦς) מֹץ (*mots*), but 'stubble,' 'stalk,' and indeed all that is not grain. See *Wetstein.*

Chaff alone would have been of little use for heating the κλίβανος, or oven; but stubble, &c. was commonly used in the East for *fuel.* See vi. 30. Ἄχυρον is not *palea* but *stipula.*

Hence the comparison here with the *unquenchable fire* of Gehenna, or Hell. And hence a warning is implied by the Baptist, that whatsoever is not good *grain* will be cast into it at the Great Day.

He also compares the Visible Church, which is the world, to an ἅλως, area, a circular threshing-floor, where chaff and grain,—bad and good,—now lie mingled together, till He who will winnow them shall come. And thus He teaches faith, patience, constancy, charity, zeal, and fear.

13. ὁ Ἰησοῦς—βαπτισθῆναι] *Jesus comes to be baptized.* Why did Jesus come to be baptized?

"To sanctify Water to the mystical washing away of sin." See *Ignat.* Eph. 18, ἵνα τὸ ὕδωρ καθαρίσῃ. Hence *S. Cyril Hierosol.* (Cat. 44, p. 45), ἡγίασε τὸ βάπτισμα βαπτισθεὶς αὐτὸς, and *Jerome* (adv. Lucif. p. 293), "Dominus lavacro suo non tam mundatus est, quàm universas aquas mundavit," and *Greg. Naz.* (p. 538), "He who was baptized as man, cleanses our sins as God." Cp. p. 687, and cp. *Ambrose* in Luc. ii. 83. *Aug.* in Joh. iv. 11. He came to baptize water by being baptized in it.

The Author of the Sermon in *S. Aug.* Appendix 135, 1, says, "The Holy Spirit who had been present with Christ in His mother's womb, now shone around him in the water; He now sanctifies the water, who *then purified Mary,*"—a strong testimony against the modern dogma that she was exempt from *original* sin.

It has been supposed by some of the Fathers (see *Chrys.* here) that our Lord *instituted* the Sacrament of Baptism at His own Baptism, when Water was sanctified by His Baptism in it; when the Three Persons of the Blessed Trinity, in whose Name Baptism is administered, declared themselves by sensible signs. As was the case of the other Sacrament, He transmuted the Levitical shadow of the Passover into the Evangelical substance of the Holy Eucharist, so (it has been thought by some) He blended the spiritual reality of His own Baptism with that which was an adumbration of it.

In fact, it appears that soon after this, Christ did administer His Baptism (John iii. and iv.), though it was not made imperative *on all* till the outpouring of the Holy Spirit on the Day of Pentecost, when the New Law was fully promulgated, and the Old ceased to *oblige.*

He came to the Baptism of His servant, in order that we, who are Christ's servants, should rejoice to come to the Baptism of our Master. (*Aug.* in Joh. Tract. v. 3.)

He came to fulfil all righteousness by obedience and humility. For "I am come to take away, by My obedience, the curse of the Law consequent on Disobedience to it." (*Chrys.*) See on *v.* 16, and notes below on Luke iii. 21. 23.

14. διεκώλυεν] *was earnestly hindering.*

— Ἐγὼ χρείαν ἔχω] *I have need to be baptized of Thee.* And therefore they who were baptized with John's baptism were afterwards baptized into Christ, Acts xix. 3—5.

And the Baptist himself was baptized into Christ, if not "baptismo *fluminis*" (as some of the fathers have thought), yet "baptismo *flaminis,*" in his mother's womb (Luke i. 15), and "baptismo *sanguinis,*" as a Martyr for Christ.

Hence *Greg. Naz.* p. 687, says, "*I have need,*" &c. So spake the λύχνος to Him who is the Light; the Voice, to the Word; the Friend, to the Bridegroom; He who was greater than all who had been born of women, to Him Who is the Firstborn of every creature; John, to Christ.

And Christ replied, Suffer it to be so *now,* for He knew that He would afterwards baptize the Baptist.

For other expositions of this passage, see *S. Hippolytus,* i. p. 263. *Greg. Thaumaturg.* p. 30.

15. ἀποκριθεὶς] A word censured as a solecism by the Grammarians. (See *Phrynich.* Eclog. p. 40.) Such Barbarisms as

p Mark 1. 10.
q Isa. 11. 2. & 42. 1. Luke 3. 22. John 1. 32, 33.
r John 12. 28.
s Isa. 42. 1. ch. 12. 18. Mark 1. 11. Luke 9. 35. Col. 1. 13.
a Mark 1. 12, &c. Luke 4. 1, &c.

πληρῶσαι πᾶσαν δικαιοσύνην. Τότε ἀφίησιν αὐτόν· (14/I) 16 p βαπτισθεὶς δὲ
ὁ Ἰησοῦς εὐθὺς ἀνέβη ἀπὸ τοῦ ὕδατος· καὶ ἰδοὺ ἀνεῴχθησαν αὐτῷ οἱ οὐρανοὶ,
καὶ εἶδεν q τὸ Πνεῦμα τοῦ Θεοῦ καταβαῖνον ὡσεὶ περιστερὰν, καὶ ἐρχόμενον
ἐπ' αὐτόν· 17 καὶ ἰδοὺ r φωνὴ ἐκ τῶν οὐρανῶν λέγουσα, s Οὗτός ἐστιν ὁ Υἱός
μου ὁ ἀγαπητὸς, ἐν ᾧ εὐδόκησα.

IV. (15/II) 1 a Τότε ὁ Ἰησοῦς ἀνήχθη εἰς τὴν ἔρημον ὑπὸ τοῦ Πνεύματος,
πειρασθῆναι ὑπὸ τοῦ Διαβόλου. (16/V) 2 καὶ νηστεύσας ἡμέρας τεσσαράκοντα

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these, distinguishing the Greek Testament from all other books of its age, place it in a position of its own, and render its triumph over the learning and eloquence of the world more wonderful and illustrious.

— Ἄφες ἄρτι] See *v.* 14.

— *πληρῶσαι—δικ.*] Quoted by *Ignatius* ad Smyrn. c. i. p. 431. See on v. 17.

16. *ἀνεῴχθησαν οἱ οὐρανοί*] *The heavens*, which had been *shut* by the sin of Adam are now *opened* at the baptism of Christ. (*Greg. Naz.* p. 688.)

The opening of the Heavens, the Descent of the Holy Ghost, and the Voice from heaven, designating Christ, now thirty years of age, as the well beloved Son of God, were not only ministerial to His *Baptism*, as such, but to His public *Ordination*, and Inauguration in His *Ministry*, by the visible Unction of the Holy Ghost lighting upon Him (Isa. lxi. 1, and Luke iv. 14), and by an audible commission from God for the public performance of His prophetical office of preaching the Gospel. Cp. *Bp. Pearson*, Art. ii. p. 178. 185.

— *ὡσεὶ περιστεράν*] *as a dove. σωματικῷ εἴδει*, Luke iii. 22. Not by any hypostatic union of the Holy Spirit with a Dove, but for a visible sign of the invisible influences of the Holy Spirit, Who for a like reason descended in the likeness of fiery tongues on the Apostles at the day of Pentecost (Acts ii. 3). As *Aug.* says (de Trin. ii. 5), "In order that the hearts of men, moved by the visible and transitory appearance, might contemplate the invisible and eternal essence."

Aug. compares this manifestation to the flame which appeared to Moses in the bush. Cp. *S. Cyril Hierosol.* p. 46. The Dove was visible; some say in *fire; Justin M.* Dialog. 88.

Also, by the appearence of a *Dove* at Christ's Baptism, the Holy Spirit may have designed to remind the world of what took place at the Creation. The word used in Genesis i. 2, to express the moving of the Holy Spirit on the face of the Waters at the Creation is מְרַחֶפֶת (*merachepheth*), was fluttering with a tremulous motion, as a *dove* does (cp. Deut. xxxii. 11); and so prepared the way for this manifestation of the Holy Ghost at the inauguration of the New Creation in the Baptism of Christ. In the tract *Chagigah*, it is said on that passage (Gen. i. 2), "Spiritus Dei ferebatur super aquas, *ut Columba*." See above, note on Gen. i. 2.

We may suppose also (with *Chrys.* here. *Ambrose* on Luke iii. 21. *Greg. Naz.* p. 688) that, as at the Deluge, which was the Baptism of the Old World, the return of the *Dove* to the *Ark*, with the Olive Branch in its mouth, was the signal of the cessation of God's wrath, and the return of peace to the world, so the Dove was now visible as an emblem of reconciliation and peace in Christ. (Eph. ii. 11—17. Col. i. 20.) See above on Gen. viii. 11.

The Dove, also, is an emblem of those graces, the fruits of the Spirit (Gal. v. 22), which are given in Baptism,—love, joy, holiness, and peace (Matt. x. 16), and which are to be cherished by all who are baptized into the mystical body of Christ.

Hence *S. Clement Rom.* fr. viii. Μακάριος ὁ γινώσκων ὅτι τὸ πνεῦμα Ἅγιον δόσις ἐστὶ τοῦ Πατρός. Καὶ τοῦτο ἐν τύπῳ Περιστερᾶς παρέσχε· Τὸ γὰρ ζῶον ἀκακίαν ἔχει καὶ ἄχολόν ἐστι· The attributes of the *Dove* as an emblem of the Holy Ghost are beautifully described by *S. Cyprian* de Unitate Ecclesiæ, c. 9, p. 111, ed. Fell.

In reference to the event recorded here by St. Matthew, the Arabian impostor had a dove which he taught to fly to his ear, and from which he pretended to derive inspiration; and so he bare witness to the truth of this history.

The distinct appearance of the Holy Ghost at Christ's Baptism, together with the Voice from heaven, "This is My beloved Son," brings out clearly the distinctness of each of the Three Persons of the Ever Blessed Trinity; and was an appropriate prelude to the fuller Revelation of the Doctrine of the Ever Blessed Trinity, in Whose Name the whole world is now to be Baptized, according to the institution of Christ.

The Mystery of the *Trinity* is shown in the baptism of Christ. The *Lord* is baptized; the *Spirit* descends in the likeness of a Dove; the Voice of the *Father* is heard, bearing witness to His Son. And the Dove settles on the Head of *Jesus*, lest any one should imagine that the Voice was for *John*, and not for Christ (*Jerome*), and in order that we might know that at our own Baptism the Holy Spirit descends on us, and that we are bedewed with the unction of celestial glory, and are made the Sons of God by adoption in Christ. (*Hilary.*)

"Gloriosissima apparitio S. Trinitatis, et documentum quid fiat, quando nos baptizamur; nam non Sibi baptizatus est Christus." (*Bengel.*) See note above on Gen. i. 24.

Indeed, in a certain sense, Mankind was baptized in Christ; for, as *Athanasius* says (Or. i. c. Arian. 46, p. 355), "Christ declares that He sanctifies Himself for *our sakes* (John xvii. 19). When He had taken our flesh, and the Holy Spirit descended on Him at Jordan, He descended on us because He bare our flesh; and the Spirit descended then, not that the Word might be improved, but that we might be sanctified, and be made partakers of His unction. When the Lord as Man was baptized in Jordan, we were baptized in Him. The Word was not anointed by the Spirit, but our Flesh which He had assumed, was; in order that the unction then received by Him might flow from Him upon all." (Ps. xlv. 7; cxxxiii. 2.)

— *ἐπ' αὐτόν*] *on Him* (Jesus), and seen by others. See John i. 32. *ἐφ' αὐτὸν* would have limited the sight to Jesus. Cp. *Winer*, p. 137.

17. *ὁ Υἱός μου ὁ ἀγαπητός*] He is *supposed* by men to be *Joseph's* son; but He *is* the Son of Me (not *ἐμός*, but *μου*), and He is My *ἀγαπητὸς*, My *Only* Son. (*S. Hippol.* p. 263. *S. Athanas.* adv. Arian. iv. 29. *Patrit.* ii. p. 488.)

— *εὐδόκησα*] '*acquievi.*' *I rested with delight.* See Luke ii. 14. Matt. xii. 18; xvii. 5. 2 Pet. i. 17, and *Winer*, Gr. Gr. p. 249.

For a valuable primitive comment on these incidents in *vv.* 13—16, 17, see *Justin M.* Tryph. 88.

Ch. IV. 1. *Τότε*] *Then.* Our Lord is tempted immediately *after His Baptism;* showing that the Devil attacks those who are sanctified, and that he desires particularly to gain a victory over them. (*Hilary.*) Thou hast received arms from God's armoury, not that thou shouldest fly, but fight. He does not restrain the troop of temptations hastening to assail thee; in order that thou mayest learn by resisting them through Grace, that He has made thee stronger than they; and in order that from a sense of danger thou mayest live humbly, and not be elated by thy gifts; and that the Tempter may learn, by finding thee proof against temptation, that thou hast renounced him and his works, and that by resisting temptations thou shouldest acquire more strength to resist, and that from the eagerness of the Tempter to rob thee of thy spiritual blessings, thou shouldest learn their value, and the value of those other benefits which are still reserved for thee. (*S. Chrys.*)

— *ὑπὸ τοῦ Πνεύματος*] *by the* Spirit; the Holy Spirit. On the distinct personality and Divinity of the Holy Ghost see *Athanas* Epist. ad Serapion. p. 518—540, and p. 557; and for a refutation of the most prevalent errors on His Nature and Person, *Greg. Naz.* Orat. xxxi. p. 556. *Bp. Pearson* on the Creed, Art. viii. p. 575.

— *ἔρημον*] *the wilderness.* Later curiosity has specified the desert of *Quarantania* (between the Mount of Olives and Jericho) as the scene of the Temptation; just as it has fixed on a certain Mountain as the Mountain of Beatitudes, for the scene of the *Sermon on the Mount*, and on Mount Tabor for the *Transfiguration*, &c. But the Holy Spirit has left all these matters, in Christ's History, uncertain; probably with the same design that He had in not mentioning the burial-place of Moses,—viz. to guard against *Superstition.* See below on v. 1, and on Luke i. 39. Cf. *Bengel* on xvii. 1.

See also below, on Mark i. 13, and *Michaelis* and *Webster* here, on the opinion that the Temptation was in the desert of *Arabia.*

— *πειρασθῆναι*] *to be tempted.* Why was He tempted? "Ideò," says *Aug.* in Ps. lx., "tentatus est Christus ne vincatur à Tentatore Christianus." And because the trial of earth is necessary for the triumphs of heaven. "Quando *tentaris* cognosce quia paratur Corona. Tolle Martyrum cruciatus, tulisti beatitudines." (*Ambrose*, in Luke iv.)

καὶ νύκτας τεσσαράκοντα ὕστερον ἐπείνασε. 3 *Καὶ προσελθὼν αὐτῷ ὁ πειρά-*
ζων εἶπεν αὐτῷ, Εἰ Υἱὸς εἶ τοῦ Θεοῦ, εἰπὲ ἵνα οἱ λίθοι οὗτοι ἄρτοι γένωνται.
4 *Ὁ δὲ ἀποκριθεὶς εἶπε, Γέγραπται,* [b] *Οὐκ ἐπ' ἄρτῳ μόνῳ ζήσεται ὁ* b Deut. 8. 3.
ἄνθρωπος, ἀλλ' ἐπὶ παντὶ ῥήματι ἐκπορευομένῳ διὰ στόματος Θεοῦ.
5 *Τότε παραλαμβάνει αὐτὸν ὁ Διάβολος εἰς τὴν ἁγίαν πόλιν, καὶ ἵστησιν αὐτὸν*
ἐπὶ τὸ πτερύγιον τοῦ ἱεροῦ, 6 *καὶ λέγει αὐτῷ, Εἰ Υἱὸς εἶ τοῦ Θεοῦ, βάλε σεαυτὸν*
κάτω· γέγραπται γὰρ, ὅτι [c] *τοῖς ἀγγέλοις αὐτοῦ ἐντελεῖται περὶ σοῦ,* c Ps. 91. 11, 12.
καὶ ἐπὶ χειρῶν ἀροῦσί σε, μήποτε προσκόψῃς πρὸς λίθον τὸν πόδα
σου. 7 *Ἔφη αὐτῷ ὁ Ἰησοῦς, Πάλιν γέγραπται,* [d] *Οὐκ ἐκπειράσεις Κύριον* d Deut. 6. 16.
τὸν Θεόν σου. 8 *Πάλιν παραλαμβάνει αὐτὸν ὁ Διάβολος εἰς ὄρος ὑψηλὸν*

On the History and doctrinal import of the Temptation see *Iren.* v. 21. *Leo M.* Serm. xxxviii.—xlvii. p. 98. *Bp. Andrewes*, v. p. 479—558. *Chemnitz*, Harmony, xix. *Dr. Mill's* Sermons at Cambridge, 1844, p. 25—51. *Williams* on the Nativity, p. 239—260; especially in *Iren.* v. 21 its contrast to the Fall.

— ὑπὸ τοῦ Διαβόλου] *by the Devil.* If Christ, the Second Adam, was to be tempted, in order tc be like us (Heb. ii. 18; iv. 15), it must be, as the first Adam was, by the Devil; for He could not be tempted from *within.* "Tentari Christus potuit," says *Greg. M.* Hom. I. xvi., "sed Ejus mentem peccati delectatio non momordit. Ideò omnis diabolica illa Tentatio *foris* non *intus* fuit."

2. νηστεύσας ἡμ. τεσσ.—ὕ. ἐπείνασε] *having fasted forty days He was afterwards an hungered.* So Luke iv. 2. Moses and Elias were enabled to fast Forty Days, "potestate extrinsecus datâ," Christ "potestate propriâ," which He did not choose to exert beyond that time, and so presented Himself in the *infirmity* of manhood to the Tempter. He was an *hungered.* Cp. an excellent Exposition in *Iren.* v. 21. "Christ," says *Greg. Naz.* p. 538, "hungered as man, and fed the hungry as God. He was hungry as man, and yet He is the Bread of Life. He was athirst as man, and yet He says, Let him that is athirst come to Me and drink. (Rev. xxii. 17.) He was weary, and is our Rest; He was weighed down with sleep, and yet is buoyed upon the sea. He pays tribute, and is a King; He is called a Devil, and casts out devils; prays, and hears prayer; weeps, and dries our tears; is sold for thirty pieces of silver, and redeems the world; is led as a sheep to the slaughter, and is the Good Shepherd; is mute like a sheep, and is the Everlasting Word; is the Man of sorrows, and heals our pains; is nailed to a tree, and dies upon it, and by the tree restores us to life; has vinegar to drink, and changes water to wine; lays down His life, and takes it again; dies and gives life, and by dying destroys death."

On the term of *forty days* in the history of the *Flood*, the *Spies* of Canaan, the defiance of Goliath, the penitence of Ezekiel, &c., see *Maldonat.* here, who observes: "Non potest fortuitò fieri quod tam sæpe fit."

Observe the recurrence of *Forty Days* in the History of Christ. He was forty days before the Presentation in the Temple, forty days in the wilderness before His entrance on His Ministry, forty days after His Resurrection before He presented Himself in the Heavenly Temple to God. The term seems often to intimate in Holy Scripture a season of probation and preparation for some public manifestation of glory. See below on Acts i. 3.

On the *Quadragesimal* or Lent Fast, see *S. Jerome* here. *Aug.* Ep. ad Januar. 55. *Greg. M.* Hom. i. 16. *Bp. Gunning's* History of the Lent Fast, pp. 46—60. 200—232, Oxf. 1845. *Bingham*, xxi. 1.

3. ὁ πειράζων] Participle for noun. See viii. 33. Mark vi. 14, ὁ βαπτίζων. Cp. *Winer*, p. 316. *Arnoldi.*

— Εἰ Υἱὸς εἶ τοῦ Θεοῦ] If thou art indeed what thou wast lately proclaimed to be by the Voice from heaven at Thy baptism, *the Son of God* (iii. 17). How can that be, since Thou sufferest *hunger?* In what sense then art Thou Υἱὸς Θεοῦ? This is what Satan would now explore.

Satan begins with flattery, and, as he had done, and done successfully, with the first Adam, by a temptation from the appetite. (*Chrys.*)

He proceeds, as with our first Parents, by a temptation of spiritual pride, Vain-Glory, and Ambition—"Ye *shall be as gods, knowing good and evil.*" (Gen. iii. 1—15.)

— εἰπὲ ἵνα—γένωνται] ἵνα, in order that; and as a mean and cause, whereby. See xvi. 20. Mark v. 10. *Winer*, 299.

4. Γέγραπται] *It is written.* "Vicit adversarium testimoniis Legis, non potestate Virtutis. Pugnavit, ut et nos pugnaremus. Vicit, ut et nos vinceremus. Ob hoc se tentari permisit, ut Cujus munimur auxilio Ejus erudiremur exemplo." (*S. Leo*, Serm. xxxvii. de *Quadrages.*) Christ quenches the false Scripture darts of the Devil with the true shield of Scripture. (*Jerome.*) And note, that his quotations are all from the Law of God, to show the invincibility of Obedience to His Commandments. "Our Lord defeats the Tempter, not by Miracles, but by Scripture. He routs him by what all may wield,—the *sword of the Spirit,*—which is the *word of God* (Eph. vi. 17). Hence learn the value of Scripture, and the impotence of Satan against it." (*Origen* on Luke iv. Cp. *Greg.* Hom. in Ev. xvi. 5.)

Observe also that all His quotations are from *one* only of the *five* books of Moses.

The Philistine had been defying the armies of Israel for *forty days.* David took *five smooth pebbles* out of the brook and put them in his pastoral bag; but one of them was enough to lay the Philistine low (1 Sam. xvii. 40—49).

The Son of David,—the Shepherd of Israel,—after *forty days*, overthrows the ghostly Goliath by one pebble of the five; and by one book of the Pentateuch, which He took from the flowing stream of Judaism, which was soon to pass away like a winter torrent, while no jot or tittle was to fail of that moral Law which He the Good Shepherd put into the pastoral scrip of the Gospel. See *Augustine* in Ps. vol. iv. p. 2278, v. p. 230.

— ἐπὶ παντὶ ῥήματι] by every thing that He *appoints* for that purpose,—as manna and quails in the desert.

Life does not depend ἐπ' ἄρτῳ *upon* bread, but man lives *by* God's Word which created and sustains all things. If therefore man obeys that word he will not want *food*, though he may not have bread. And this Christ proves by the Word of God, which cannot deceive.

5. τὴν ἁγίαν πόλιν] *the Holy City.* Jerusalem, still preserving a memorial of its holiness in its modern name, *El-kuds*, 'the Holy.' Cp. *Winer*, R.-W. p. 546.

— τὸ πτερύγιον] The article τὸ indicates something single of its kind; and therefore πτερύγιον cannot mean a porticus or corridor; nor would there be any special *eminence* in πτερύγιον so understood. It rather signifies the apex of the *fastigium*, ἀέτωμα, or tympanum of the Temple. Cp. the use of the word (τὸ πτερύγιον τοῦ ἱεροῦ), also τοῦ ναοῦ by *Hegesippus* (in *Euseb.* ii. 23, and *Routh*, R. S. i. 210. 239), in his account of the martyrdom of St. James: there, also, it is evidently a pointed eminence; and it would seem that a person there standing would be visible and audible to a large concourse of people, such as we may suppose collected in the court of the Israelites,—στῆθι ἐπὶ τὸ πτερύγιον τοῦ ἱεροῦ, ἵνα ἄνωθεν ᾖς ἐπιφανής, καὶ ᾖ εὐάκουστά σου τὰ ῥήματα παντὶ τῷ λαῷ—πτερύγιον = ἀκρωτήριον in *Hesych.* The *Schol.* on Aristoph. Av. 1110 says, τὰς τῶν ἱερῶν στέγας πτερὰ καὶ ἀετοὺς καλοῦσι. See *Wetstein.*

If so, the appeal would be,—If Thou art the Son of God, cast Thyself down into the court below, that if Thou art the Son of God, Thou mayest be adored by the assembled Priests and People in Thy Father's House.

Satan lies in wait in "high and holy places;" especially does he tempt *there* to Spiritual Pride. (*Gloss. Remig.*)

6. βάλε σ. κ.· γέγραπται γάρ] *cast thyself down; for it is written:*

This is the language of the Devil, who desires that we should fall. Observe, he may tempt us to fall, but he cannot *make* us fall. He may persuade us to cast *ourselves* down, but *he cannot cast us down.*

Observe also, the Devil expounds Scripture falsely; for if the text from the Psalm (xci. 11) which he quotes, refers to Christ, he ought to have added what there follows against himself, —"Thou shalt tread upon the Lion and the *Adder:* the young Lion and the *Dragon* shalt Thou tread under Thy feet." Ps. xci. 13. (*S. Jerome.*) Although the *Devil* quotes Scripture falsely, *Christ* does not desist from quoting it. He uses it *aright* against him who *abused* it.

λίαν, καὶ δείκνυσιν αὐτῷ πάσας τὰς βασιλείας τοῦ κόσμου καὶ τὴν δόξαν αὐτῶν,
9 καὶ λέγει αὐτῷ, Ταῦτα πάντα σοι δώσω, ἐὰν πεσὼν προσκυνήσῃς μοι. 10 Τότε
e Deut. 6. 13. & 10. 20. — λέγει αὐτῷ ὁ Ἰησοῦς, Ὕπαγε ὀπίσω μου, Σατανᾶ, γέγραπται γὰρ, [e] Κύριον
τὸν Θεόν σου προσκυνήσεις, καὶ αὐτῷ μόνῳ λατρεύσεις. (17/VI) 11 Τότε
ἀφίησιν αὐτὸν ὁ Διάβολος, καὶ ἰδοὺ ἄγγελοι προσῆλθον καὶ διηκόνουν αὐτῷ.
f Mark 1. 14. Luke 3. 19, 20. — (18/IV) 12 [f] Ἀκούσας δὲ ὅτι Ἰωάννης παρεδόθη [g] ἀνεχώρησεν εἰς τὴν Γαλιλαίαν·
g Luke 4. 14. John 4. 43. — (19/VII) 13 καὶ καταλιπὼν τὴν Ναζαρὲθ ἐλθὼν κατῴκησεν εἰς Καφαρναοὺμ τὴν
παραθαλασσίαν, ἐν ὁρίοις Ζαβουλὼν καὶ Νεφθαλεὶμ, 14 ἵνα πληρωθῇ τὸ ῥηθὲν
h Isa. 9. 1, 2. — διὰ Ἡσαΐου τοῦ προφήτου λέγοντος, 15 [h] Γῆ Ζαβουλὼν καὶ γῆ Νεφθα-
λεὶμ, ὁδὸν θαλάσσης, πέραν τοῦ Ἰορδάνου, Γαλιλαία τῶν ἐθνῶν·
i Isa. 42. 6, 7. & 49. 6. Luke 2. 32. — 16 [i] ὁ λαὸς ὁ καθήμενος ἐν σκότει φῶς εἶδεν μέγα, καὶ τοῖς καθ-
ημένοις ἐν χώρᾳ καὶ σκιᾷ θανάτου φῶς ἀνέτειλεν αὐτοῖς.
k Mark 1. 14, 15. ch. 3. 2. & 10. 7. — (20/VI) 17 [k] Ἀπὸ τότε ἤρξατο ὁ Ἰησοῦς κηρύσσειν καὶ λέγειν, Μετανοεῖτε,
l Mark 1. 16—18. Luke 5. 1, 2. John 1. 42. — ἤγγικεν γὰρ ἡ βασιλεία τῶν οὐρανῶν. 18 [l] Περιπατῶν δὲ παρὰ τὴν θάλασσαν
τῆς Γαλιλαίας εἶδε δύο ἀδελφοὺς, Σίμωνα τὸν λεγόμενον Πέτρον, καὶ Ἀνδρέαν
τὸν ἀδελφὸν αὐτοῦ, βάλλοντας ἀμφίβληστρον εἰς τὴν θάλασσαν, ἦσαν γὰρ
m Luke 5. 10, 11. 1 Cor. 9. 20, 22. 2 Cor. 12. 16. — ἁλιεῖς, (21/II) 19 καὶ λέγει αὐτοῖς, Δεῦτε ὀπίσω μου, καὶ [m] ποιήσω ὑμᾶς ἁλιεῖς
n Mark 10. 28. Luke 18. 28. — ἀνθρώπων· 20 [n] οἱ δὲ εὐθέως ἀφέντες τὰ δίκτυα ἠκολούθησαν αὐτῷ.
o Mark 1. 19, 20. Luke 5. 10. — (22/VI) 21 [o] Καὶ προβὰς ἐκεῖθεν εἶδεν ἄλλους δύο ἀδελφοὺς, Ἰάκωβον τὸν τοῦ

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9. *ἐὰν πεσὼν προσκυνήσῃς μοι*] *if Thou wilt fall down and worship me.* Satan is ever seeking to be worshipped. Idolatry is due to his Pride (by which he fell from heaven), craving adoration on earth. Cp. *Hooker*, I. iv. 3. It has been supposed by some (see *à Lapide* here), that when it was known in heaven that the Second Person of the Blessed Trinity designed to unite Himself with some other Nature, the Evil Angels were envious that He did not take the nature of Angels (Heb. ii. 16), and that some of them fell through Envy and Pride, while, on the contrary, the Good Angels rejoice in God's act of Love, though the nature of Man is thereby exalted above their own (Luke ii. 14). But Satan and his Angels, in their nature, are ever at work to pervert the honour due to the Man Jesus Christ, into homage to some other creature—and specially to themselves. See below on Eph. ii. 2.

10. Σατανᾶ] שָׂטָן (*Satan*), Adversary. See Zech. iii. 1. Our Lord reserves *this* name for the Tempter when he claims adoration, and thus declares the Satanic character of Idolatry.

— *προσκυνήσεις—λατρεύσεις*] Deut. vi. 13, where the original signifies literally, 'thou shalt *fear* and *serve*.' But, since the Tempter had claimed *worship* as an outward sign of awe, our Lord uses a word which signifies *adoration.* As to λατρεύσεις, the LXX often render the word עָבַד (to serve) by λατρεύω (Exod. iii. 12; iv. 23). See further on Luke iv. 8.

11. *διηκόνουν*] *were ministering*, i. e. food. *Hammond.*

12. Ἀκούσας] "Decrescente Joanne crevit Christus." (*Bengel.*) On the subsequent history of the Baptist, see on xi. 2.

— *παρεδόθη*] *was delivered* into prison. St. Matthew speaks of John's history as already well known to his readers.

— Γαλιλαίαν] *Galilee.* Then very populous. *Joseph.* B. J. iii. 2. 10. 7. *Lightfoot*, ii. 56. St. Matthew here passes over the events narrated in John i. 37; iv. 47.

13. Καφαρναούμ] *Capernaum*, from כְּפַר (*caphar*), a town, and נַחוּם (*nocham*), comfort. *χωρίον παρακλήσεως* (*Hesych.*), villa consolationis (*Hieron.*). See on John vi. 59. Hence Καφαρναοὺμ, the reading of B, D, Z, is preferable to Καπερναούμ. Cp. *Winer*, R.-W. p. 210, and *Robinson* (Palest. iii. 282, and Later Researches, p. 345), who places it as *Khan Minyeh*, at the N.W. angle of the Lake. Capernaum erat florentissima Galilææ civitas, in finibus Sabulonitarum et Naphthalitarum, ad mare Galilææ sita. v. *Lightfoot.* Hor. Hebrr. et Talm. in Joh. ii. 12, p. 139. Quò accuratiùs autem hujus urbis, quæ Christo domicilium præbuerat, situm describeret Evangelista, addidit *τὴν παραθαλασσίαν*, *maritimam*, sitam ad lacum Gennesaret.

Lacus Gennesaret, *ἡ λίμνη Γεννησαρὲτ*, Luc. v. 1. *Joseph.* B. J. iii. 35. longus fuit, auctore Josepho 1. 1, centum stadia, latus stadia quadraginta, Joh. vi. 1; xxi. 1. dicitur *θάλασσα τῆς Τιβεριάδος* à civitatibus Gennesaret et Tiberiade, adjacentibus; et *θάλασσα τῆς Γαλιλαίας* infra v. 18. et simpliciter *θάλασσα* viii. 24. Lacus autem, *λίμνη*, vocatur *θάλασσα*, *mare*, more Hebræorum, qui non modo mare, sed etiam lacum nominare solent יָם, 1 Regg. xviii. 32. (*Kuin.*) Cp. *Winer*, R.-W. i. 407. See on Num. xxxiv. 11.

14. *ἵνα πληρωθῇ τὸ ῥηθέν*] *in order that* the prophecy which, as far as the mournful part of it is concerned, was in some degree verified in the abduction by Tiglath Pileser (2 Kings xv. 29), and by the religious debasement of those cities, might now have its *full* and *final* accomplishment in the light of the Gospel of *Redemption*, diffused by the preaching of Christ and His Apostles, who were Galilæans, in that land *first*, which was *first* overshadowed by the darkness of *captivity*. Cp. *Jerome* in Isa. ix. 1, and *Mede*, p. 100, and see above on i. 22, and note on Isa. ix. 1.

15. *ὁδὸν θαλάσσης*] *the way of the sea.* דֶּרֶךְ הַיָּם Isa. ix. 1. ὁδὸν may, perhaps, be explained by reference to the verb expressed in the Original, and here *understood*, or it may have the force of an *adverb*, as *πέραν* (prop. an accusative) and דֶּרֶךְ. Other explanations are given in *Winer*, G. G. 206. *Meyer* interprets it *seawards.*

— *πέραν*] עֵבֶר, understood here by some to mean *near.* But it seems to retain here its usual meaning, *beyond*, (see iv. 25; xix. 1. Mark iii. 8. John i. 28; iii. 26,) and either to refer to our Lord's miracles and teaching in *Peræa* (where, in fact, our Lord *began* His ministry, being baptized there, at *Bethany*, in *Peræa.* John i. 28; cp. *Winer*, R.-W.-B. *in voce*); or else it here describes *Galilee*, which was *beyond* Jordan to the *Assyrians*, of whom the Prophet is speaking.

17. *βασιλεία των οὐρανῶν*] *the Kingdom of Heaven.* The fifth, universal, and heavenly and everlasting kingdom, foretold by Daniel (ii. 44; vii. 14. 27), which is to supersede all kingdoms of the earth, and to destroy all that resist it. See on iii. 2. Rev. v. 10.

18—22. Περιπατῶν] See the Homily of *Greg. M.* in Evang. i. 5, p. 1451.

18. *δύο ἀδελφούς*] *two brothers.* He chose three pairs of *brothers*: building the Gospel on the foundations of *natural* affection; and He sent out His Apostles and Disciples *two* and *two.* See x. 2—4. Mark vi. 7. Luke x. 1. So He had laid the foundations of the Law on two Brothers—Moses and Aaron.

We may observe here that the *Dual* number is *never* found in the New Testament. Cp. *Winer*, p. 160.

19. *ἁλιεῖς ἀνθρώπων*] *fishers of men.* Luke v. 10, *ἀνθρώπους ἔσῃ ζωγρῶν* in the *σαγήνη* of the Gospel, to be drawn through the sea of the world, and enclosing both bad and good fish, and at length to be drawn to the shore—when the separation will be made. Matt. xiii. 47, 48. See on Luke v. 5, 6, and John xxi. 6—11.

Our Lord *chose* fishermen at their nets: "Volens superborum cervices frangere, non quæsivit per oratorem piscatorem, sed de piscatore lucratus est oratorem." (*Aug.* in Joan. tr. 7. 1 Cor. i. 26—30. 2 Cor. iv. 7)

Hence, and for other reasons, Christians are compared to *ἰχθύες*, *fish*, in the sea of the world, and enclosed in the net of the Church, and drawn to the shore of everlasting life. One other reason is suggested by *Tertullian* (de Baptism. 1), "Nos pisciculi secundùm *ἰχθὺν* Nostrum (Ἰησοῦν χ. Θεοῦ υἱὸν) in *aquâ* nascimur."

Ζεβεδαίου καὶ Ἰωάννην τὸν ἀδελφὸν αὐτοῦ, ἐν τῷ πλοίῳ μετὰ Ζεβεδαίου τοῦ
πατρὸς αὐτῶν, καταρτίζοντας τὰ δίκτυα αὐτῶν, καὶ ἐκάλεσεν αὐτούς· 22 *οἱ δὲ*
εὐθέως ἀφέντες τὸ πλοῖον καὶ τὸν πατέρα αὐτῶν ἠκολούθησαν αὐτῷ.
($\frac{23}{I}$) 23 p *Καὶ περιῆγεν ὁ Ἰησοῦς ὅλην τὴν Γαλιλαίαν διδάσκων ἐν ταῖς συν-* p Mark 1. 39. Luke 4. 31.
αγωγαῖς αὐτῶν, καὶ κηρύσσων τὸ εὐαγγέλιον τῆς βασιλείας, καὶ θεραπεύων ch. 9. 35.
πᾶσαν νόσον καὶ πᾶσαν μαλακίαν ἐν τῷ λαῷ· 24 *καὶ ἀπῆλθεν ἡ ἀκοὴ αὐτοῦ εἰς*
ὅλην τὴν Συρίαν· καὶ προσήνεγκαν αὐτῷ πάντας τοὺς κακῶς ἔχοντας ποικίλαις
νόσοις καὶ βασάνοις συνεχομένους, καὶ δαιμονιζομένους, καὶ σεληνιαζομένους,
καὶ παραλυτικούς· καὶ ἐθεράπευσεν αὐτούς· 25 q *καὶ ἠκολούθησαν αὐτῷ ὄχλοι* q Mark 3. 7.
πολλοὶ ἀπὸ τῆς Γαλιλαίας καὶ Δεκαπόλεως, καὶ Ἱεροσολύμων καὶ Ἰουδαίας, καὶ
πέραν τοῦ Ἰορδάνου.
V. ($\frac{24}{X}$) 1 *Ἰδὼν δὲ τοὺς ὄχλους ἀνέβη εἰς τὸ ὄρος· καὶ καθίσαντος αὐτοῦ*
προσῆλθον αὐτῷ οἱ μαθηταὶ αὐτοῦ· ($\frac{25}{V}$) 2 *καὶ ἀνοίξας τὸ στόμα αὐτοῦ ἐδί-*
δασκεν αὐτοὺς λέγων, 3 a *Μακάριοι οἱ πτωχοὶ τῷ πνεύματι, ὅτι αὐτῶν ἐστιν* a Luke 6. 20.

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23. *περιῆγεν—ὅλην τ. Γαλιλαίαν*] On the reading, cp. ix. 35; Mark vi. 6; and see *Mede*, p. 67, and *Prideaux*, Connex. i. 406—430.

— *συναγωγαῖς*] *Synagogues;* on which see on Luke iv. 16.

— *θεραπεύων*] *curing;*—a more general word than *ἰώμενος*, *healing*. Whenever God introduces a new Revelation He works miracles; thus giving pledges of His power, to those whom He requires to receive His Laws; see *Chrys.*, whose remarks here may serve as a reply by anticipation to *Hume's* objection to the evidence from miracles.

24. *ἡ ἀκοὴ α.*] See on Rom. x. 16.

— *κακῶς ἔχοντας*] "male habentes" (Vulg.), *sick*.

— *βασάνοις*] *βάσανος*, '*touchstone*,' perhaps from Hebr. בָּחַן (*bachan*), *probavit*, thence any *trial*, *torture*, or *pain*, and *βασανιστής*, xviii. 34, *tortor*.

— *δαιμονιζομένους*] *possessed with devils*. The opinion (of *De Wette*, *Meyer*, &c.) that the *δαιμονιζόμενοι* of the Gospel were merely afflicted with ordinary diseases, is refuted by the facts—

That they are *distinguished* from such persons by Christ Himself, see Matt. x. 1. Luke iv. 40, 41. Mark iii. 15; xvi. 17.

That they act and speak as possessed with evil spirits, *whom Christ addresses* as distinct from the persons possessed by them, and who give to those persons supernatural power; see Mark v. 3—15; ix. 25.

That when the devils go out of a possessed person, they enter into other creatures; Mark v. 12.

That the Devils had a clearer knowledge of Christ than was shown by others, even His disciples, at the beginning of His Ministry (viii. 29. Mark iii. 11. Cp. *Arnoldi*, p. 138).

As to the allegation, that if men were possessed with devils in Palestine *then*, such cases would be frequent in other countries and times, it may be observed,

> That *we* do not know the nature and extent of diabolical agency. But the Holy Ghost who wrote the Gospels does.
>
> That Satan exerted his power with extraordinary energy in our Lord's age and country, because he knew that "the stronger than he" was come. And he was *permitted* by Christ to put forth his power then, with extraordinary force, that by collision with him, in his fiercest fury, the power and mercy of Christ, in casting him out, might be more manifest, gracious, and glorious.

It has sometimes been urged against the truth of these possessions, that they are never mentioned by St. John (*Meyer*, p. 115). But St. John's silence is a proof of their truth. The other Gospels were read in the Church, and were current in the world, when St. John wrote; and if any thing further had been requisite, concerning these possessions, he would have added it in his Gospel. His *silence* therefore in this matter, as in many others, is the *silence of approval*. See John vii. 20; viii. 48, 49. 52; x. 20, 21.

Ch. V. 1. *τοὺς ὄχλους*] drawn by His miracles.

— *ἀνέβη εἰς τὸ ὄρος*] *the mountain*. The article *τὸ* does not point to any particular hill frequented by our Lord; but it signifies *the hill country*, distinguished from *τὸ πεδίον*, or *the level ground*, where He had just been, and which He had *left*, to ascend the *ὄρος*. So *ἡ ἔρημος* is not *the* wilderness, but open pasture land, distinguished from *ἡ πόλις*, or *inhabited* places (see on Luke xv. 4. John vi. 10); and *ἡ πέτρα* is not any particular rock, but stony *soil*, opposed to *good ground*, vii. 24. See Luke viii. 6; ix. 28.

Christ had four places of spiritual retirement from the bustle of the world—all, in a certain sense, exemplary,—

1. *τὴν ἔρημον*, *the wilderness*, for Fasting and Temptation, conflict with Satan.
2. *τὸ ὄρος*, *the mountainous region*, for Prayer, Teaching, Miraculous Feeding, Transfiguration, finally, Ascension.
3. *τὸ πλοῖον*, *the ship*, a type of the Church, for Preaching and Miracles.
4. The *Garden* of Gethsemane, for the Agony.

The Mosaic Law had been given from a Mountain; so now the Gospel, but without the thunders and lightnings of Sinai. The *Law* had also blessings and cursings on *two* opposite Mountains (Deut. xxvii. 12, 13); but the *Gospel* at its delivery has *one* Mountain—of *Beatitudes*. Cp. above on Exod. xx. 1.

From Luke vi. 12—49, it would appear that our Lord had gone up to an elevated and sequestered place, in order to retire from the crowd and to *pray*, before He chose His Apostles, and in order that He might then *instruct* them in His doctrine, before He sent them forth to preach. In these respects his conduct was specially exemplary to those who hold office in the Church.

The *τόπος πεδινὸς* (*not the* plain, but a *level place*) in Luke vi. 17, is quite consistent with *τὸ ὄρος* of St. Matthew, and is a circumstance *added* by St. Luke. Our Lord went up *εἰς τὸ ὄρος*, and He chose a *τόπος πεδινὸς* in it, in order that He might instruct His disciples who were seated near him.

On the relation of the two Evangelical narratives of the Sermon on the Mount, see further on Luke vi. 20.

2. *ἀνοίξας τὸ στόμα αὐτοῦ*] *having opened His mouth*. He who before had opened the mouth of Moses and all the Prophets, now opens *His own* mouth. He who had taught the world by *them* concerning Himself, now teaches in His own person, God with us (John x. 8. Heb. i. 1, 2. *Gregor*. Moral. iv. 1), and He delivers in the Sermon on the Mount a perfect Code of Christian Duty. *Aug*. on Serm. in Mon. 1. See also *Leo M*. Serm. xcv. p. 181. For an Exposition of this Sermon, and its fruits in human Society, see *Justin M*. Apol. i. 15, 16. Cp. *Aug*. iii. 1492 sqq. *Bp. Andrewes*, v. 419—440. *Chemnitz*, Harmon. li. *Bp. Taylor's* Life of Christ, sect. xii. *Williams* on the Nativity, pp. 420—460. *Burgon*, p. 85, and *Trench*.

3. *Μακάριοι*] "*Blessed*"—repeated *eight* times. Seven is the number of *rest* after labour, *Eight* is the number of *blessedness* and *glory* after *rest*. See on Luke xxiv. 1.

These Eight Beatitudes afford a glimpse of the eternal *blessedness* which will succeed the Rest of Paradise; and be consummated in the Beatific Vision of God.

The Law was given on a Mountain, that of Sinai, with the sound of thunder and lightning; the Gospel is given on a Mountain, with words of *blessing* repeated *eight times*. Cp. John i. 17.

Now Christ calls all to Him with announcement of *blessing*. hereafter He will say to those who have disobeyed the Gospel, "Depart from Me, ye *cursed*," Matt. xxv. 41.

Observe also that the promise of the '*Kingdom of Heaven*' is annexed to the *first* and *eighth* Beatitudes (*v.* 3 and *v.* 10).

This is the consummation of *blessedness;* the recurring note of the beatific octave. Also, in the eighth alone, the word "*blessed*" is repeated *twice*, and the word *persecute* thrice; consummate *blessedness* is *suffering* for Christ.

"Hæ octo Christi Beatitudines sunt quasi octo Christi Para-

b Luke 6. 21. Isa. 61. 2.
c Ps. 37. 11. & 76. 9. & 42. 2.
d Luke 6. 21. Ps. 42. 2. Isa. 55. 1. & 65. 13.
e ch. 6. 14. Mark 11. 25. James 2. 13.
f Ps. 24. 4. Heb. 12. 14. 1 Cor. 13. 12. 1 John 3. 2.
g 2 Cor. 13. 11. Ps. 34. 13. 1 Pet. 3. 8—11.
h 1 Pet. 3. 14. 2 Tim. 2. 12.
i Luke 6. 22. 1 Pet. 4 14.
k Luke 6. 23. James 1. 2. Acts 7. 52. ch. 23. 34, &c.
l Mark 9. 50. Luke 14. 34, 35.
m Phil. 2. 15.
n Mark 4. 21. Luke 8. 16. & 11. 33.
o 1 Pet. 2. 12.
p Rom. 3. 31. & 8. 4. & 10. 4.
q Luke 16. 17.
r James 2. 10. ver. 3.

ἡ βασιλεία τῶν οὐρανῶν· (26/X) 4 [b] μακάριοι οἱ πενθοῦντες, ὅτι αὐτοὶ παρακληθή-
σονται· (27/V) 5 [c] μακάριοι οἱ πρᾳεῖς, ὅτι αὐτοὶ κληρονομήσουσι τὴν γῆν·
(28/V) 6 [d] μακάριοι οἱ πεινῶντες καὶ διψῶντες τὴν δικαιοσύνην, ὅτι αὐτοὶ χορτασ-
θήσονται· (29/X) 7 [e] μακάριοι οἱ ἐλεήμονες, ὅτι αὐτοὶ ἐλεηθήσονται· 8 [f] μακάριοι οἱ
καθαροὶ τῇ καρδίᾳ, ὅτι αὐτοὶ τὸν Θεὸν ὄψονται· 9 [g] μακάριοι οἱ εἰρηνοποιοὶ, ὅτι
αὐτοὶ υἱοὶ Θεοῦ κληθήσονται· 10 [h] μακάριοι οἱ δεδιωγμένοι ἕνεκεν δικαιοσύνης, ὅτι
αὐτῶν ἐστιν ἡ βασιλεία τῶν οὐρανῶν· (30/V) 11 [i] μακάριοί ἐστε, ὅταν ὀνειδίσωσιν
ὑμᾶς καὶ διώξωσι, καὶ εἴπωσι πᾶν πονηρὸν ῥῆμα καθ' ὑμῶν ψευδόμενοι ἕνεκεν
ἐμοῦ· 12 [k] χαίρετε καὶ ἀγαλλιᾶσθε, ὅτι ὁ μισθὸς ὑμῶν πολὺς ἐν τοῖς οὐρανοῖς·
οὕτω γὰρ ἐδίωξαν τοὺς προφήτας τοὺς πρὸ ὑμῶν.

(31/II) 13 [l] Ὑμεῖς ἐστε τὸ ἅλας τῆς γῆς· ἐὰν δὲ τὸ ἅλας μωρανθῇ, ἐν τίνι
ἁλισθήσεται; εἰς οὐδὲν ἰσχύει ἔτι, εἰ μὴ βληθῆναι ἔξω, καὶ καταπατεῖσθαι
ὑπὸ τῶν ἀνθρώπων. (32/II) 14 [m] Ὑμεῖς ἐστε τὸ φῶς τοῦ κόσμου· οὐ δύναται
πόλις κρυβῆναι ἐπάνω ὄρους κειμένη· 15 [n] οὐδὲ καίουσι λύχνον καὶ τιθέασιν
αὐτὸν ὑπὸ τὸν μόδιον, ἀλλ' ἐπὶ τὴν λυχνίαν· καὶ λάμπει πᾶσι τοῖς ἐν τῇ
οἰκίᾳ. 16 [o] Οὕτω λαμψάτω τὸ φῶς ὑμῶν ἔμπροσθεν τῶν ἀνθρώπων, ὅπως
ἴδωσιν ὑμῶν τὰ καλὰ ἔργα, καὶ δοξάσωσι τὸν πατέρα ὑμῶν τὸν ἐν τοῖς
οὐρανοῖς.

(33/X) 17 [p] Μὴ νομίσητε ὅτι ἦλθον καταλῦσαι τὸν νόμον ἢ τοὺς προφήτας·
οὐκ ἦλθον καταλῦσαι, ἀλλὰ πληρῶσαι. (34/V) 18 [q] Ἀμὴν γὰρ λέγω ὑμῖν, ἕως
ἂν παρέλθῃ ὁ οὐρανὸς καὶ ἡ γῆ, ἰῶτα ἓν ἢ μία κεραία οὐ μὴ παρέλθῃ ἀπὸ τοῦ
νόμου, ἕως ἂν πάντα γένηται. (35/X) 19 [r] Ὃς ἐὰν οὖν λύσῃ μίαν τῶν ἐντολῶν
τούτων τῶν ἐλαχίστων, καὶ διδάξῃ οὕτω τοὺς ἀνθρώπους, ἐλάχιστος κληθήσεται

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doxa." "Inde incipit *Beatitudo divino* judicio unde *ærumna æstimatur humano.*" *S. Ambrose* (de Offic. i. 6). On the *Beatitudes* see *Gregory Nyssen's* Eight Discourses, i. 762—837.

— ἡ βασιλεία τ. o.] In all the Beatitudes, the *Kingdom of Heaven* is promised in a form corresponding to the grace which is beatified. *Aug.* (de Serm. in M.), who asks (on Ps. xciii.), "Regnum cœlorum *quo* emitur? Paupertate, regnum; dolore, gaudium; labore, requies; vilitate, gloria; morte, vita;" "adde (says *à Lap.*) luctu, consolatio; esurie, satietas; miseratione, misericordia; munditie, visio; pace, filiatio Dei."

S. Ambrose adds (in Luc. vi.), that there seems to be a graduated scale here of grace and glory.

And this seems to be done with a silent reference to the promises of the Law;

To prevent misconceptions as to the nature and ends of His *own* promises in the Gospel, Christ promises the kingdom of *heaven*,—not an *earthly* Canaan.

He then speaks of παράκλησις, or *comfort*.

Next, He promises inheritance of the earth—with reference to the promised land of milk and honey.

Then He speaks of satiety, opposed to *Kibroth-hattaavah* (Numb. xi. 34).

Then, of mercy, as opposed to lex talionis.

Then He promises the vision of God,—Jerusalem (visio pacis).

Then He describes the children of God,—true Israel, spiritual Jezreel.

5. κλ. τὴν γῆν] *the* land; i. e. of promise, of the *living* (Ps xxxvii. 11; cxlii. 5); for, Earth is the land of the *dying*; heaven is the land of the living. *Cyril*, in Isa. lviii. *Jerome* here. *Aug.* Serm. liii. 2—6. "The new heaven and the *new earth* wherein dwelleth Righteousness." 2 Pet. iii. 13. Rev. xxi. 1—27.

8. αὐτοὶ τ. Θεὸν ὄψονται] The *wicked* will see Christ their Judge, as Son of Man (Rev. i. 7), only the *pure in heart* will see *God*. The *eye* will be *clear* if the *heart* is *clean*.

8, 9. *Purity* is followed by *peaceableness*. "The wisdom from above is first *pure* then *peaceable*." James iii. 17.

13, 14. ἅλας—φῶς] Though *persecuted* (10—12) ye must be as *salt*, to cleanse and season the earth, Mark ix. 49; and ye are the *Light* to enlighten it; but so that men may glorify not you, but Him who enables you to be both the one and the other. (Cp. *Aug.* Serm. liv. and cxlix. 12.)

"Ye are the salt of the earth," says *Chrys.* "He does not send His disciples—as the Prophets of old—to one Nation, but to *all*. He calls them the salt of the *earth*,—of the earth then corrupted by sin. Not that the Apostles could deliver it from this corruption, but when it was delivered by Christ, they were to keep it in a healthy state. Hence He teaches those virtues which are most *diffusive* in their nature, and which conduce to the general good and common salvation of all; not by flattering, but by making the wound smart, if necessary, as salt does. He reminds them also of their own perils, consequent on the greatness of their commission. Others may fall and be forgiven; but if the Teacher falls, his punishment is extreme. If the salt hath lost its savour, &c." (Mark ix. 50.) If the teacher errs, by what other teacher will he be corrected? Let Bishops and Doctors look to it; for *mighty men will be mightily tormented.* Wisdom vi. 6. (*Jerome.*) "Quo sale sal condietur? non datur sal salis." *Maldon. Jansen.* Christ calls His disciples the "Light of the World," and He is the "Light of the World" (John viii. 12): they are lighted from Him; He as Light of Light; they as candles, He as the Sun.

15. τὸν μόδ.] *the* bushel. —τὴν λυχ.] *the* lamp,—of the house.

17. πληρῶσαι] *to fulfil.* Christ *fulfilled* the Law and the Prophets, by obedience, by accomplishment of Types, Ceremonies, Rites, and Prophecies, and by explaining, spiritualizing, elevating, enlarging, and perfecting the Moral Law, by writing it on the *heart*, and by giving *grace* to obey it, as well as an example of obedience; by taking away its curse; and by the doctrine of free Justification by Faith in Himself, which the Law prefigured and anticipated, but could not give. On this subject, see the excellent remarks of *S. Irenæus*, iv. 12, 13, and 16, where it is shown that Christ is the Author of the Law as well as the Gospel. And so He is said to abrogate the Law. He fulfilled the Law, as a painter fills up a cartoon. (*Theophyl.*) "Abolet non dissolvendo sed absolvendo, non delendo sed perficiendo." (*Maldon.*)

As *Aug.* says, "*Ante* Christi Adventum Lex *jubebat* non *juvabat*; post, et *jubet* et *juvat*."

18. Ἀμὴν] Hebr. אָמֵן (*Amen*). Truth, Isa. lxv. 16. It had been used in the LXX for Hebr. אָמֵן in 1 Chron. xvi. 36. Neh. v. 13, and elsewhere. St. Luke uses ἀληθῶς for it, ix. 27, or ναὶ, xi. 51.

No one in the N. T. ventures to say Ἀμὴν, λέγω ὑμῖν, but HE only who is the AMEN (Rev. iii. 14), the Truth Itself (John xiv. 6). In the last Gospel—that of St. John—the word Ἀμὴν is invariably repeated,—never in any other.

— ἰῶτα] a *yod*, the least letter of the alphabet; κεραία, something still less, *apex* literæ. Cf. *Procop.* Gaz. 1 Sam. xxi. 2, τὰ στοιχεῖα βὴθ (ב) καὶ κὰφ (כ) βραχυτάτης κεραίας μόνον διαλλαττούσης. (*Kuin.*) In the Hebrew Bible there are above 66,000 yods.—"Colligi hinc potest integritas Scripturæ, nam Scriptura nisi integra esset non posset perspici impleta." (*Bengel.*)

εν τῃ βασιλείᾳ τῶν οὐρανῶν· ὃς δ' ἂν ποιήσῃ καὶ διδάξῃ, οὗτος μέγας κλη-
θήσεται ἐν τῇ βασιλείᾳ τῶν οὐρανῶν. 20 [s] Λέγω γὰρ ὑμῖν, ὅτι ἐὰν μὴ περισ- s Luke 11. 39. ch. 23. 25—27.
σεύσῃ ἡ δικαιοσύνη ὑμῶν πλεῖον τῶν γραμματέων καὶ Φαρισαίων, οὐ μὴ
εἰσέλθητε εἰς τὴν βασιλείαν τῶν οὐρανῶν.
21 [t] Ἠκούσατε ὅτι ἐῤῥήθη τοῖς ἀρχαίοις, Οὐ φονεύσεις, ὃς δ' ἂν φονεύσῃ, t Exod. 20. 13. Deut. 5. 17.
ἔνοχος ἔσται τῇ κρίσει. 22 [u] Ἐγὼ δὲ λέγω ὑμῖν, ὅτι πᾶς ὁ ὀργιζόμενος τῷ u 1 John 3. 15.
ἀδελφῷ αὐτοῦ εἰκῇ ἔνοχος ἔσται τῇ κρίσει· ὃς δ' ἂν εἴπῃ τῷ ἀδελφῷ αὐτοῦ ῥακὰ,
ἔνοχος ἔσται τῷ συνεδρίῳ· ὃς δ' ἂν εἴπῃ μωρὲ, ἔνοχος ἔσται εἰς τὴν γέενναν
τοῦ πυρός. 23 Ἐὰν οὖν προσφέρῃς τὸ δῶρόν σου ἐπὶ τὸ θυσιαστήριον, κἀκεῖ
μνησθῇς ὅτι ὁ ἀδελφός σου ἔχει τὶ κατὰ σοῦ, 24 ἄφες ἐκεῖ τὸ δῶρόν σου
ἔμπροσθεν τοῦ θυσιαστηρίου, καὶ ὕπαγε, πρῶτον διαλλάγηθι τῷ ἀδελφῷ σου,
καὶ τότε ἐλθὼν πρόσφερε τὸ δῶρόν σου. (36/V) 25 [v] Ἴσθι εὐνοῶν τῷ ἀντιδίκῳ v Luke 12. 58.
σου ταχὺ, ἕως ὅτου εἶ μετ' αὐτοῦ ἐν τῇ ὁδῷ, μήποτέ σε παραδῷ ὁ ἀντίδικος τῷ
κριτῇ, καὶ ὁ κριτής σε παραδῷ τῷ ὑπηρέτῃ, καὶ εἰς φυλακὴν βληθήσῃ. 26 [x] Ἀμὴν x Luke 12. 59.
λέγω σοι, οὐ μὴ ἐξέλθῃς ἐκεῖθεν, ἕως ἂν ἀποδῷς τὸν ἔσχατον κοδράντην.
(37/X) 27 [y] Ἠκούσατε ὅτι ἐῤῥήθη, Οὐ μοιχεύσεις. 28 [z] Ἐγὼ δὲ λέγω ὑμῖν, ὅτι y Exod. 20. 14. Deut. 5. 18.
πᾶς ὁ βλέπων γυναῖκα πρὸς τὸ ἐπιθυμῆσαι αὐτὴν ἤδη ἐμοίχευσεν αὐτὴν ἐν τῇ z Job 31. 1.
καρδίᾳ αὐτοῦ. 29 [a] Εἰ δὲ ὁ ὀφθαλμός σου ὁ δεξιὸς σκανδαλίζει σε, ἔξελε αὐτὸν a ch. 18. 8. Mark 9. 43, 45,
καὶ βάλε ἀπὸ σοῦ· συμφέρει γάρ σοι ἵνα ἀπόληται ἓν τῶν μελῶν σου, καὶ μὴ 47. Col. 3. 5.
ὅλον τὸ σῶμά σου βληθῇ εἰς γέενναν. 30 Καὶ εἰ ἡ δεξιά σου χεὶρ σκανδαλίζει
σε, ἔκκοψον αὐτὴν καὶ βάλε ἀπὸ σοῦ· συμφέρει γάρ σοι ἵνα ἀπόληται ἓν τῶν
μελῶν σου, καὶ μὴ ὅλον τὸ σῶμά σου βληθῇ εἰς γέενναν.

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19. *ἐλάχιστος—μέγας*] *least—great.* An intimation that there will be different degrees of glory in a future state. See the use of *βασ. τ. ο.* in *v.* 20, and cp. on x. 15, and on 1 Cor. iii. 12—15.

Accordingly as we treat the Word of God, so will God treat us. Cp. John xvii. 6. 11. Rev. iii. 10. (*Beng.*)

21. *τοῖς ἀρχαίοις*] *to* those of old (*Chrys.*, *Theoph.*, *Maldon.*, *Beng.*), at the beginning of God's written Revelation, as contradistinguished from *ὑμῖν*, '*to* whom *I now speak* face to face.' See *Aug.* Retr. i. 22, and *Chrys.*, *Hilar.*, and *Theophyl.*

Our Lord not only opposes the Pharisaic corruptions of the Decalogue, but He unfolds it. He gives the kernel of it, its spirit, in opposition to those who dwelt *only* on the letter; for the letter (i. e. taken *alone*) killeth, but the Spirit (*added* to it) giveth life. (Rom. vii. 14. 2 Cor. iii. 6.)

22. *τῇ κρίσει*] *the judgment.* The *Din Mishpat*, or inferior court (of twenty-three judges), distinguished from the Superior Tribunal of the *Sanhedrim* (of seventy-two judges). On these courts, see *Joseph.* B. J. i. 20. 5. Ant. iv. 8. 14, and *Maldonat.* here. *Buxtorf*, Lex. Talmud. p. 514.

Our Lord says, that the ratio of anger and its penalties is to contumelious words and their penalties, what the ratio of the former Court is to the latter. And above all, is the Tribunal of *γέεννα τοῦ πυρὸς*, for mere contemptuous expressions, and how much more for malignant actions! Against *them* He sets a double fence, by condemning passionate *words* and angry *thoughts*.

— *ῥακά*] Hebr. רֵיק = *κενός, vacuus.*

— *μωρέ*] The mention of an Oriental word *ῥακὰ* in the first clause, and of the Sanhedrim, where crimes of blasphemy were punished, makes it probable that there is a reference to the Hebrew מוֹרֶה (*morah*), apostate. Cf. *Mintert* in v.

— *ἔνοχος εἰς*] liable to come *to* —. *Winer*, G. G. 191.

— *γέενναν*] *Gehenna.* גֵּיא (*vallis*), הִנֹּם *Hinnom*, the valley at the foot of Moriah, and in which Siloa flows (*Jerome* on x. 28), on the South-East of Jerusalem (*Robinson*, Palestine, i. 404), desecrated by the idolatrous fires of Moloch (Jer. vii. 31. Isa. xxx. 33). and called *Tophet*, from *Tuph*, the tympanum used to drown the cries of children there immolated. Cp. Josh. xviii. 16. Or, it may be from *tuph*, to abominate. See on 2 Kings xxiii. 10.

This valley was a type of *ἡ γέεννα τ. π.*, "*the* hell of *the* fire" that will never be quenched; cp. *Milton*, Par. Lost, i.:—

" First *Moloch*, horrid King, besmeared with blood
Of human sacrifice, and parents' tears,
Though for the noise of *drums* and timbrels loud
Their children's cries unheard that passed through fire
To his grim idol. Him the Ammonite
Worshipped in Rabba and her watery plain,
In Argob and in Basan to the stream
Of utmost Arnon. Nor content with such
Audacious neighbourhood, the wisest heart
Of Solomon he led by fraud to build
His temple right against the Temple of God,
On that opprobrious hill, and made his grove
The pleasant valley of *Hinnom*, *Tophet* thence
And black *Gehenna* called, the type of *Hell.*"

23. *δῶρον*] *gift.* Thy *corban.* Mark vii. 11.

— *θυσιαστήριον*] the brazen *altar*, before the porch of the Temple. He does not say, If *thou* hast aught against thy brother, but if *he* has aught against thee; that the duty of reconciliation may be laid on thee. (*Jerome.*)

25. *τῷ ἀντιδίκῳ*] *thine adversary.* An allusion to Roman Law. The Plaintiff might 'in jus *rapere*;' the Defendant might '*concordare*,' till he came before the Magistrate, when law must take its course. Our *adversary*, as long as we are in sin, is God Himself in His Word, and it is necessary for us to *agree* with Him by repentance and obedience—for when we have come to the end of our mortal journey, there is no further opportunity for reconciliation. Woe then to us if we do not come to terms with Him *while we are in the way with Him.* *Augustine* (Serm. 40 and 109). See below on Luke xii. 58.

26. *ἕως ἂν*] *until thou hast paid the last farthing* (lit. the ¼th part of an *as*) that is due, i. e. *never*; for the debt which thou owest by sin is infinite, and can only be paid by the blood of Christ, which is available only to the penitent. Cf. *v.* 22. See *Jerome* here, and *Ambr.* in Luke xii. 59, and below on xii. 32; xviii. 34. Such as God finds us at our Death, such will He judge us at the last Day. *Cyprian* (de Mortal. 2). "In what things I find thee, in those things will I judge thee," were words of Christ Himself. See *Grabe*, Spicileg. i. p. 14. 327, and *S. Hippolyt.* Fragment, printed by the present Editor, p. 307. See also *Chrys.* here ad iv. 24. All these testimonies contain a protest against the notion that pardon for the dead can be obtained by works and prayers of the living. See below on Luke xvi. 2, 3.

28. *ἐπιθυμῆσαι*] *to lust after.* This condemnation of *evil desires* was a new doctrine to the Pharisees, who condemned only *overt acts.*

29. *Εἰ δὲ ὁ ὀφθαλμός*] *If thine eye offend thee*, or *causes thee to stumble.* Whatever hides the true light, we ought to renounce it. Hence the High Priest might not defile himself for his Father or for his Mother (Levit. xxi. 11); he must know no other affection but that of Him to whose worship he is dedicated. (*Jerome.*)

b Deut. 24. 1. ch. 19. 7. Mark 10. 4. Luke 16. 18. 1 Cor. 7. 10.

31 b Ἐρρήθη δὲ, ὅτι ὃς ἂν ἀπολύσῃ τὴν γυναῖκα αὐτοῦ, δότω αὐτῇ ἀπο-
στάσιον. 32 Ἐγὼ δὲ λέγω ὑμῖν, ὅτι ὃς ἂν ἀπολύσῃ τὴν γυναῖκα αὐτοῦ,
παρεκτὸς λόγου πορνείας, ποιεῖ αὐτὴν μοιχᾶσθαι· καὶ ὃς ἐὰν ἀπολελυμένην
γαμήσῃ, μοιχᾶται.

c Lev. 19. 12. Exod. 20. 7. Deut. 5. 11. & 23. 23. Numb. 30. 3. d James 5 12. Ecclus. 23. 9. Isa. 66. 1. e Ps. 48. 2.

33 c Πάλιν ἠκούσατε ὅτι ἐρρήθη τοῖς ἀρχαίοις, Οὐκ ἐπιορκήσεις, ἀποδώσεις
δὲ τῷ Κυρίῳ τοὺς ὅρκους σου. 34 d Ἐγὼ δὲ λέγω ὑμῖν μὴ ὀμόσαι ὅλως, μήτε
ἐν τῷ οὐρανῷ, ὅτι θρόνος ἐστὶ τοῦ Θεοῦ· 35 e μήτε ἐν τῇ γῇ, ὅτι ὑποπόδιόν ἐστι
τῶν ποδῶν αὐτοῦ· μήτε εἰς Ἱεροσόλυμα, ὅτι πόλις ἐστὶ τοῦ μεγάλου βασιλέως·
36 μήτε ἐν τῇ κεφαλῇ σου ὀμόσῃς, ὅτι οὐ δύνασαι μίαν τρίχα λευκὴν ἢ μέλαιναν

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31. Ἐῤῥήθη] *It was said.* The connexion is, He had said, Cut off a hand, pluck out a right eye; and they might imagine, therefore, that they might be allowed to put away their wives. He corrects this. For the hardness of their hearts Moses permitted the Jews to put away their wives, but *if* they did so, they were to give a bill of Divorce. (Deut. xxiv. 1. Jer. iii. 1. Matt. xix. 7. Mark x. 4.)

Our Lord allows a man to put away his wife for one cause, and one only. Our Lord reminds His hearers of the former law, which He does not destroy, but correct. (*Chrys.*) Moses did what he did, not to concede divorce, but to prevent murder. (*Jerome.*) The Gospel of Christ not only commands husbands to live at peace with their wives, but lays the guilt of adultery at their door, if the wife, being divorced, marries another; and tolerates no other cause of divorce but fornication on the part of the wife. (*Hilary.*)

— ἀποστάσιον] *a bill of divorce.* The words used by the LXX in Deut. xxiv. 1 are סֵפֶר כְּרִיתֻת (*sepher kerithuth*) a bill of *cutting off*, from כָּרַת (*karath*), 'abscidit' (cf. Isa. l. 1); and this word shows that our Lord is speaking here concerning *divortium à vinculo;* not concerning separation only *à mensâ et toro.* See *v.* 32.

32. παρεκτὸς λόγου πορνείας] *except for the matter of fornication.* λόγος = דָּבָר, verbum, *negotium, causa. Vorst,* Hebr. 373.

It is generally supposed by Divines of Rome that ἀπολύω does not here signify to *divorce*, in its strict sense of severing the *vinculum matrimonii* (which they suppose to be in all cases indissoluble), but means only to separate *à mensâ et toro* (see Conc. Trid. Sess. xxiv. can. 7. *Bellarmine* de Matrimonio), and that Matrimony is in all cases pronounced indissoluble by our Lord in Mark x. 11. Luke xvi. 18. This is the common opinion of Roman Divines; but some of them, e. g. Caietanus and Catharinus, do not concur in it. See *à Lapide* and *Maldonat.* on Matt. xix. 9. The latter, p. 255—260, gives a clear statement of the different opinions on this point.

But our Lord's conversation here with the Pharisees is concerning divorce *à vinculo;* and ἀπολύω is used in the natural sense of *dissolvere vinculum*, as expressed in the bill of Divorce (Deut. xxiv. 1), see above, *v.* 31; and the exception contained in παρεκτὸς λόγου πορνείας, is repeated by our Lord in Matt. xix. 9. And it cannot be supposed that any thing taught by our Lord in the "Sermon on the Mount" has been *repealed.* See *Hammond* on Divorces, vol. i. p. 595, who observes, that Mark and Luke are here to be interpreted by Matthew; and so *Bp. Cosin*, "On Dissolution of Marriage," iv. p. 490; and *Bp. Taylor*, Ductor Dub. I. v. r. 8. *Bp. Hall*, "Cases of Conscience," Decade iv. c. 2 and 3.

On comparing the passages of the three Evangelists above quoted on this subject, and also the words of St. Paul (1 Cor. vii. 10, 11), it appears that *in no case* does our Lord *advise* Divorce; and that in only one case (πορνεία) does He *tolerate* it. Cf. *Greg. Naz.* p. 650, Χριστὸς οὐ κατὰ πᾶσαν αἰτίαν, ἀλλὰ συγχωρεῖ μὲν μόνον χωρίζεσθαι τῆς πόρνης, τὰ δὲ ἄλλα πάντα φιλοσοφεῖν κελεύει.

Cp. *Aug.* ep. 89, and other authorities quoted in the Editor's Occasional Sermons, No. 40, on the subject of Divorce, and below, xix. 9, and notes on 1 Cor. vii. 10—12, and *Bp. Cosin*, iv. 489.

But in no case does our Lord permit a person to marry a *woman* who has been *divorced.* See the following notes.

S. Jerome (ad Amandum, vol. iv. 162), "Qui dimissam acceperit adulter est, sive ipsa dimiserit virum, sive à viro dimissa sit. Adulter est qui eam acceperit. Vivente viro adultera est mulier, si alteri nupserit;" and Ep. ad Ocean. p. 658, "Præcepit Dominus uxorem non debere dimitti, exceptâ causâ fornicationis; et si dimissa fuerit, manere innuptam; et Evangelii vigore nubendi caussatio, viventibus viris, feminis amputatur."

— ποιεῖ α. μοιχᾶσθαι] *makes her to commit adultery*, by tempting her to contract a second marriage.

— ὃς ἐὰν ἀπολελυμένην γαμήσῃ] He does not say τὴν ἀπολ., but he says generally *he who marries a divorced woman is guilty of adultery.* See *Justin Martyr*, Apol. i. 15.

He who marries any woman that has been put away "quâcunque de causâ" (*Lucas Brugensis*) committeth adultery. As *Bp. Middleton* well observes, the sense is "*any one* that is divorced; the principle of this distinction is important." And it is observable, that in the two other parallel passages, viz. Matt. xix. 9, and Luke xvi. 18, the word ἀπολελυμένη stands in the same absolute form, with *no* article prefixed, as *Winer* rightly renders it, p. 111, "der *eine* von einem Manne entlassene heirathet."

But if a woman is *divorced*, does she not cease to be *the wife* of him from whom she is divorced? and how then can he who marries her be guilty of *adultery?*

The reason is, that a hope of union with another man who is not her husband, is the main thing which makes a woman unfaithful to him who is her husband. Take away that hope, and the principal cause of adulteries is removed. *There* is the *root* of the *evil;* and our Lord, in His Sermon on the Mount, goes to the root of the evil, by condemning all such unions as adulterous.

Besides, by *marrying* her he precludes the possibility of her *return* to her husband. See further on xix. 9.

34. μὴ ὀμόσαι ὅλως] *swear not at all;* i. e. *sponte tuâ.*

Do not *voluntarily* proffer, much less vainly protrude, an oath. "Non ames, non affectes, non appetas jusjurandum." Cp. *Aug.* Serm. 307, 308, and de Mend. 15.

Our Lord here again goes to the root of the evil, as seen in the teaching and practice of the Pharisees, see Matt. xxiii. 16—Do not *swear* at all.

But this does not prohibit a person from being *sworn*, on a grave and solemn occasion. The verb שָׁבַע is used only in *Niphal* (i. e. to be made to swear), and Hiphil (to cause to swear); as much as to intimate that no one ought to swear, except when compelled to do so (see *Bythner* on Ps. xv. 4).

The word is derived from שֶׁבַע (*sheba*) *seven;* a perfect and sacred number. Cp. שָׂבַע (*saba*) to be filled, and שַׁבָּת *shabbath* (Sabbath) rest; so that an Oath is, as it were, intended to be a sacred rest—a Sabbath from strife. (Heb. vi. 16.) For, as the Holy Spirit says by St. Paul, An oath for confirmation is to men an *end of strife.* (Heb. vi. 16.) Strife is an evil, and so an Oath arises from what is evil, v. 37, ἐκ τοῦ πονηροῦ.

But the evil may be, and ought to be overcome with good: for an Oath, on such an occasion, is an appeal to God, as Omnipresent, Omniscient, and Omnipotent, and as the Searcher of all hearts, and the Future Judge of all men; i. e. it is an *act of* Divine Worship, as the Prophet Jeremiah teaches (Jer. iv. 2), and therefore the Psalmist says, "all they that swear by Thee shall be *commended.*" (Ps. lxiii. 12.)

Hence the sin of the Jews not only in swearing rashly and lightly, but also in swearing by *creatures;* "He who swears venerates or loves that by which he swears: and in the law it was ordered that they should not swear, except by God: but the Jews, who swore by Angels, and the city and temple, honoured the creatures with the honour due to God." (*Jerome.*)

The case of *swearing* is similar to that of taking away life. It is *malum per se:* but Swearing in a Court of Justice is an occasion of asserting God's Supremacy, and so an act of Worship, as the punishment of Death inflicted in obedience to God's law, and in His Name (Gen. ix. 6. Rom. xiii. 4), is an occasion of proclaiming His Justice and dominion over the lives of all His creatures.

See *Bp. Andrewes*, De Jurejurando Theolog. Disputatio, 1591, and Catechistical Doctrine, p. 239, and Sermons, v. 70—82. *Dr. Barrow*, Sermon xv. vol. i. p. 330. *Bp. Cosin*, on Eccl. Courts, pt. 3. *Bp. Sanderson*, De Juramenti Obligatione, vol. iv. 244 (ed. *Jacobson*, Oxford, 1854), and *Bp. Beveridge* on Article XXXIX., and below, xxvi. 63, and note on Gal. i. 20.

ποιῆσαι. 37 *Ἔστω δὲ ὁ λόγος ὑμῶν ναὶ ναί, οὒ οὔ· τὸ δὲ περισσὸν τούτων ἐκ*
τοῦ πονηροῦ ἐστιν.
38 [f] *Ἠκούσατε ὅτι ἐῤῥήθη, Ὀφθαλμὸν ἀντὶ ὀφθαλμοῦ, καὶ ὀδόντα ἀντὶ ὀδόντος.* f Exod. 21. 24. Deut. 19. 21.
39 [g] *Ἐγὼ δὲ λέγω ὑμῖν μὴ ἀντιστῆναι τῷ πονηρῷ,* (38/V) *ἀλλ' ὅστις σε ῥαπίσει* Lev. 24. 20. g Prov. 20. 22.
ἐπὶ τὴν δεξιάν σου σιαγόνα, στρέψον αὐτῷ καὶ τὴν ἄλλην· 40 *καὶ τῷ θέ-* & 24. 29. Luke 6. 29.
λοντί σοι κριθῆναι, καὶ τὸν χιτῶνά σου λαβεῖν, ἄφες αὐτῷ καὶ τὸ ἱμάτιον· Rom. 12. 17, 19. 1 Cor. 6. 7.
(39/X) 41 [h] *καὶ ὅστις σε ἀγγαρεύσει μίλιον ἕν, ὕπαγε μετ' αὐτοῦ δύο.* 42 *Τῷ* 1 Thess. 5. 15. 1 Pet. 3. 9. h Deut. 15. 8, 10.
αἰτοῦντί σε δίδου, καὶ τὸν θέλοντα ἀπὸ σοῦ δανείσασθαι μὴ ἀποστραφῇς. Luke 6. 35. i Lev. 19. 18.
(40/V) 43 [i] *Ἠκούσατε ὅτι ἐῤῥήθη, Ἀγαπήσεις τὸν πλησίον σου, καὶ* Exod. 34. 12. Deut. 7. 2.
μισήσεις τὸν ἐχθρόν σου. 44 [k] *Ἐγὼ δὲ λέγω ὑμῖν, ἀγαπᾶτε τοὺς ἐχθροὺς ὑμῶν,* k Luke 6. 27, &c. Rom. 12. 14, 20.
εὐλογεῖτε τοὺς καταρωμένους ὑμᾶς, καλῶς ποιεῖτε τοῖς μισοῦσιν ὑμᾶς, καὶ 1 Pet. 3. 9. Luke 23. 34.
προσεύχεσθε ὑπὲρ τῶν ἐπηρεαζόντων ὑμᾶς καὶ διωκόντων ὑμᾶς, 45 [l] *ὅπως γέ-* Acts 7. 60. 1 Cor. 4. 13. l Luke 6. 35.
νησθε υἱοὶ τοῦ πατρὸς ὑμῶν τοῦ ἐν οὐρανοῖς, ὅτι τὸν ἥλιον αὐτοῦ ἀνατέλλει ἐπὶ
πονηροὺς καὶ ἀγαθούς, καὶ βρέχει ἐπὶ δικαίους καὶ ἀδίκους. (41/V) 46 [m] *Ἐὰν γὰρ* m Luke 6. 32.
ἀγαπήσητε τοὺς ἀγαπῶντας ὑμᾶς, τίνα μισθὸν ἔχετε; οὐχὶ καὶ οἱ τελῶναι τὸ
αὐτὸ ποιοῦσι; 47 [n] *καὶ ἐὰν ἀσπάσησθε τοὺς ἀδελφοὺς ὑμῶν μόνον, τί περισσὸν* n Luke 6. 33. o Lev. 11. 44.
ποιεῖτε; οὐχὶ καὶ οἱ ἐθνικοὶ τὸ αὐτὸ ποιοῦσιν; 48 [o] *Ἔσεσθέ οὖν ὑμεῖς τέλειοι,* & 19. 2. & 20. 7, 26.
ὥσπερ ὁ πατὴρ ὑμῶν ὁ ἐν τοῖς οὐρανοῖς τέλειός ἐστι. 1 Pet. 1. 15, 16. Luke 6. 36.

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37. *τὸ δὲ περισσὸν τούτων ἐκ τοῦ πονηροῦ*] See last note. It is also *ἐκ τοῦ πονηροῦ* in that it arises from irreverence; and so in every sense is *ἐκ τοῦ πονηροῦ*, i. e. it is *from the Evil One* who is the author of strife and profaneness.

39. *μὴ ἀντιστῆναι τῷ πονηρῷ*] *not to resist evil.* See Rom. xii. 19. 21. Do not retaliate, do not render evil for evil. He is speaking of *personal* vindictiveness for *private* wrongs; not of resistance to aggressions against the Faith.

The Levitical law of retaliation (Exod. xxi. 24. Lev. xxiv. 20. Deut. xix. 21), though strictly just in itself, was often abused for the gratification of vindictive passions, and for the infliction of evil as such, and not for the repression of crime for the sake of society. This is what our Lord forbids; He commands to check all private feelings of personal hatred and revenge, and to make private sacrifices on all occasions in a spirit of forbearance, patience, meekness, and love, though (as our Lord teaches, Matt. xviii. 15—17. Luke xvii. 3) a regard for public justice, and the welfare of society and of the offender himself, may render it necessary (as it does) to restrain and punish crime.

Thus, for the Law of Retaliation as then practised by the Jews, Our Lord substitutes the Law of Love.

This and the following precepts (see *S. Aug.* de Serm. D. i. 59) are to be understood as having regard "ad *præparationem cordis*, non ostentationem operis." Some conform to the *letter* of these commands, without being animated by the spirit of them. "Multi," says *Aug.* i. 58, "alteram maxillam præbere noverunt, *diligere* verò eum à quo feriuntur ignorant. The sum is, We must overcome evil with good, in others and in ourselves. See *Augustin.* Epist. 138 (ad Marcell. § 11).

— *ὅστις σε ῥαπίσει*] *whosoever shall smite thee.* Do not retaliate, but be prepared rather to bear more injuries. "Si quis te percusserit, noli tu percutere, sed para te adhuc percutienti." *S. Aug.* de Serm. Dom. i. 56, i. e. be ready to suffer in a good cause. Our Lord did not thereby forbid to take legal means of self-protection or remonstrance (John xviii. 23. Acts xxii. 25). But He taught by precept as by example, "non solum in alteram maxillam cædi *pro salute* omnium, sed etiam *crucifigi.*" *S. Augustin.* ibid., and Epist ad Marcellinum, 138.

40. *χιτῶνα—ἱμάτιον*] *χιτὼν* from Hebr. כְּתֹנֶת (*kethoneth*), the inner garment, *tunic; ἱμάτιον*, בֶּגֶד (*beged*), the outer robe, "*toga* Romanis, *pallium* Græcis." St. Luke inverts the order, vi. 29. You must be ready to sacrifice *private* comforts and advantages—"decedere de tuo ipsius jure" (see *Aug.* l. c. i. 59), for the sake of charity and peace.

This precept does not require nor permit any one to surrender *public* rights, which are not his own *χιτὼν* or *ἱμάτιον*, much less *Christian principles* and *Christian truth;* for which we are to *contend earnestly* (Jude 3), and of which we are not to divest ourselves, or to allow any one to strip us—for then we should be naked indeed (Rev. iii. 17, 18), nor allow any one, as far as in us lies, to strip others, and to rob Christ.

41. *ὅστις σε ἀγγαρεύσει*] Ἄγγαρος, a Persian word for a royal courier (connected with this is the Hebrew אִגֶּרֶת (*iggereth*), a letter), who had authority to press horses, &c. into his service in execution of his mission. See *Blomfield* and others in Æschyl. Agam. 292. The word אַנְגַּרְיָא (*angaria*) (whence *avania* and *avanie*, in Ital. and Fr.) is used in the Talmud for any forced work. *If any one shall press thee to do him service,*—especially if he has a public claim on thee for duty,—do not contend, but do it heartily.

The word *ἀγγαρεύω* is applied by the Evangelists to Simon the Cyrenian, pressed into the service of bearing the cross of Christ. Matt. xxvii. 32. Mark xv. 21. This is *our ἀγγάρευμα*, to bear cheerfully the cross of Christ, and follow Him to Calvary.

42. *Τῷ αἰτοῦντί σε δίδου*] "*Omni petenti*, non *omnia petenti*, ut id des quod dare justè et honestè potes. *Omni petenti dabis*, quamvis non semper id quod petit dabis, et aliquando melius aliquid dabis cùm petentem injusta correxeris." *S. Aug.* (de Serm. in M. i. 67.)

— *δανείσασθαι*] *to borrow.* "Ne voluntatem alienes ab eo qui petit, quasi et pecunia tua vacabit et Deus tibi non redditurus est: sed cum id ex præcepto *Dei* facis, apud Illum qui hæc jubet infructuosum esse non potest." (*S. Aug.* ibid. i. 68.) On the question concerning the legality of Usury, see on Matt. xxv. 27.

44. *ἀγαπᾶτε τοὺς ἐχθρούς*] *love your enemies.* This is the Christian 'Lex Talionis.' Be not overcome of evil, but overcome evil with good. (Rom. xii. 21.)

45. *ὅπως γένησθε*] that ye may *become.*

— *βρέχει*] for *ὕει*, the popular word, still in use in Greece. So *βροχὴ* for *ὑετὸς*, *βουνὸς* for *ὄρος*, *ψαρὶ* (from *ὀψάριον*) for *ἰχθὺς*, and numerous other words used in the New Test., instead of the more refined forms, and still surviving in the vernacular Romaic. See the *Introduction* to St. Luke.

46. *τελῶναι*] *Publicans.* Tax-gatherers, Jewish subalterns and lessees of the Roman Publicani, and therefore doubly odious to those of their own nation. The Talmud classes them with thieves and assassins, and regards their repentance as impossible.

48. *Ἔσεσθε—τέλειοι*] *Ye shall be perfect.* We who are created in God's image, and restored in Christ, and made partakers of the divine nature in Him, are bound by the conditions of our creation, redemption, and sanctification, to endeavour to be like Him here, that we may have the fruition of His glorious Godhead hereafter. Ephes. v. 1. 1 Pet. i. 15. 1 John ii. 1. Cp. Matt. xix. 21.

This Scripture was abused by the Pelagians, who argued that either it is possible for men to be *perfect*, i. e. sinless; or else Christ must be supposed to command an impossibility. See *Jerome*, adv. Pelag. (vol. iv. p. 491), who says,

"Many imagine what is here commanded to be *impossible.* But Christ never commands impossibilities; but He prescribes such kind of *perfection* as was attained by David in the case of Saul and Absalom, and by Stephen the martyr in praying for his murderers, and by St. Paul in wishing to be accursed for his persecutors. Acts vii. 60. Rom. ix. 3."

VI. (42/X) 1 Προσέχετε τὴν δικαιοσύνην ὑμῶν μὴ ποιεῖν ἔμπροσθεν τῶν
ἀνθρώπων πρὸς τὸ θεαθῆναι αὐτοῖς· εἰ δὲ μήγε, μισθὸν οὐκ ἔχετε παρὰ τῷ
a Rom. 12. 8. πατρὶ ὑμῶν τῷ ἐν τοῖς οὐρανοῖς. 2 [a] Ὅταν οὖν ποιῇς ἐλεημοσύνην, μὴ σαλ-
πίσῃς ἔμπροσθέν σου, ὥσπερ οἱ ὑποκριταὶ ποιοῦσιν ἐν ταῖς συναγωγαῖς καὶ
ἐν ταῖς ῥύμαις, ὅπως δοξασθῶσιν ὑπὸ τῶν ἀνθρώπων· ἀμὴν λέγω ὑμῖν, ἀπέχουσι
τὸν μισθὸν αὐτῶν. 3 Σοῦ δὲ ποιοῦντος ἐλεημοσύνην, μὴ γνώτω ἡ ἀριστερά
b Luke 14. 14. σου τί ποιεῖ ἡ δεξιά σου· 4 [b] ὅπως ᾖ σου ἡ ἐλεημοσύνη ἐν τῷ κρυπτῷ· καὶ ὁ
πατήρ σου ὁ βλέπων ἐν τῷ κρυπτῷ αὐτὸς ἀποδώσει σοι.
5 Καὶ ὅταν προσεύχῃ, οὐκ ἔσῃ ὥσπερ οἱ ὑποκριταί· ὅτι φιλοῦσιν ἐν ταῖς
συναγωγαῖς καὶ ἐν ταῖς γωνίαις τῶν πλατειῶν ἑστῶτες προσεύχεσθαι, ὅπως
φανῶσι τοῖς ἀνθρώποις. Ἀμὴν λέγω ὑμῖν, ὅτι ἀπέχουσι τὸν μισθὸν αὐτῶν.
6 Σὺ δὲ ὅταν προσεύχῃ εἴσελθε εἰς τὸ ταμιεῖόν σου, καὶ κλείσας τὴν θύραν σου
πρόσευξαι τῷ πατρί σου τῷ ἐν τῷ κρυπτῷ· καὶ ὁ πατήρ σου ὁ βλέπων ἐν τῷ
κρυπτῷ ἀποδώσει σοι ἐν τῷ φανερῷ.
c Ecclus. 7. 14. Eccles. 5. 2, 3, 7. (43/V) 7 [c] Προσευχόμενοι δὲ μὴ βαττολογήσητε ὥσπερ οἱ ἐθνικοί· δοκοῦσι γὰρ
ὅτι ἐν τῇ πολυλογίᾳ αὐτῶν εἰσακουσθήσονται· 8 μὴ οὖν ὁμοιωθῆτε αὐτοῖς· οἶδε
d Luke 11. 2. γὰρ ὁ πατὴρ ὑμῶν ὧν χρείαν ἔχετε πρὸ τοῦ ὑμᾶς αἰτῆσαι αὐτόν. 9 [d] Οὕτως
οὖν προσεύχεσθε ὑμεῖς, Πάτερ ἡμῶν ὁ ἐν τοῖς οὐρανοῖς, ἁγιασθήτω τὸ ὄνομά

Ch. VI. 1. δικαιοσύνην] *justitiam*, Vulg., *righteousness;* applied to visible acts of righteousness; specially to almsgiving. See Dan. ix. 24, where בְּצִדְקָה (*b'tsidkah*), i. e. ἐν δικαιοσύνῃ, is rendered by LXX and Theodotion ἐν ἐλεημοσύναις. Cp. 2 Cor. ix. 10, where δικαιοσύνη has a similar sense. It is used in LXX for חֶסֶד (*chesed*), i. e. *mercy*, e. g. Prov. xx. 28. Isa. lxiii. 7.

Here the general word δικαιοσύνη is used by our Lord as introductory to precepts on its three special branches, Almsgiving, Prayer, and Fasting, *vv.* 2—18.

— πρὸς τό] i. e. with that intention. We are to be seen to do good, but not to do good to be seen. Cp. *v.* 16. Gal. i. 10.

2. Ὅταν ποιῇς ἐλεημοσύνην] *When thou doest alms;* so He says *v.* 5, *when* thou *prayest;* and so in *v.* 16 He says, *when* ye *fast.* He could hardly have taught more forcibly the duty of *Almsgiving*, and of *Prayer*, and of *Fasting*, than by thus *taking* for *granted* that all His disciples *will give* alms, and pray, and fast; and by teaching them *how* to do it. Note also the change to the *singular* number, marking the *privacy* of alms and prayer.

— μὴ σαλπίσῃς] *do not sound a trumpet.* The allusion is to the use of *Trumpets* to summon public assemblies to see some fair spectacle, or hear some great thing. Num. x. 3, &c. 2 Kings ix. 13. Ps. lxxxi. 3.

— ὑποκριταί] ὑποκριτής, properly a *histrio* or actor who ὑποκρίνεται τῷ χορῷ, i. e. is an interlocutor with the chorus; and wears a mask (προσωπεῖον, *personam*), and plays a part. Hence the word is applied in Christian Ethics to those who "*tegunt sub personâ* quod *sunt*, et *ostentant* in *personâ* quod *non sunt.*" (*Aug.*) On the use of the word ὑποκριτής see below, xxiii. 13.

Our Lord follows up the metaphor. The hypocrite acts a part on this world's stage, to be seen of men; but *your* Theatre is to be the Omniscience of God your heavenly Father, and the presence of the World and of Angels at the judgment to come. If you wish to be glorious, conceal your good deeds here, and they will have a brighter crown hereafter. (*S. Chrys.*) He calls them *hypocrites*, i. e. *actors, wearing a mask;* pretending to pray to God, they look around for the praise of men.

— ἀπέχουσι] They *bear off* with them their full reward; 'id quod iis *debetur.*' On the use of ἀπὸ see xxii. 21.

3. μὴ γνώτω] let not thy left hand *know;* much less let it hold the trumpet to thy mouth, —σεαυτὸν λάνθανε. (*Theoph.*)

4. τῷ κρυπτῷ] Observe the article here and *v.* 6; not a secret place merely, but *in secret*,—shutting out worldly considerations.

5. πλατειῶν] *of broadways.*

6. ταμιεῖον] as Daniel did. Dan. vi. 10. The word ταμιεῖον is used by the LXX, in Gen. xliii. 30, for the *private chamber* to which Joseph retired to weep. See also in Exod. viii. 3.

The Fathers give also a figurative sense to this precept, e. g. *S. Ambrose* (Cain and Abel, c. 9) thus: Enter into the secret chamber (τὸ κρυπτὸν) of *thine own mind* wherever thou art, shut the door thereof against the world, and commune with God. So *S. Jerome*, "Claude ostium, et mente ora, uti faciebat Anna mater Samuelis." "Hoc *orationis cubiculum*," says *S. Ambrose*, "*ubique tecum est.*" We may enter the κρυπτὸν or chamber of our own hearts, even in a crowd,—"et ubique secretum est, cujus arbiter nullus est nisi solus Deus," "Qui," as *S. Cyprian* de Orat. says, "non vocis sed *cordis auditor* est."

7. Προσευχόμενοι μὴ βαττολογήσητε] "Βάττος dicitur fuisse Poëta quidam qui multa inaniter garriebat eademque molestissimè inculcabat." (*Mintert* in v. Cp. *Suidas* in v.) Hence βαττολογεῖν, to use *vain* repetitions; to repeat for repetition's sake.

Our Lord *repeated the same words* in prayer in His Agony, Matt. xxvi. 44. He teaches us here that the essence of prayer is not in the utterance of the lips, but in the colloquy of the heart with God; and by His own practice in His Agony He instructs us that the affection of the heart is stimulated and sustained by the ministry of the lips saying the same words.

8. οἶδε γάρ] But since God *knows* what we need before we ask, why should we pray? Not to inform Him, but to exercise ourselves in communion with Him. (*Chrys.*) We are not narrators, but suppliants. It is one thing to inform the ignorant, and another thing to beseech the Omniscient. (*Jerome.*)

9. Οὕτως οὖν προσεύχεσθε] Our Lord here, by this Prayer, authorizes set *forms* of prayer. And in "the Lord's Prayer" our Lord adopts petitions already in use in Forms of Prayer among the Jews. See *Vitringa* de Synagog. iii. 692. *Lightfoot* and *Schoettgen*, pp. 61—65. Cp. on vi. 34.

Compare the prescribed form of priestly Benediction, Num. vi. 23. Deut. xxvi. 13.

He also delivers a particular *form* of prayer to be used, and to serve as a pattern for the subject and order of our desires and prayers; and therefore as a guide for our practice.

On this Prayer see *Tertullian* de Oratione, p. 129, Paris 1695, who calls the Lord's Prayer "Breviarium Evangelii," and *S. Cyprian* de Oratione Dominica. p. 395, ed. Ven. 1728. *Aug.* de Serm. M. ii. 4—8, and Serm. 56—58, "ad Competentes post symbolum traditum." *Gregor. Nyssen.* in de Orat. Domin. i. p. 712—761. *Origen*, περὶ εὐχῆς, i. 226, and *S. Cyril Hierosolym.* Catech. 23, p. 329. *Bp. Andrewes*, v. 350—476, who calls it "a compendium of faith," and *Mede*, 1—18.

As the *Decalogue* is in two tables, so the Lord's Prayer is in two parts; making together *seven* petitions,—the first *three* relating to God, the latter *four* to man. (*Aug.*) *Bp. Andrewes*, v. p. 381.

— Πάτερ ἡμῶν] *Father of us.* Not ἡμέτερε. He lays the Foundation of Prayer in *Love.* If God is our *Father*, we should honour Him as His *children;* and if He is the father *of us* (ἡμῶν), we should love *one another* as *brethren.* Let us remember also, for our comfort and joy, *Who* it is that authorizes and encourages us to use these words, the Son of God, co-equal and of One Substance with the Father.

The whole *Trinity* is addressed in the Lord's Prayer, cp. *Tertullian* de Orat. 2, "In Patre Filius adoratur, Ego enim, inquit, et Pater unum sumus." (John x. 30.)

— ἁγιασθήτω τὸ ὄνομα] *Hallowed be Thy Name.* God's *Name*, ὄνομα. Hebr. שֵׁם (*Shem*), has a comprehensive meaning.

σου· 10 ἐλθέτω ἡ βασιλεία σου· [e] γενηθήτω τὸ θέλημά σου, ὡς ἐν οὐρανῷ καὶ e Heb. 13. 21. Ps. 103. 20, 21.
ἐπὶ γῆς· 11 [f] τὸν ἄρτον ἡμῶν τὸν ἐπιούσιον δὸς ἡμῖν σήμερον· 12 [g] καὶ ἄφες ἡμῖν f Luke 11. 3. g Luke 11. 4.
τὰ ὀφειλήματα ἡμῶν, ὡς καὶ ἡμεῖς ἀφίεμεν τοῖς ὀφειλέταις ἡμῶν· 13 [h] καὶ μὴ Eph. 4. 32. h ch. 26. 41.
εἰσενέγκῃς ἡμᾶς εἰς πειρασμὸν, ἀλλὰ ῥῦσαι ἡμᾶς ἀπὸ τοῦ πονηροῦ. John 17. 15.

(44/VI) 14 [i] Ἐὰν γὰρ ἀφῆτε τοῖς ἀνθρώποις τὰ παραπτώματα αὐτῶν, ἀφήσει καὶ i Mark 11. 25. Ecclus. 28. 2.
ὑμῖν ὁ Πατὴρ ὑμῶν ὁ οὐράνιος· 15 [k] ἐὰν δὲ μὴ ἀφῆτε τοῖς ἀνθρώποις τὰ παρα- k ch. 18. 35.
πτώματα αὐτῶν, οὐδὲ ὁ Πατὴρ ὑμῶν ἀφήσει τὰ παραπτώματα ὑμῶν.

(45/X) 16 [l] Ὅταν δὲ νηστεύητε, μὴ γίνεσθε ὥσπερ οἱ ὑποκριταὶ, σκυθρωποί· l Isa. 58. 5. Joel 2. 12, 13.
ἀφανίζουσι γὰρ τὰ πρόσωπα αὐτῶν, ὅπως φανῶσι τοῖς ἀνθρώποις νηστεύοντες·
ἀμὴν λέγω ὑμῖν, ὅτι ἀπέχουσι τὸν μισθὸν αὐτῶν. 17 Σὺ δὲ νηστεύων ἄλειψαί
σου τὴν κεφαλὴν, καὶ τὸ πρόσωπόν σου νίψαι· 18 ὅπως μὴ φανῇς τοῖς ἀνθρώποις
νηστεύων, ἀλλὰ τῷ Πατρί σου τῷ ἐν τῷ κρυπτῷ· καὶ ὁ Πατήρ σου ὁ βλέπων
ἐν τῷ κρυπτῷ ἀποδώσει σοι.

19 [m] Μὴ θησαυρίζετε ὑμῖν θησαυροὺς ἐπὶ τῆς γῆς, ὅπου σὴς καὶ βρῶσις m ch. 19. 21. Luke 12. 33.
ἀφανίζει, καὶ ὅπου κλέπται διορύσσουσι καὶ κλέπτουσι· (46/X) 20 θησαυρίζετε 1 Tim. 6. 6, 9, 18, 19.
δὲ ὑμῖν θησαυροὺς ἐν οὐρανῷ, ὅπου οὔτε σὴς οὔτε βρῶσις ἀφανίζει, καὶ ὅπου Heb. 13. 5.
κλέπται οὐ διορύσσουσιν οὐδὲ κλέπτουσιν· 21 ὅπου γάρ ἐστιν ὁ θησαυρὸς
ὑμῶν, ἐκεῖ ἔσται καὶ ἡ καρδία ὑμῶν.

See *Mede*, p. 5. It signifies whatever belongs to God,—His Essence, Attributes, House, Day, Word, Ministers, &c. See Exod. xxiii. 21. Levit. xxiv. 11. 16. 1 Sam. xvii. 45. Ps. viii. 1; xx. 1. 7; xlviii. 10; cxiii. 1; cxlviii. 5. 13; Mal. i. 11. 14.

This is to be our *first* aim and desire in all things—the glory of God, 1 Cor. x. 31. (*Chrys.*)

10. *γενηθήτω*] *let it be done*, as by angels in heaven, so by us on earth. (*Jerome.*)

11. *τὸν ἄρτον—τὸν ἐπιούσιον*] *Bread*—the Hebrew לֶחֶם, a synecdoche for "quicquid ad vitam sustentandam utile est." Gen. xliii. 25. 31, 32.

The word *ἐπιούσιον*, a new word, as *Origen* observes (de Orat.), peculiar to the New Testament, and marking the newness of the precept involved in this petition, seems to be formed in the same way as *περιούσιος* (superfluous), and is contrasted with it, and signifies what is *necessary*, not *περι-ούσιον*, but *sufficient* for our *οὐσία* or existence; hence *ἄρτος ἐπιούσιος* is the same as לֶחֶם חֻקִּי (*lechem chukki*) in Agur's prayer, Prov. xxx. 8; and this petition appears to be derived from it. (*Mede.*)

It has been said by many learned modern interpreters, that *ἐπιούσιος* is derived from *ἡ ἐπιοῦσα ἡμέρα* (*to-morrow*), and cannot come from *ἐπὶ* and *οὐσία*, for it would be *ἐπούσιος*.

But this opinion does not seem satisfactory. It is hardly consistent with Matt. vi. 34, to pray *to-day* for *to-morrow's* bread.

Ἐπιούσιος, from *ἐπὶ* and *οὐσία*, may be compared with *ἐπιόγδοος, ἐπίοινος, ἐπίοπτος, ἐπίορκος, ἐπίουρος*, where the vowel *ι* is not elided.

And so the Ancient Church understood the phrase; e. g. *Chrys.* *ἄρτον ἐπὶ τὴν οὐσίαν διαβαίνοντα*, and *Basil.* reg. brev. 253, *τὸν ἄρτον τὸν πρὸς τὴν ἐφήμερον ζωὴν τῇ οὐσίᾳ ἡμῶν χρησιμεύοντα.* *Theoph.* *ἐπὶ τῇ οὐσίᾳ καὶ συστάσει αὐτάρκη*, and *Euthym.* and *Suidas*, and *Etymol. M.* *ὁ ἐπὶ τῇ οὐσίᾳ ἡμῶν ἁρμόζων.* So also the Peschito and Philoxenian Versions, and *S. Cyril Alex.* on Luke xi. 3, p. 341, ed. *Payne Smith*, and *S. Cyril Hierosol.* p. 329, speaking of daily bread in a spiritual sense, *ὁ ἐπὶ τὴν οὐσίαν τῆς ψυχῆς καταταασσόμενος*, and so the Greeks now understand it. Cp. *Prof. Lightfoot's* Appendix on this word, on the "Revision of the Authorized Version," 1871.

The Version of the Western Church has *supersubstantialis*.

See also *Joseph Mede's* excellent Essay, p. 125, who observes that the petition may be thus paraphrased, *τὸν ἄρτον ἡμῶν, μὴ περιούσιον, ἀλλὰ τὸν ἐπιούσιον δὸς ἡμῖν σήμερον.* *Schoettgen* here (pp. 63. 71, 72) cites passages from the Rabbis, which show that even among the most pious of the Jews it was not usual to pray for the things of the *morrow*.

The Fathers comprehend also under this bread, the spiritual food of the Word and Sacraments. *Tertullian* de Oratione 6, "Panem spiritualiter intelligamus, Christus enim panis noster." "Hunc panem quotidiè nobis postulamus," says *S. Cyprian*, de Orat. Dom., as the Manna in the wilderness. (Cp. John vi. 33.) So the English Catechism,—"all things that be needful for our *souls* and bodies."

12. *ἄφες τὰ ὀφειλήματα*] *forgive our debts.* "*ἀφιέναι* respondet verbo Chald. et Syr. שְׁבַק, quod non modo valet, *dimittere, relinquere, sinere*, sed etiam *condonare, remittere*, et tunc ei fere jungitur חוֹב *ὀφείλημα*, v. *Buxtorf.* Lex. Talm. h. v. atque sic etiam h. l. *ἀφιέναι* notat, *condonare, remittere*, Hebr. סלח; ut ap. *τοὺς ὁ·* Ps. xxv. 18, *ἄφες τὰς ἁμαρτίας μου·* ad Num. xiv. 19. Is. lv. 7. Voces חוֹב et חוב etiam de *peccatis* usurpantur, v. *Buxtorfii* Lex. Talm. p. 714 s. et *Vorstius* de Hebraism. N. T. p. 74 ss. hinc et ap. Luc. xi. 4. pro *ὀφειλήματα* legitur *ἁμαρτίας*, et infra v. 14. *ὀφειλήματα* commutatur cum *παραπτώματα.*" (*Kuin.*) See below on Eph. i. 7.

Hence *S. Augustine* argues against the Pelagians, that no one is without sin. *S. Aug.* de Peccat. ii. 10, and c. Epist. Parmen. ii. 10. *S. Cyprian* (de Orat. Dom.) says "hinc docetur homo peccare se *quotidiè*."

— *ἀφίεμεν*] *we forgive.* The Vatican MS. and Z, and *Origen* have *ἀφήκαμεν*, *we have forgiven them;* before we come to ask forgiveness of Thee.

3. *μὴ εἰσενέγκῃς*] Quoted by *S. Polycarp*, Phil. 7. God tempts no one (James i. 13; cp. *Aug.* de Serm. in M. ii. 9); but He sometimes permits the Tempter to try the faith and patience of His servants, as Job (i. 12; ii. 6), and our Lord Himself (iv. 1). We are taught to pray here that God would not lead us into Temptation, i. e. allow us to *run into* it—"Ne nos induci patiaris" (*Tertullian*)—(though the Tempter may be allowed to attack us), much less *go in quest* of it; and thus we are reminded of our frailty, and acknowledge it, and our need of grace, and of watchfulness against Satan, and of prayer for the Holy Spirit. Cp. Christ's own prayer in His Agony. See Matt. xxvi. 39, and *Bp. Andrewes*, v. 458. 467, on this text.

— *τοῦ πονηροῦ*] *the wicked one.* Πονηρὸς is to be distinguished from *κακὸς*, because it always signifies *moral* evil; whereas *κακὸς* sometimes means *physical* evil only. Cp. 2 Thess. iii. 3.

The Doxology *ὅτι σοῦ ἐστιν ἡ βασιλεία καὶ ἡ δύναμις καὶ ἡ δόξα εἰς τοὺς αἰῶνας ἀμήν* is found in E, G, K, L, M, S, U, V, Δ, but is not in B, D, Z, Lr, or in *Cod. Sinait.*, nor in *Vulg.*, or *Coptic.* I omit it with hesitation, after the defence of it by the *Rev. J. Forshall*, in his edition of the first twelve chapters of this Gospel, 1864.

Mr. Humphry (on Acts xxi. 14) and *Prof. Blunt* (on the Christian Church, p. 38) well compare 2 Tim. iv. 18, where St. Paul *adopts* the last two petitions in the Lord's Prayer *with the Doxology.* How did he understand *τοῦ πονηροῦ*?

16. *Ὅταν νηστεύητε*] *When ye fast.* Our Lord is speaking here of *private* fasts, not of fasts imposed by public authority. Fasting was prescribed by the Old Law; but with the exception of the annual fast on the day of Atonement (Lev. xvi. 1—34; xxiii. 27—29. Cp. Numbers xxix. 7), the times were left, for the most part, to private discretion. Some (e. g. the Pharisees) fasted twice a week (Monday and Thursday), Luke xviii. 12. (*Lightfoot.*) Our Lord anticipates that His disciples *will* fast. On the duty, design, and proper meaning of fasting, see *Basil*, de Jejunio ii. p. 1—15. 621.

n Luke 11. 34. (47/V) 22 [n] Ὁ λύχνος τοῦ σώματός ἐστιν ὁ ὀφθαλμός· ἐὰν οὖν ὁ ὀφθαλμός σου
ἁπλοῦς ᾖ, ὅλον τὸ σῶμά σου φωτεινὸν ἔσται· 23 ἐὰν δὲ ὁ ὀφθαλμός σου πονηρὸς
ᾖ, ὅλον τὸ σῶμά σου σκοτεινὸν ἔσται· εἰ οὖν τὸ φῶς τὸ ἐν σοὶ σκότος ἐστὶ, τὸ
σκότος πόσον.
o Luke 16. 13. Rom. 6. 16, 22. (48/V) 24 [o] Οὐδεὶς δύναται δυσὶ κυρίοις δουλεύειν· ἢ γὰρ τὸν ἕνα μισήσει, καὶ
1 John 2. 15, 16. τὸν ἕτερον ἀγαπήσει· ἢ ἑνὸς ἀνθέξεται, καὶ τοῦ ἑτέρου καταφρονήσει. Οὐ
δύνασθε Θεῷ δουλεύειν καὶ μαμωνᾷ.
p Luke 12. 22. Phil. 4. 6. (49/V) 25 [p] Διὰ τοῦτο λέγω ὑμῖν, μὴ μεριμνᾶτε τῇ ψυχῇ ὑμῶν, τί φάγητε καὶ
1 Tim. 6. 8. 1 Pet. 5. 7. τί πίητε, μηδὲ τῷ σώματι ὑμῶν, τί ἐνδύσησθε· [q] οὐχὶ ἡ ψυχὴ πλεῖόν ἐστι τῆς
Ps. 55. 22. q Luke 12. 23. τροφῆς, καὶ τὸ σῶμα τοῦ ἐνδύματος; 26 [r] ἐμβλέψατε εἰς τὰ πετεινὰ τοῦ οὐρανοῦ,
r Job 38. 41. Ps. 147. 9. ὅτι οὐ σπείρουσιν, οὐδὲ θερίζουσιν, οὐδὲ συνάγουσιν εἰς ἀποθήκας· καὶ ὁ πατὴρ
Luke 12. 24. s Luke 12. 25. ὑμῶν ὁ οὐράνιος τρέφει αὐτά· οὐχ ὑμεῖς μᾶλλον διαφέρετε αὐτῶν; 27 [s] τίς δὲ ἐξ
t Luke 12. 27. ὑμῶν μεριμνῶν δύναται προσθεῖναι ἐπὶ τὴν ἡλικίαν αὐτοῦ πῆχυν ἕνα; 28 [t] καὶ
περὶ ἐνδύματος τί μεριμνᾶτε; καταμάθετε τὰ κρίνα τοῦ ἀγροῦ πῶς αὐξάνει· οὐ
κοπιᾷ, οὐδὲ νήθει· 29 λέγω δὲ ὑμῖν, ὅτι οὐδὲ Σολομὼν ἐν πάσῃ τῇ δόξῃ αὐτοῦ
u Luke 12. 28. περιεβάλετο ὡς ἓν τούτων. 30 [u] Εἰ δὲ τὸν χόρτον τοῦ ἀγροῦ σήμερον ὄντα καὶ
αὔριον εἰς κλίβανον βαλλόμενον ὁ Θεὸς οὕτως ἀμφιέννυσιν, οὐ πολλῷ μᾶλλον
x Luke 12. 29, 30. ὑμᾶς, ὀλιγόπιστοι; 31 [x] μὴ οὖν μεριμνήσητε λέγοντες, τί φάγωμεν, ἢ τί πίωμεν,
ἢ τί περιβαλώμεθα; 32 πάντα γὰρ ταῦτα τὰ ἔθνη ἐπιζητεῖ· οἶδε γὰρ ὁ πατὴρ
y Luke 12. 31. Ps. 34. 10. ὑμῶν ὁ οὐράνιος ὅτι χρῄζετε τούτων ἁπάντων· 33 [y] ζητεῖτε δὲ πρῶτον τὴν βασι-
1 Tim. 4. 8. 1 Kings 3. 11—13. λείαν τοῦ Θεοῦ καὶ τὴν δικαιοσύνην αὐτοῦ, καὶ ταῦτα πάντα προστεθήσεται
a Luke 6. 37, 38. Ps. 41. 2. ὑμῖν· 34 μὴ οὖν μεριμνήσητε εἰς τὴν αὔριον· ἡ γὰρ αὔριον μεριμνήσει ἑαυτῆς·
Rom. 2. 1. & 14. 3, 4, 10, 13. ἀρκετὸν τῇ ἡμέρᾳ ἡ κακία αὐτῆς.
1 Cor. 4. 3—5. James 4. 11, 12. VII. (50/II) 1 [a] Μὴ κρίνετε, ἵνα μὴ κριθῆτε. 2 ἐν ᾧ γὰρ κρίματι κρίνετε,
Mark 4. 24. b Luke 6. 41, 42. κριθήσεσθε· καὶ ἐν ᾧ μέτρῳ μετρεῖτε, μετρηθήσεται ὑμῖν. (51/V) 3 [b] Τί δὲ βλέ-

22. ὀφθαλμὸς ἁπλοῦς] "*simplex* oculus et purus simplicia intuetur et pura." "*Lippientes* oculi," says *S. Jerome*, "solent lucernas videre *numerosas*." The ἁπλοῦς ὀφθαλμὸς, or single eye, is that which has only *one object*, clearly and distinctly reflected on the spiritual retina; viz. the glory of God. "It does not see double," it does not look to serve God and Mammon. Thy body will be full of light, if thou hast one object in view, i. e. the glory of God seen in the way of obedience to His Law.

See *Bp. Sanderson* (Prælect. de Obligat. Consc. ii. § 11, vol. iv. p. 31), who observes, that *singleness of purpose*,—or good intention, properly so called,—here includes *good means* not less than *a good end*, and quotes *S. Bernard*, "Ut *oculus* sit *simplex*, *duo* sunt necessaria, charitas in intentione et in electione veritas."

"Him, only him, the hand of God defends
Whose *means* are pure and spotless as his *ends*."

24. μαμωνᾷ] *Mammon*, from Syriac מַמּוֹנָא (*mammuna*), *riches*; which appears to be derived from הָמוֹן (*hamon*), *abundance*. "Non dixit, qui *habet* divitias sed qui *servit* divitiis; qui divitiarum servus est *custodit* ut *servus*; qui servitutis excussit jugum, *distribuit* eas ut *Dominus*." (*Jerome*.) Cp. Luke xvi. 9. 11. 13.

This verse is cited μνημονικῶς καὶ παραφραστικῶς by *Clement Rom.* ii. 6, λέγει ὁ Κύριος, οὐδεὶς οἰκέτης δύναται δυσὶ κυρίοις δουλεύειν· ἐὰν ἡμεῖς θέλωμεν καὶ Θεῷ δουλεύειν καὶ Μαμωνᾷ, ἀσύμφορον ἡμῖν ἐστι. Τί γὰρ ὄφελος, ἐάν τις τὸν ὅλον κόσμον κερδήσῃ τὴν δὲ ψυχὴν ζημιωθῇ; ἐστὶ δὲ οὗτος αἰὼν καὶ ὁ μέλλων δύο ἐχθροὶ . . . οὐ δυνάμεθα τῶν δύο φίλοι εἶναι.

25. μὴ μεριμνᾶτε] *be not careful*; divided *about*, be not distracted by. Our Lord does not forbid provident forethought (cp. 1 Tim. v. 8), as was imagined by the Euchites, "qui volebant semper εὔχεσθαι et nunquam laborare," against whom *S. Augustine* wrote his book "de Opere Monachorum" (vi. 797; xi. 446). "Dominus," says *S. Aug.*, "propter exemplum loculos habuit." But he forbids anxious, restless, and distrustful solicitude about earthly things,—and this He does by seven considerations. 1. The care which God shows for our life and our bodies (see *Chrys.* and *Jerome*). 2. For the inferior creatures which exist for our sake. 3. Because all our care is vain without God. 4. From a consideration of the flowers and grass which God clothes and adorns. 5. Because such solicitude is unchristian and heathenish. 6. Because God adds every thing necessary to them who seek *first* His Kingdom. 7. Because sufficient unto the day is the evil thereof. Cp. Phil. iv. 6. 1 Pet. v. 7.

— τῆς τροφῆς] *its* food. τοῦ ἐνδύματος, *its* clothing.

27. ἡλικίαν] *age*. Cp. Ps. xxxix. 5, "Thou hast made my days as an handbreadth;" and *not* stature as in Luke ii. 52; xix. 3, and so *Theophylact*. It would be a *great thing* to add a *cubit* (a foot and a half) to the *stature*, whereas our Lord is here speaking of something *that is least*, see Luke xii. 26. No one can add even a cubit's length to the term of life which God gives him. On this use of ἡλικία for *age* see John ix. 21. 23. Heb. xi. 11, and *Wetstein's* note here.

28. κρίνα] κρίνον is properly the *white lily*,—the emblem of the Church,—Cant. ii. 1, 2; and also, in a secondary sense, a common name for all flowers. κρίνα = ἄνθη καλλίπνοα. (*Hesych.*)

29. Σολομών] "Christus vere scivit Solomonis amictum." (*Beng.*) On this text see also below, Luke xii. 27, 28.

30. εἰς κλίβανον] *the kiln*, or *oven*. From lack of timber in Palestine, χόρτος, *grass*, &c. was used as fuel. See above, iii. 10.

34. μεριμνήσει ἑαυτῆς] So B, C, G, L, S, V, and other MSS. —*not* τὰ ἑαυτῆς, i. e. to-morrow will be careful about itself; to-morrow will bring its own weight of cares: do not forestall them to-day. So φροντίζω with genit. *Matth.* G. G. § 326.

— ἡ κακία] *vexatio* or *ærumna*, not ἡ πονηρία, or *malitia*. See *Tertullian* c. Marcion. ii. 24. *Jerome*, Epist. 147, and above, *v.* 13. Cp. Gen. xlvii. 9.

This adage is found in the *Talmud* Berachot, fol. 9. 2. *Vorst*, de Adag. N. T. p. 806.

Our Lord adopts and spiritualizes several proverbial sayings in succession, which were known to the Jews. (See on verses 2, 3, 6 of the next Chapter.) In the same manner as in the Lord's Prayer He adopted and spiritualized petitions from the Jewish Liturgy (see above, vi. 9). He thus exemplified His own precept concerning new wine and new bottles (Matt. ix. 16, 17), and on bringing out of the storehouse things new and old (xiii. 52). In all these cases He animates the old letter with the new Spirit.

Ch. VII. 1. Μὴ κρίνετε] *Judge not ye*. Quoted by *S. Polycarp*, Philipp. 2, p. 507, who also cites v. 3. 10. On this precept, see *Dr. Barrow's* Sermon xx. vol. i. p. 431. 456.

2. ἐν ᾧ μέτρῳ] ἐν preserves its usual sense here, *in what mea-*

πεις τὸ κάρφος τὸ ἐν τῷ ὀφθαλμῷ τοῦ ἀδελφοῦ σου, τὴν δὲ ἐν τῷ σῷ ὀφθαλμῷ
δοκὸν οὐ κατανοεῖς; 4 ἢ πῶς ἐρεῖς τῷ ἀδελφῷ σου, Ἄφες ἐκβάλω τὸ κάρφος
ἀπὸ τοῦ ὀφθαλμοῦ σου· καὶ ἰδοὺ ἡ δοκὸς ἐν τῷ ὀφθαλμῷ σου; 5 ὑποκριτά,
ἔκβαλε πρῶτον τὴν δοκὸν ἐκ τοῦ ὀφθαλμοῦ σου, καὶ τότε διαβλέψεις ἐκβαλεῖν
τὸ κάρφος ἐκ τοῦ ὀφθαλμοῦ τοῦ ἀδελφοῦ σου.

$(\frac{62}{X})$ 6 Μὴ δῶτε τὸ ἅγιον τοῖς κυσὶ, μηδὲ βάλητε τοὺς μαργαρίτας ὑμῶν
ἔμπροσθεν τῶν χοίρων, μήποτε καταπατήσωσιν αὐτοὺς ἐν τοῖς ποσὶν αὐτῶν, καὶ
στραφέντες ῥήξωσιν ὑμᾶς.

$(\frac{63}{V})$ 7 [c] Αἰτεῖτε, καὶ δοθήσεται ὑμῖν· ζητεῖτε, καὶ εὑρήσετε· κρούετε, καὶ c ch. 21. 22. Mark 11. 24.
ἀνοιγήσεται ὑμῖν, 8 πᾶς γὰρ ὁ αἰτῶν λαμβάνει, καὶ ὁ ζητῶν εὑρίσκει, καὶ τῷ Luke 11. 9. John 14. 13.
κρούοντι ἀνοιγήσεται· 9 [d] ἢ τίς ἐστιν ἐξ ὑμῶν ἄνθρωπος, ὃν ἐὰν αἰτήσῃ ὁ υἱὸς & 15. 7. & 16. 23. James 1. 5, 6.
αὐτοῦ ἄρτον, μὴ λίθον ἐπιδώσει αὐτῷ; 10 καὶ ἐὰν ἰχθὺν αἰτήσῃ, μὴ ὄφιν ἐπι- 1 John 3. 22. d Luke 11. 11.
δώσει αὐτῷ; 11 [e] εἰ οὖν ὑμεῖς πονηροὶ ὄντες οἴδατε δόματα ἀγαθὰ διδόναι τοῖς e Luke 11. 13.
τέκνοις ὑμῶν, πόσῳ μᾶλλον ὁ πατὴρ ὑμῶν ὁ ἐν τοῖς οὐρανοῖς δώσει ἀγαθὰ τοῖς
αἰτοῦσιν αὐτόν.

$(\frac{64}{V})$ 12 [f] Πάντα οὖν ὅσα ἂν θέλητε ἵνα ποιῶσιν ὑμῖν οἱ ἄνθρωποι, οὕτω καὶ f Luke 6. 31. Tob. 4. 16.
ὑμεῖς ποιεῖτε αὐτοῖς· οὗτος γάρ ἐστιν ὁ νόμος καὶ οἱ προφῆται. Matt. 22. 40. Rom. 13. 8, 10.

$(\frac{65}{V})$ 13 [g] Εἰσέλθετε διὰ τῆς στενῆς πύλης, ὅτι πλατεῖα ἡ πύλη, καὶ εὐρύχωρος Gal. 5. 14. 1 Tim. 1. 5.
ἡ ὁδὸς ἡ ἀπάγουσα εἰς τὴν ἀπώλειαν, καὶ πολλοί εἰσιν οἱ εἰσερχόμενοι δι' g Luke 13. 24.
αὐτῆς, 14 ὅτι στενὴ ἡ πύλη, καὶ τεθλιμμένη ἡ ὁδὸς ἡ ἀπάγουσα εἰς τὴν ζωὴν,
καὶ ὀλίγοι εἰσὶν οἱ εὑρίσκοντες αὐτήν.

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sure, large or small, or just the contrary. On this adage, which is found in the *Talmud* Sota, cap. i., see *Vorst*, p. 801.

3. *κάρφος*] *splinter.* "Festuca, stipula, palea quæ in *oculos* facilè involat" (*à Lapide*) "opponitur *δοκῷ trabi.*" This proverb was already familiar to the Jews. See *Talmud*, Baba Bathra, c. 2, and next note.

6. *κυσί*] *to dogs.* By *κύνες S. Aug.* understands 'impugnatores veritatis;' by *χοῖροι*, 'contemptores.' Both were among the *unclean animals* of the Levitical Law (Lev. xi. 1—7); on whose *moral* significance see the notes above on Levit. xi. and *W. Jones* of Nayland, Zoologia Ethica, Serm. xxix.

This, like most of our Lord's proverbial sayings, appears to have been already current among the Jews. See *Wetst.* and *Vorst*, de Adag. N. T., p. 780, ed. Lips. 1778, cap. i. of Mifchar Happeninim,—"Ne projiciatis margaritas coram porcis, et ne tradatis sapientiam ei qui ignorat præstantiam ejus." On Christ's use of heathen proverbs, see on Luke v. 39. Acts xxvi. 14. On *reserve* in preaching, see *Clem. Alex.* Strom. i. 12.

— *ῥήξωσιν*] *rend* you. Pearls are like pulse; and the swine would be irritated by the casting any thing before them as *if it were food*, when they found that it was *not food.* Many proofs have been given of the savage violence of swine and dogs in the *East.* See *Wetstein* here, and *Winer*, R.-W.-B. i. p. 516.

9—13.] See *Augustine*, Epist. 130.

11. *ὑμεῖς πονηροί*] *ye, being evil* —. Scripture does not commend itself to the world by speaking well of it; more wonder is it that Scripture has been received by men as God's word. (Cp. *Beng.*)

12. *ἵνα*] On this use of *ἵνα* see Mark vi. 25; ix. 30. *Winer*, p. 301. It is the *νὰ* of modern Greek.

— *οὗτός ἐστιν ὁ νόμος καὶ οἱ προφῆται*] *this is the Law and the Prophets*, i. e. the sum of the revealed will of God,—which among the Jews was known by the name "The Law and the Prophets." See Luke xvi. 16. Matt. xi. 13; xxii. 40.

13. Εἰσέλθετε] *Tisch.*, *Lach.* read *εἰσέλθατε*, the *Alexandrine* form. On these and other similar forms the following remarks from *Valckenaer* (Scholæ, ii. p. 466) deserve attention. "Observetur, formulam hanc esse *Alexandrinam.* Pro *ἔφυγον, ἔλαβον, εἶδον, εὗρον, ἦλθον, εἶπον Alexandrini* pronunciabant in *primâ personâ ἔφυγα, ἔλαβα, εἶδα*—in *tertiis* autem *personis ἔφυγαν, ἔλαβαν, εἶδαν, εὗραν, ἦλθαν, εἶπαν.* Talia reperientur ubiq. in *Vers. gr.* V. T., nusquam occurrunt apud Scriptores veteres Græcos, nisi quod *εἶπα* et *εἶπαν* Iones quoq. adhibuerunt *Herodotus* et *Hippocrates.* Legat quis Libros, qui dicuntur, *Maccabæorum*, reperiet in i. *Libro προσῆλθαν, εἶπαν, ἴδαν, ἐξῆλθαν*, alia et plura: nihil horum reperiet in *Libro* ii. iii. iv. cur non? quia *Lib.* i. scriptus veteri istâ dialecto Alexandrinâ; at *Libri* ii. iii. iv. unum habent auctorem ab auctore *Libri primi* diversissimum, qui sermonis genere fuit usus elegantissimo, et multum dissimili normæ scribendi obviæ in *Libro primo.* Observetur et *Libri secundi* initium esse quærendum nostris in Editt. in medio fere capite ii.; quæ præcedunt alterius sunt generis, itidem Alexandrino more scripta, et malè conflata cum libello isto egregio, qui continet nihil aliud, nisi brevem historiam rerum à *Juda Maccabæo* gestarum, quas res *Auctor Libri* i. non tantùm nobis enarravit, sed gesta Fratrum Judæ, temporumq. sequentium."

14. *ὅτι στενή*] It is very remarkable that the preponderance of Manuscript authority is in favour of *τί στενή*, which reading is found in B**, C, E, G, K, L, M, S, U, V, Δ, and many Cursives and Versions, and has been adopted by *Meyer*, *Fritz.*, *Arnoldi*, *Tregelles*, not by *Tisch.* ed. 1858, and *Alf.*, who read *ὅτι* with B*, X, and *Origen;* and *ὅτι* is also supported by *S. Cyril*, in his newly-recovered commentary on St. Luke, p. 351, and p. 461, ed. *Payne Smith*, Oxf. 1859. B* has *ὅτι δέ.* The second *ὅτι* is a recurrence to the common antecedent, *εἰσέλθετε*, and suggests a new reason. Cp. vi. 7—9. 31, 32.

The reading *τί* seems to be inadmissible. It appears to be due to the idiom of a declining and barbarous Grecism, using that word as an *interjection*, as it is explained by *Theophyl.* and *Etymol. M.* in *Wetstein*, p. 343, *τί καλή*, and as is now common in the language of modern Greece, according to which, *τί στενή* would mean *how narrow!* But such an interjectional use is without example in the Greek Testament; and the passages cited in its behalf from the LXX (2 Sam. vi. 20. Cant. vii. 6) are not parallel, because *τί* is there not used with an *adjective*, but a *verb.*

Besides, the reader can hardly fail to feel, that such an exclamation as "*How narrow is the gate!*" is not in harmony with the didactic gravity of the subject, and the majestic dignity of the Speaker, in the passage before us.

On the *two* different *Ways* of Virtue and Vice, compare the beautiful description in *Hesiod*, O. and D. l. 285, and *Xenophon*, Memorab. ii. i. 21.

The *narrowness* of the gate appears from various historical types of salvation; i. e. Lot and his daughters in Sodom; Noah and seven persons in the Flood; Caleb and Joshua in the Wilderness; and from our Lord's saying, "Many are called, but few chosen." (Matt. xx. 16.)

The gate is strait; let the knowledge of its straitness stimulate our energies, and make us *strive* to enter it. See xi. 12. Luke xiii. 24. Though the *gate is* strait, yet *wide* is the heavenly *city* to which it leads, *στενὴ ἡ πύλη, οὐχ ἡ πόλις.* (*Chrys.*)

— *τεθλιμμένη*] Note the participle, *straitened;* choked up.

— *τὴν ζωήν*] Observe *τήν*, *the* life: that which alone deserves

h Micah 3. 5. ch. 24. 4, 5. 2 Tim. 3. 5. Acts 20. 29.
i Luke 6. 44. 2 Tim. 3. 1, seqq.
k Luke 6. 43.
l ch. 3. 10. John 15. 2, 6. Luke 3. 9.

(56/X) 15 h Προσέχετε δὲ ἀπὸ τῶν ψευδοπροφητῶν, οἵτινες ἔρχονται πρὸς ὑμᾶς
ἐν ἐνδύμασι προβάτων, ἔσωθεν δέ εἰσι λύκοι ἅρπαγες. 16 i Ἀπὸ τῶν καρπῶν
αὐτῶν ἐπιγνώσεσθε αὐτούς· (57/V) μήτι συλλέγουσιν ἀπὸ ἀκανθῶν σταφυλὴν, ἢ
ἀπὸ τριβόλων σῦκα; (58/V) 17 i οὕτω πᾶν δένδρον ἀγαθὸν καρποὺς καλοὺς ποιεῖ·
τὸ δὲ σαπρὸν δένδρον καρποὺς πονηροὺς ποιεῖ· 18 k οὐ δύναται δένδρον ἀγαθὸν
καρποὺς πονηροὺς ποιεῖν, οὐδὲ δένδρον σαπρὸν καρποὺς καλοὺς ποιεῖν· 19 l πᾶν
δένδρον μὴ ποιοῦν καρπὸν καλὸν ἐκκόπτεται, καὶ εἰς πῦρ βάλλεται· 20 ἄραγε
ἀπὸ τῶν καρπῶν αὐτῶν ἐπιγνώσεσθε αὐτούς.

m Hos. 8. 2. Jer. 7. 4. Luke 6. 46. Rom. 2. 13. James 1. 22.
n Luke 13. 24, 25.
o Luke 13. 27. ch. 25. 12, 41. 2 Tim. 2. 19.

(59/III) 21 m Οὐ πᾶς ὁ λέγων μοι, Κύριε, Κύριε, εἰσελεύσεται εἰς τὴν βασιλείαν
τῶν οὐρανῶν, ἀλλ' ὁ ποιῶν τὸ θέλημα τοῦ πατρός μου τοῦ ἐν οὐρανοῖς.
(60/V) 22 n Πολλοὶ ἐροῦσί μοι ἐν ἐκείνῃ τῇ ἡμέρᾳ, Κύριε, Κύριε, οὐ τῷ σῷ ὀνόματι
προεφητεύσαμεν, καὶ τῷ σῷ ὀνόματι δαιμόνια ἐξεβάλομεν, καὶ τῷ σῷ ὀνόματι
δυνάμεις πολλὰς ἐποιήσαμεν; 23 o καὶ τότε ὁμολογήσω αὐτοῖς ὅτι οὐδέποτε
ἔγνων ὑμᾶς· ἀποχωρεῖτε ἀπ' ἐμοῦ οἱ ἐργαζόμενοι τὴν ἀνομίαν.

p Luke 6. 47, 48.
q Luke 6. 49.

(61/V) 24 p Πᾶς οὖν ὅστις ἀκούει μου τοὺς λόγους τούτους καὶ ποιεῖ αὐτοὺς,
ὁμοιώσω αὐτὸν ἀνδρὶ φρονίμῳ, ὅστις ᾠκοδόμησε τὴν οἰκίαν αὐτοῦ ἐπὶ τὴν
πέτραν· 25 καὶ κατέβη ἡ βροχὴ, καὶ ἦλθον οἱ ποταμοὶ, καὶ ἔπνευσαν οἱ ἄνεμοι,
καὶ προσέπεσον τῇ οἰκίᾳ ἐκείνῃ, καὶ οὐκ ἔπεσε· τεθεμελίωτο γὰρ ἐπὶ τὴν πέτραν.
26 q Καὶ πᾶς ὁ ἀκούων μου τοὺς λόγους τούτους, καὶ μὴ ποιῶν αὐτοὺς, ὁμοιω-
θήσεται ἀνδρὶ μωρῷ, ὅστις ᾠκοδόμησε τὴν οἰκίαν αὐτοῦ ἐπὶ τὴν ἄμμον· 27 καὶ
κατέβη ἡ βροχὴ, καὶ ἦλθον οἱ ποταμοὶ, καὶ ἔπνευσαν οἱ ἄνεμοι· καὶ προσ-
έκοψαν τῇ οἰκίᾳ ἐκείνῃ, καὶ ἔπεσε, καὶ ἦν ἡ πτῶσις αὐτῆς μεγάλη.

r Mark 1. 22, 27. Luke 4. 32.

(62/II) 28 r Καὶ ἐγένετο, ὅτε συνετέλεσεν ὁ Ἰησοῦς τοὺς λόγους τούτους, ἐξ-
επλήσσοντο οἱ ὄχλοι ἐπὶ τῇ διδαχῇ αὐτοῦ· 29 ἦν γὰρ διδάσκων αὐτοὺς ὡς ἐξου-
σίαν ἔχων, καὶ οὐχ ὡς οἱ Γραμματεῖς.

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to be called *life*. "Vita enim *præsens* non est *vita*, sed potius *mors*." (*Beng.*) Cp. *Hesiod*, O. and D. 286—290.

15. *ψευδοπροφητῶν*] false *teachers*. See *v.* 22, and on Rom. xii. 6. 1 Cor. xi. 4; xiv. 6. Titus i. 12.

16. Ἀπὸ τῶν καρπῶν] From the fruits of *their teaching: not* from their acts alone, because acts seemingly virtuous are often nothing more than the Sheep's clothing in which the Wolf wraps himself in order that he may deceive and devour the Sheep. See *Bp. Sanderson*, Sermon ix. § 31, on 1 Tim. iii. 16, vol. i. p. 244. "Non ex *foliis* neque ex *floribus*," says *S. Bernard*, ep. 107, "sed ex *fructu* arbor bona malave dignoscitur;" and see *Waterland* on the Trinity, chap. v. vol. v. p. 106.

18. *οὐ δύναται*] *cannot*. Christ does not say that a good tree cannot become bad (as *Jovinian* and others inferred), or that man has no free agency (see *S. Jerome*). as the Manichæans said; but that while it is good it produces good fruits, as a consequence and proof of its goodness; and it cannot be called good, if it does not bring forth good fruit.

22. *ἐν ἐκείνῃ τῇ ἡμέρᾳ*] *in that Day*—the Great Day. Mal. iii. 17. Luke x. 12; xxi. 34. "They will then say to *Me*." Observe, having concluded His sermon, He presents Himself as our *Judge*, and describes the Judgment to come.

— *προεφητεύσαμεν*] *preached*. See *v.* 15. Balaam and Caiaphas prophesied. Pharaoh and Nebuchadnezzar had revelations of the future. Judas worked miracles. Such things are permitted, for a manifestation of God's power, for the conviction of sinners, and for the edification of others. (*S. Jerome.*)

So He said to His disciples, "Rejoice not that the spirits are subject unto you, but that your names are written in heaven." (Luke x. 20.) He teaches us, that faith will not profit us without works; no, nor will miracles. Hence St. Paul, "If I have *faith* so as to move mountains, and know all *mysteries*, but have not charity, it profiteth me nothing." (1 Cor. xiii. 2.) Let us then take good heed not to work iniquity, aud let us not consider ourselves disparaged, because we do not work miracles now. We shall be none the worse at the day of Judgment on that account, when God will not require of us miracles, but holiness. (*Chrys.*)

23. *οὐδ. ἔγνων*] *I never knew you* as Mine.

24. *ὁμοιώσω αὐτόν*] *I will liken*, or *compare him*, see *v.* 26; *not* I will *make* him like,—a sense, however, which the word also bears sometimes in N. T., e.g. Acts xiv. 11.

25. *ἡ βροχή*] *the* rain. "Articulus significat pluviam non defuturam." (*Beng.*)

"*The rain* descended. A prophecy verified in the primitive Church, bearing all the brunt of the waves and storms of the world, of People, of Tyrants, of friends, of strangers, of the Devil himself persecuting her, and venting all the hurricane of his rage upon her. She stood firm, because she was built upon the Rock. So far from being injured, she was made more glorious by the assault." (*Chrys.*)

— *τεθεμ. ἐπὶ τὴν πέτραν*] *it had been founded on the* Rock. See above on v. 1. "Mysticè *petra* est Christus; 'Ille ædificat in Christo, qui quod audit ab illo facit.'" (*à Lapide.*)

Christ built His Church upon a Rock, *Petra* (Matt. xvi. 18), and Peter (Petrus) derived his name from this *Petra*. See Rom. ix. 33. 1 Cor. x. 4. 1 Pet. ii. 8. The foundation, which the Apostle laid as a Master-builder (I Cor. iii. 10—16), is the one Lord Jesus Christ. On this solid and firm foundation, the Church of Christ is built. But all doctrines of Heresy are built on the sand, which is unstable, and cannot be consolidated; and they are built only to fall. (*S. Jerome.*) Cp. on Matt. xvi. 18.

28. *Καὶ ἐγένετο*] This Hebraism, so often repeated by the Evangelist St. Matthew (see ix. 10; xi. 1; xiii. 53; xix. 1; xxvi. 1; cp. *Vorst*, p. 601), served continually to remind the Jewish and Hellenistic reader of the connexion of the Gospel History with the narrative of the Old Testament. It would be difficult to find any other Books in the World where it occurs in the same manner as in the two Testaments.

29. *ἦν διδάσκων—ὡς ἐξουσίαν ἔχων—οὐχ ὡς οἱ Γραμματεῖς*] *He was teaching them as one having authority, and not as the Scribes.*

There were various points of difference between Christ and the Scribes; viz.

In the *subject* of teaching: Christ taught concerning grave spiritual matters; the Scribes, on frivolous trifles and superficial formalities. (See the Talmud, *passim.*)

Christ *did* what He *taught*. Not so the Scribes.

Christ taught with fervour and energy.

Christ confirmed His teaching by *miracles*.

Christ taught as the Divine Law-Giver; the Scribes as only doctors of the Law.

VIII. ($\frac{68}{\text{II}}$) 1 Καταβάντι [a] δὲ αὐτῷ ἀπὸ τοῦ ὄρους ἠκολούθησαν αὐτῷ ὄχλοι a Mark 1. 40. Luke 5. 12.
πολλοί· 2 καὶ ἰδοὺ λεπρὸς προσελθὼν προσεκύνει αὐτῷ λέγων, Κύριε, ἐὰν
θέλῃς, δύνασαί με καθαρίσαι· 3 καὶ ἐκτείνας τὴν χεῖρα ἥψατο αὐτοῦ ὁ Ἰησοῦς,
λέγων, Θέλω, καθαρίσθητι, καὶ εὐθέως ἐκαθαρίσθη αὐτοῦ ἡ λέπρα· 4 [b] καὶ b Luke 5. 13. Mark 1. 41, 42.
λέγει αὐτῷ ὁ Ἰησοῦς, Ὅρα μηδενὶ εἴπῃς, ἀλλ' ὕπαγε, [c] σεαυτὸν δεῖξον τῷ ἱερεῖ, c Mark 1. 44. Luke 5. 14.
καὶ προσένεγκον τὸ δῶρον ὃ προσέταξε Μωϋσῆς, εἰς μαρτύριον αὐτοῖς. Lev. 14. 3, 4, 10. ch. 9. 30. & 12. 16.
($\frac{61}{\text{II}}$) 5 [d] Εἰσελθόντι δὲ αὐτῷ εἰς Καφαρναοὺμ προσῆλθεν αὐτῷ ἑκατόνταρχος, d Luke 7. 1.
παρακαλῶν αὐτὸν 6 καὶ λέγων, Κύριε, ὁ παῖς μου βέβληται ἐν τῇ οἰκίᾳ παρα-
λυτικὸς, δεινῶς βασανιζόμενος· 7 καὶ λέγει αὐτῷ ὁ Ἰησοῦς, Ἐγὼ ἐλθὼν θερα-
πεύσω αὐτόν· 8 [e] καὶ ἀποκριθεὶς ὁ ἑκατόνταρχος ἔφη, Κύριε, οὐκ εἰμὶ ἱκανὸς e Luke 7. 6, 7.
ἵνα μοῦ ὑπὸ τὴν στέγην εἰσέλθῃς, ἀλλὰ μόνον εἰπὲ λόγῳ, καὶ ἰαθήσεται ὁ
παῖς μου· 9 [f] καὶ γὰρ ἐγὼ ἄνθρωπός εἰμι ὑπὸ ἐξουσίαν, ἔχων ὑπ' ἐμαυτὸν f Luke 7. 8.
στρατιώτας· καὶ λέγω τούτῳ, Πορεύθητι, καὶ πορεύεται· καὶ ἄλλῳ, Ἔρχου,

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Christ in His teaching sought only the glory of God; the Scribes, that of men, and their own.

Christ gave divine *grace* to His hearers (if they were humble), to receive and do His Word. Not so they.

Christ's doctrine was perfect; that of the Scribes erroneous and defective.

Ch. VIII. 1. *αὐτῷ*] repeated for greater emphasis and clearness. See iv. 16; v. 40; xxvi. 71. Mark v. 2. *Winer*, G. G., p. 133.

2. λεπρὸς] *a leper*. Our Lord enforces His Sermon by a Miracle; and begins with healing that disease, *Leprosy*, which was regarded by the Jews as almost *incurable*. Cp. *Jahn*, § 189.

Observe also, that there is a *moral meaning* and *dogmatic teaching* in the *Miracles*, which the Holy Spirit here records as wrought by our Lord after His *Sermon* on the Mount;

Leprosy was to the body what Sin is to the soul. Christ heals the Leper by His touch. Human Nature was typified by that Leper. He healed *us all* by His touch. He *touched us* by taking our Nature (see Heb. ii. 16), and thus cleansed us. "The blood of Jesus Christ," shed on the Cross, and poured, as it were, into our veins, "cleanseth us from all sin." (1 John i. 7.)

3. *ἥψατο αὐτοῦ*] *He touched the leper*. To show that He was above the Law, which forbad contact with leprosy (Lev. xiii. 46. Num. v. 2. *Tertullian* adv. Marcion. iv. 9); and to prove that He is the *Source* of purification even to what is most unclean, whether in body or soul. He stretched out His hand and *touched the leper*, to show that He is not subject to the Mosaic law, but superior to it. Elisha did not touch Naaman the leper, but conformed to the strictness of the law, and *sent him* to Jordan to wash. But the Lord touches the leper; and thus shows that He heals not as a servant, but a Lord; His hand was not rendered unclean by touching the leper, but the *whole body* of the leper was cleansed by the touch of that holy hand. (*Chrys.*) See also on ix. 20.

— *θέλω, καθαρίσθητι*] *I will; be thou cleansed!* "*Volo*; magna potestas." (*Beng.*) "Dicit '*Volo*,' propter Photinum" (who said that Christ was a mere man); "*imperat*, propter Arium" (who denied His equality with the Father); "tangit, propter Manichæum" (who said that Christ had not human flesh, but was only a phantom). *Ambrose* in Luc. v. 12. Thus His Miracles refute Heresies; and teach the true Faith.

"Prima miracula," says *Beng.*, "*confestim* fecit, ne videretur cum labore facere; posteaquàm auctoritatem sibi constituerat, *moram* interdum adhibuit salutarem." Cp. Mark viii. 24.

S. Jerome adduces here a remarkable example of error, arising from the exclusive use of the Latin Version, "*Volo mundare*," which many of the Latins, he informs us, then interpreted as if "*mundare*" were the active infinitive, instead of the passive imperative.—"*I will, be thou clean.*" Christ says this to prove the truth of the leper's declaration.

Contrast here the mode of our Lord's working miracles with that of the *Apostles*. *He* says, "*I will*;" *they* say, "Why look ye so earnestly on us, as though by our own power or holiness we had made this man to walk?" And they ascribe the effect to Christ alone, His name, through faith in his name, hath made this man whole. Acts iii. 12—16. Cp. Acts ix. 34.

4. *μηδενὶ εἴπῃς*] *tell no man*. Why was this:

To give a lesson against vain-glory. To teach humility.

To avoid giving offence to His enemies by exciting their envy and jealousy. To allow them time to examine into the evidence of His works and claims. To show them that He had no desire to raise a party for Himself, and to set up Himself as a rival to them. Not to expose the person healed to persecution as a disciple of Christ.

To wean them from their carnal and earthly notions of the *Messiah*; and to teach them what the true character of the Messiah was, viz. one of meekness and suffering as well as of power and of glory.

But yet the miracle *was to be made known* in an orderly manner by an appeal to the Priests who were legally appointed to examine the criteria of the case (Lev. xiii. 2; xiv. 2; xv. 29, 30), and who might thus be satisfied that He was not at variance with the Law, but revered and obeyed it.

And since the Priests were, for the most part, hostile to Jesus, their testimony would be of greater value; and if they were candidly disposed, they would thus be led to acknowledge Him to be what He professed to be, and what His works proved Him to be. And in His gracious tenderness to *them*, He would give them the opportunity of making a spontaneous acknowledgment of His Power, instead of having it forced upon them by others.

The Miracle is *now* made known to all by the Gospel.

— *εἰς μαρτύριον αὐτοῖς*] *for a testimony* to them that thou art really cleansed; and in order that they may testify to that effect; and recognize me to be the Christ; and (adds *Chrys.*) for a witness *against* them, if they will not believe. Christ might be thought to have *broken* the Law of Moses by *touching* the Leper, and therefore showed His reverence for the Law by sending him to the Priest.

5. *προσῆλθεν αὐτῷ ἑκ*] The Centurion *came* by others whom he sent. See Luke vii. 3. "Non absurdè Matthæus, per *alios* facto accessu Centurionis ad Dominum, compendio dicere voluit, accessit ad Eum *Centurio*." (*Aug.* de Cons. Ev. i. 20, and see *Chrys.* here.) And it is common with Hebrew writers especially, to speak of a thing as *done* by him who orders *others* to do it. See *Kuin.* and xxvii. 26, and below on Acts i. 18.

This Centurion at Capernaum was a figure and precursor of the Gentile World coming to Christ (see *v.* 11), and received by Him (*Aug.* Serm. 62),—a forerunner of the Centurion at Cæsarea, Cornelius (Acts x. 1).

— *ἑκατόνταρχος*] On the grammatical form of this word, and others like it (*πατριάρχης, τετράρχης, στρατοπεδάρχης, χιλίαρχος*), see *Winer*, p. 58. The MSS. vary between *-άρχης* and *-αρχος*, but *-άρχης* seems to have the preponderance of authority. The Romans in like manner have sometimes *-archus*, sometimes *-arches*, sometimes *-archa*. See the examples in *Winer*, p. 58.

6. *ὁ παῖς*] He does not say *δοῦλος*, but, as in Latin, *puer*, servant. See Luke vii. 3.

8. *μοῦ*] Emphatic.—*Mei*,—humillimi servi Tui, et miseri peccatoris.

— *εἰπὲ λόγῳ*] *say by word*. Do *not come thither* where my servant is; but only *speak here*, where Thou art. The centurion had a just notion of Christ's power. And our Lord greatly commended him, whereas Martha, who said, "I know whatsoever thou shalt ask of God, He will *give it* Thee" (John xi. 22), was reproved, as having spoken amiss; and Christ thus teaches that He Himself is the *Source* of Blessings (*Chrys.*), which He could not be unless He were God.

9. *ὑπὸ ἐξουσίαν*] If I, who am *under authority* (i. e. of the 'tribunus legionis' and of the 'imperator'), command and receive ready obedience from my soldiers, how much more Thou, Who hast no superior! Thou canst command Thy ministers (Diseases, the Elements, &c.), and they will obey Thee!

g Luke 7. 9. καὶ ἔρχεται· καὶ τῷ δούλῳ μου, Ποίησον τοῦτο, καὶ ποιεῖ. 10 [g] Ἀκούσας δὲ
ὁ Ἰησοῦς ἐθαύμασε, καὶ εἶπε τοῖς ἀκολουθοῦσιν, Ἀμὴν λέγω ὑμῖν, οὐδὲ ἐν
h Luke 13. 29. & 12. 37. τῷ Ἰσραὴλ τοσαύτην πίστιν εὗρον. ($\frac{65}{\text{V}}$) 11 [h] Λέγω δὲ ὑμῖν, ὅτι πολλοὶ ἀπὸ
ἀνατολῶν καὶ δυσμῶν ἥξουσι, καὶ ἀνακλιθήσονται μετὰ Ἀβραὰμ καὶ Ἰσαὰκ
i Luke 13. 28. & 25. 30. ch. 21. 43. καὶ Ἰακὼβ ἐν τῇ βασιλείᾳ τῶν οὐρανῶν, 12 [i] οἱ δὲ υἱοὶ τῆς βασιλείας ἐκβληθή-
σονται εἰς τὸ σκότος τὸ ἐξώτερον· ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν
k John 4. 52. Luke 7. 10. ὀδόντων. ($\frac{66}{\text{V}}$) 13 [k] Καὶ εἶπεν ὁ Ἰησοῦς τῷ ἑκατοντάρχῃ, Ὕπαγε, καὶ ὡς ἐπί-
στευσας γενηθήτω σοι· καὶ ἰάθη ὁ παῖς αὐτοῦ ἐν τῇ ὥρᾳ ἐκείνῃ.

($\frac{67}{\text{II}}$) 14 Καὶ ἐλθὼν ὁ Ἰησοῦς εἰς τὴν οἰκίαν Πέτρου εἶδε τὴν πενθερὰν αὐτοῦ
βεβλημένην καὶ πυρέσσουσαν· 15 καὶ ἥψατο τῆς χειρὸς αὐτῆς, καὶ ἀφῆκεν
αὐτὴν ὁ πυρετός· καὶ ἠγέρθη καὶ διηκόνει αὐτῷ.

16 Ὀψίας δὲ γενομένης προσήνεγκαν αὐτῷ δαιμονιζομένους πολλούς· κα
ἐξέβαλε τὰ πνεύματα λόγῳ, καὶ πάντας τοὺς κακῶς ἔχοντας ἐθεράπευσεν, 17 ὅπως
l Isa. 53. 4. & 63. 9. 1 Pet. 2. 24. πληρωθῇ τὸ ῥηθὲν διὰ Ἡσαΐου τοῦ προφήτου λέγοντος, [l] Αὐτὸς τὰς ἀσθε-
νείας ἡμῶν ἔλαβε, καὶ τὰς νόσους ἐβάστασεν.

18 Ἰδὼν δὲ ὁ Ἰησοῦς πολλοὺς ὄχλους περὶ αὐτὸν ἐκέλευσεν ἀπελθεῖν εἰς
m Luke 9. 57, 58. τὸ πέραν. ($\frac{68}{\text{V}}$) 19 [m] Καὶ προσελθὼν εἷς γραμματεὺς εἶπεν αὐτῷ, Διδάσκαλε,
ἀκολουθήσω σοι ὅπου ἐὰν ἀπέρχῃ· 20 καὶ λέγει αὐτῷ ὁ Ἰησοῦς, Αἱ ἀλώπεκες
φωλεοὺς ἔχουσι, καὶ τὰ πετεινὰ τοῦ οὐρανοῦ κατασκηνώσεις, ὁ δὲ Υἱὸς τοῦ
ἀνθρώπου οὐκ ἔχει ποῦ τὴν κεφαλὴν κλίνῃ.

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10. ἐθαύμασε] *He wondered.* "Who had inspired that faith but He Who now admires it? In wondering at it He intimated that *we* ought to admire; He admires for *our good*, that we may *imitate* the Centurion's Faith. Such movements in Christ are not signs of perturbation of mind, but are exemplary and hortatory *to us.*" (*S. Aug.*, lib. de Genes. c. Manich.) See a similar expression Mark vi. 6, ἐθαύμαζε διὰ τὴν ἀπιστίαν αὐτῶν. *He wondered because of their unbelief.* Not, however, that we are to imagine that this wonder was not real. Christ is *perfect man*, and the reality of His human affections, and His *regulation* of those affections, render Him a perfect example to us.

— οὐδὲ ἐν τῷ Ἰσραήλ] Christ did not enter the Centurion's house, but his servant was healed by Him, present in majesty, but absent in body. So to Israel indeed, and to them alone, He showed Himself in the Flesh; but to the Gentiles He was preached by others. And then was fulfilled the saying, "A people that I have not known shall serve Me" (Ps. xviii. 43). The Jews *saw* and crucified Him; the Gentiles *heard* and believed. Cp. *Aug.* Serm. 62. Some read παρ' οὐδένι τ. π. ἐ. 'I. εὗρον.

12. οἱ υἱοὶ τ. β.] *the children of the kingdom.* Cf. on ix. 15.

— τὸ σκότος] *the* darkness—that which is indeed such. The righteous will be received into the glorious light of the heavenly palace, and there be refreshed at the spiritual banquet; but the children of the kingdom, those who rely on their carnal descent from Abraham, and do not acknowledge Me to be the Son of Abraham, in whom all Nations are blessed, they will be excluded from the glory of the royal palace, and cast into the outer darkness.

— ὁ κλαυθμὸς καὶ ὁ βρυγμὸς] *the* weeping, &c.; *that* which alone deserves the name; being more doleful than any other anguish,—both in duration and intensity. "In hâc vitâ dolor nondum est dolor." (*Beng.*) See the opposition in ἡ ζωή, vii. 14.

15. ἥψατο] *touched.* This was on the Sabbath-day. See Mark i. 29. Luke iv. 38; and thus He taught His disciples at first privately that it was lawful to do good on the Sabbath. The people did not *bring* the sick till sunset (*v.* 16), when the Sabbath was over. See Mark i. 32.

— διηκόνει] *she was ministering to Him.* By His touch He restored her immediately to health and strength. This no human physician could have done. After a fever a long convalescence ensues before health returns. But in the case of Christ's miracles, it was with Diseases as with the Sea. After a storm there is a swell, before the Sea sinks into a calm. But Christ reduced the fury of the Sea by a word to perfect calm, as He did the rage of the fever to perfect health. She arose and was *ministering* to Him, thus proving the cure and her own love to its Author; αὐτῷ is the reading of the best MSS. *Elz.* has αὐτοῖς.

16. Ὀψίας] "scl. ὥρας, [quod addit Marc. xi. 11.] γενομένης, *vesperi*, Marc. i. 32. addit: ὅτε ἔδυ ὁ ἥλιος, sed ἑσπέρα est Hebr. ערב, et de omni tempore pomeridiano adhibetur. Duas fuisse Hebræis vesperas docent loci Exod. xii. 6. Levit. xxiii. 5. Matt. xiv. 15; una fuit ab horâ IX, nostrâ pomeridianâ tertiâ, usque ad horam sextam, altera ab horâ nostrâ sextâ, usque ad noctis principium, ὀψία δευτέρα, quæ etiam simpliciter ὀψία et ἑσπέρα dicebatur." *Kuin.*

— πολλούς] *many.* See how, as it were, with a single word the Evangelists sail over a sea of miracles! And that it might not seem incredible that so large a number should be healed in so short a time, the Evangelist introduces the Prophet Isaiah witnessing that so it should be in the time of the Messiah. *Chrys.*

17. ὅπως πληρωθῇ] *in order that it might be fulfilled.* From this citation of Isa. liii. 4 compared with 1 Pet. ii. 24, it appears that some of the prophecies of the Old Testament have a double sense,—physical and spiritual; and that the Holy Spirit in the New Testament has enabled us to see new lights, which otherwise would be only partially discerned, in those Prophecies. Cp. *Surenhus.* p. 222, and notes above on ii. 15. 23.

— ἔλαβε—ἐβάστασεν] *He Himself* (and no one else) *took*, &c. and *carried.* "λαμβάνειν respondet Hebr. נשא, quod, ut סבל, cui h. l. respondet βαστάζειν, non tantum notat, *ferre, perferre,* sed etiam *depellere, auferre, tollere,* ut h. l. v. 40. xv. 26. v. Exod. xxxiv. 7. Levit. x. 12—17. Numb. xiv. 8, ubi Alexandrini habent ἀφαιρεῖν· verbum βαστάζειν hoc modo occurrit etiam Joh. xx. 15." (*Kuin.*) Thus Christ is our Vicarious Proxy, and our all-sufficient Propitiation, and Satisfaction. See xx. 28. On αἴρων in a similar sense see on John i. 29.

19. εἷς] *one*, 'unus e multis.' Cp. *Winer*, p. 106, and see xxi. 19, συκῆν μίαν.

— ἀκολουθήσω] *I will follow.* This Scribe saw the crowds following Christ on account of His miracles, and appears to have hoped for some worldly advantage from Him. This man's temper is to be inferred not so much from his own words as from our Lord's *answer* to them. Christ read his *heart*, and replied to *it.* You think perhaps that you will derive some worldly advantage from following Me; but do you not see that I have no resting-place, no, not even so much as the birds of the air?

Observe here generally, that the disposition of those whose conversations with Christ are recorded in the Gospel, may often be ascertained from *His replies* to them, rather than from *their words* to Him. He did not answer their words, but their *thoughts.* (*S. Chrys.*, who refers to Matt. xii. 47. Luke vii. 22. John i. 47; vii. 7.)

20. Αἱ ἀλώπεκες] *The foxes.* Our Lord would not draw any to Himself by promises of worldly ease. "Servus Christi nihil præter Christum *habet,*" says *S. Jerome*, ad Heliodor. i.; and we may add "nihil *avet.*" But, says *Aug.*, "pauci amant Christum propter Christum."

— ὁ δὲ Υἱὸς τοῦ ἀνθρώπου] *the Son of Man.* The article ὁ denotes that He is *the* Son of Man κατ' ἐξοχήν, He who being

21 [n] Ἕτερος δὲ τῶν μαθητῶν αὐτοῦ εἶπεν αὐτῷ, Κύριε, [o] ἐπίτρεψόν μοι πρῶτον n Luke 9. 59, 60. o 1 Kings 19. 20.
ἀπελθεῖν καὶ θάψαι τὸν πατέρα μου· 22 ὁ δὲ Ἰησοῦς λέγει αὐτῷ, Ἀκολούθει μοι,
καὶ ἄφες τοὺς νεκροὺς θάψαι τοὺς ἑαυτῶν νεκρούς.
$(\frac{69}{II})$ 23 Καὶ [p] ἐμβάντι αὐτῷ εἰς τὸ πλοῖον ἠκολούθησαν αὐτῷ οἱ μαθηταὶ p Mark 4. 37, &c. Luke 8. 23, &c.
αὐτοῦ· 24 καὶ ἰδοὺ σεισμὸς μέγας ἐγένετο ἐν τῇ θαλάσσῃ, ὥστε τὸ πλοῖον
καλύπτεσθαι ὑπὸ τῶν κυμάτων· αὐτὸς δὲ ἐκάθευδε· 25 καὶ προσελθόντες οἱ
μαθηταὶ ἤγειραν αὐτὸν λέγοντες, Κύριε, σῶσον, ἀπολλύμεθα· 26 καὶ λέγει
αὐτοῖς, Τί δειλοί ἐστε, ὀλιγόπιστοι; [q] τότε ἐγερθεὶς ἐπετίμησε τοῖς ἀνέμοις q Ps. 65. 7. & 89. 9. & 107.
καὶ τῇ θαλάσσῃ, καὶ ἐγένετο γαλήνη μεγάλη· 27 οἱ δὲ ἄνθρωποι ἐθαύμασαν
λέγοντες, Ποταπός ἐστιν οὗτος, ὅτι καὶ οἱ ἄνεμοι καὶ ἡ θάλασσα ὑπακούουσιν
αὐτῷ.

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above all has taken on Him man's nature—the second Adam. A proper name (applied by Daniel vii. 13 to the Messiah. See on Matt. xvi. 13), which Christ *applies* to *Himself* (cp. *Lightfoot*, i. 537) when He speaks of His own Incarnation and its consequences. "Commendat nobis," says *S. Aug.*, de Cons. Evang. ii. 1, "quid misericorditer dignatus sit esse pro nobis; et velut mysterium commendans admirabilis *incarnationis* suæ nomen hoc sæpiùs auribus nostris insinuat."

22. λέγει] So B, C; *not* εἶπεν. There seems to be a contrast between the εἶπεν of these persons and the λέγει of our Lord; see *vv.* 19. 21.

— Ἀκολούθει μοι] *Follow thou Me.* "Hoc dixit ei," says *S. Ambrose* (on Luke ix. 60), "cujus patrem *jam sciebat mortuum.*" The person here described was a *disciple* (*v.* 21), one to whom Christ had already said, "Follow Me." (Luke ix. 59.) Our Lord, when He had called him, knew what would happen to his father; and our Lord, by precept and example, taught filial love and obedience (Luke ii. 51. Matt. xv. 6), and yet He here says, "*Follow Me.*" Hence we may be sure that no duty to the parent was infringed by obeying Christ. But, as *S. Ambrose* says (lib. vii. in Luc. ix. 59), "Paterni funeris sepultura prohibetur, ut intelligas humana posthabenda *divinis.*" Our Lord shows the vast importance and paramount duty of following Him *immediately*, *alone*, and with the *whole heart*, by *contrasting* with this duty, and subordinating to it, the natural desire and obligation of burying the dead (see Tobit xii. 12), and especially a dead parent. Hence *Chrys.* here, "You may say, was it not unnatural in a son not to bury his father? Yes; if he was absent from indifference. But *Jesus forbade* him to go, in order to show, that nothing, not even the most important work of natural duty and affection, is so momentous as care for the kingdom of heaven; and nothing, however urgent, should cause us to be guilty of *a moment's delay* in providing first for that. What *earthly* concern could be more necessary than to bury a father? a work too which might be *dispatched speedily.*—And yet the answer is, '*Let the dead bury their dead.* Follow thou Me.' If, then, it is not safe to spend even so *little* time as is requisite for the burial of a parent, to the neglect of spiritual things, how guilty shall we be, if we allow slight and trivial matters to withdraw us, who are Christ's disciples, from His service! (Luke ix. 62.) But rather let us endeavour, with Christ's aid, to raise those who are spiritually dead and buried, from the death of sin to a life of righteousness, as He raised Lazarus from the tomb; and then we shall be His disciples indeed."

The strength of Abraham's faith was tried and proved by the command to *slay* his *son*. The strength of this man's faith was tried by the answer given to his request, "Suffer me first to *bury* my *father.*"

See also below, xii. 46—50, where our Lord illustrates in His own conduct to His *mother* what He teaches here. And see the comment of *S. Augustine* on Luke ix. 59; and cp. Luke xiv. 26.

— ἄφες τοὺς νεκρούς] *Suffer those* who have not been called by Me, who are as yet *dead* (John v. 25) in trespasses and sins; who have not risen *to life in* Me,—suffer *them to bury their dead.*

The words *suffer the dead to bury their own dead* have a double meaning.

They signify, Suffer those who are as yet spiritually dead, to bury their own relations who are naturally dead. Do not be uneasy about thy father's burial; there are enough besides thee to attend to that; and thus the word νεκροὺς has a double sense. Cp. John v. 25–28; xi. 25, 26.

And, secondly, they have a *general* moral sense, Suffer men who are dead in trespasses and sins, to attend to the concerns of this lower world, which is a mere *body of death.* (Rom. vii. 24.) Suffer men, who are spiritually dead, to be thus engrossed in their dead works—in their perpetual funerals. But I am The Resurrection and the Life; therefore follow thou Me: and "go thou and preach the Gospel" (Luke ix. 60); preach it to them who are dead, and so raise them from that which is indeed death,—raise them from the grave of the soul, instead of following others to that of the body. Our Lord does not mean that the *burial of the dead* is not a good and necessary work (see on Acts viii. 2); but what he intends to say is, that the most pious act of ministration to the body, even of a deceased parent, is to be forborne by a son, when *Christ calls him* to His service. Thou who art called by the *Lord of Life* art to be like a *Levitical Priest* or *Nazarite*, who might not bury, or mourn for, their own father (Num. vi. 6, 7).

23. τὸ πλοῖον] *the* ship. Observe τό. Cp. *v.* 18. "Jesus habebat *scholam ambulantem.*" (*Bengel.*) This ship, which carried Christ, and in which He taught,—sometimes near shore, where the people stood; sometimes in calm, sometimes in storm,—was a beautiful emblem of the Church sailing over the waters of this world on her voyage to the harbour of Eternity.

24. σεισμὸς μέγας] *a great storm.* He permitted the storm to arise, to try the faith of His disciples, and in order that by quelling it He might prove His Divine power.

— ἐκάθευδε] *was sleeping.* He fell asleep to exercise the faith of His disciples, εἰ ἄρα ἐν πειρασμοῖς ἀκλόνητοί εἰσι (*Theophyl.* in Luc. viii. 23). He fell asleep, as *Man*; when He was about to command the wind and the waves, as *God.*

He thus combined, as usual, a proof of His *Manhood* with the evidence that He was now about to give of His *Godhead*, so that they might never think of the one without being reminded of the other. See on John xi. 35.

He was sleeping. We have a type of this action in Jonas, who slept when the others were in peril, and was awakened and rescued those *who were labouring* in the storm, by the mysterious action of his own self-sacrifice. (*Jerome.*) The Church is a ship, and bears passengers of different sorts, and is tossed by the winds and waves of this world. Christ invites all to this ship. A storm arises; the sea is agitated; those who are on board fear; Christ is awakened; He rebukes the disciples, because they have little faith, and calms the storm. Those Churches are in danger of being wrecked, where the Word of God is not awake; where Christ is slumbering in *us* by reason of *our* sleep. But where faith watches, there is no fear of wreck from the powers of this world. *S. Hilary.*

25. σῶσον] *save us.* A mark of truth,—the Evangelists describe their own weaknesses. They were ambitious, and timorous, and ignorant, before the day of Pentecost. The Holy Ghost changed their hearts.

26. Τί δειλοί ἐστε, ὀλιγόπιστοι,] *Why are ye fearful, O ye of little faith?* They had *some* faith, for they came to Christ; but it was a *weak* faith, for they *awoke* Him. They did not wait patiently, relying on the power and love of Him whose disciples they were, and who had led them into the storm.

They did not yet understand that while He slept as man, yet, as God, He neither slumbers nor sleeps.

Why are ye *so fearful*, O ye of *little faith?* By these words He censures all irregular ways of endeavouring to extricate ourselves from difficulties. Such irregular methods argue lack of faith. They are acts of irreverence,—like that of the disciples disturbing Christ in His slumber. If the times are such, that we can neither row nor sail in the vessel of the Church, we must wait patiently in the ship, till He arises and calms the storm. Then the words apply, "In quietness and confidence shall be your strength" (Isa. xxx. 15); and "Their strength is to sit still" (xxx. 7); and "Stand still and see the salvation of the Lord" (Exod. xiv. 13).

27. οἱ ἄνθρωποι] The sailors, not disciples. Some allege (*Meyer*, 184) that this is at variance with Mark iv. 41. Luke viii. 25, as if the remark might not have been made by many.

r Mark 5. 1, &c. Luke 8. 26, &c.

28 r Καὶ ἐλθόντι αὐτῷ εἰς τὸ πέραν εἰς τὴν χώραν τῶν Γεργεσηνῶν ὑπήντη-
σαν αὐτῷ δύο δαιμονιζόμενοι, ἐκ τῶν μνημείων ἐξερχόμενοι, χαλεποὶ λίαν, ὥστε
μὴ ἰσχύειν τινὰ παρελθεῖν διὰ τῆς ὁδοῦ ἐκείνης. 29 Καὶ ἰδοὺ ἔκραξαν λέγοντες,
Τί ἡμῖν καὶ σοί, Ἰησοῦ, Υἱὲ τοῦ Θεοῦ; ἦλθες ὧδε πρὸ καιροῦ βασανίσαι
ἡμᾶς; 30 ἦν δὲ μακρὰν ἀπ' αὐτῶν ἀγέλη χοίρων πολλῶν βοσκομένη· 31 οἱ
δὲ δαίμονες παρεκάλουν αὐτὸν λέγοντες, Εἰ ἐκβάλλεις ἡμᾶς, ἐπίτρεψον ἡμῖν
ἀπελθεῖν εἰς τὴν ἀγέλην τῶν χοίρων· 32 καὶ εἶπεν αὐτοῖς, Ὑπάγετε· οἱ δὲ
ἐξελθόντες ἀπῆλθον εἰς τὴν ἀγέλην τῶν χοίρων· καὶ ἰδοὺ ὥρμησε πᾶσα
ἡ ἀγέλη τῶν χοίρων κατὰ τοῦ κρημνοῦ εἰς τὴν θάλασσαν, καὶ ἀπέθανον ἐν
τοῖς ὕδασιν· 33 οἱ δὲ βόσκοντες ἔφυγον, καὶ ἀπελθόντες εἰς τὴν πόλιν ἀπήγ-
γειλαν πάντα, καὶ τὰ τῶν δαιμονιζομένων· 34 s καὶ ἰδοὺ πᾶσα ἡ πόλις ἐξῆλθεν
εἰς συνάντησιν τῷ Ἰησοῦ, καὶ ἰδόντες αὐτὸν παρεκάλεσαν ὅπως μεταβῇ ἀπὸ
τῶν ὁρίων αὐτῶν.

s Deut. 5. 25. 1 Kings 17. 18. Luke 5. 8. Acts 16. 39.

IX. ($\frac{70}{II}$) 1 a Καὶ ἐμβὰς εἰς τὸ πλοῖον διεπέρασε, καὶ ἦλθεν εἰς τὴν ἰδίαν
πόλιν. 2 b Καὶ ἰδοὺ προσέφερον αὐτῷ παραλυτικὸν ἐπὶ κλίνης βεβλημένον·
c καὶ ἰδὼν ὁ Ἰησοῦς τὴν πίστιν αὐτῶν εἶπε τῷ παραλυτικῷ, Θάρσει, τέκνον,
ἀφέωνταί σοι αἱ ἁμαρτίαι σου· 3 καὶ ἰδοὺ τινὲς τῶν γραμματέων εἶπον ἐν
ἑαυτοῖς, Οὗτος βλασφημεῖ· 4 d καὶ ἰδὼν ὁ Ἰησοῦς τὰς ἐνθυμήσεις αὐτῶν

a ch. 4. 13. b Mark 2. 3. Luke 5. 18. c ch. 8. 10. d Ps. 139. 2. ch. 12. 25. Mark 12. 15. Luke 5. 22. & 6. 8. & 9. 47. & 11. 17.

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28. Γεργεσηνῶν] This seems to be the true reading *here*, called Γαδαρηνῶν by St. Mark v. 1, and St. Luke viii. 26; who mention only *one* dæmoniac, "quia ille nobilior et famosior," says *S. Aug.*, de Cons. Ev. ii. 24. So *Chrys.* These circumstantial differences (*not* contradictions) show independence of knowledge, and are evidences of truth. See further on Mark v. 2. Luke viii. 31.

The reading in the text (Γεργεσηνῶν) is authorized by very strong MS. testimony. *Gadara* is mentioned by *Josephus* as the principal town of Peræa, and as a Greek city (hence the swine. Bell. Jud. iv. 8, 3. Ant. xiii. 13, 3; xvii. 13), and as sixty stadia from Tiberias. (*Joseph.* vit. 65.) Cp. *Stanley* on Palestine, 373.

Gerasa is mentioned by the same writer as on the eastern frontier of Peræa, and is called a city of Arabia by *Origen*. Cp. *Joseph.* Bell. Jud. iii. 3, 3; iv. 9, 1.

Gergesa is mentioned by *Origen* (in Johan. tom. iv. vol. i. 239, Lomm.) as near the Lake of Tiberias, and as the scene of the Miracle.

He speaks of the reading Γερασηνῶν as a common one in the MSS. which he had seen, and appears to prefer Γεργεσηνῶν on the ground of local tradition: and he mentions Γαδαρηνῶν as found in some *few* MSS.

See *Bloomfield*, Excursus, p. 890, for some interesting topographical details. Probably the miracle took place on the confines, between the districts of Gadara and Gergesa; and some of the masters of the swine may have belonged to Gadara and some to Gergesa. The mention of both, as well as other circumstantial variations, bespeak independent knowledge in the Evangelists. *Tregelles* (p. 192) prefers Γαδαρηνῶν in *St. Matt.*, and Γερασηνῶν in *St. Luke* and *St. Mark*.

29. Τί ἡμῖν καὶ σοί] See on John ii. 4.

— πρὸ καιροῦ] *before the season*, i. e. before the day of Judgment.

The present text affords much light on the question concerning the *present condition* of Evil Spirits.

It is a popular opinion—one adopted even by *Milton* in the Paradise Lost (i. 47; ii. v. 115—20, 243; iii. 200—210)—that the Devils are already in Hell.

But this notion is erroneous.

As yet the Evil Spirit has great liberty and power in the world. He is called in Scripture, the Prince of this world; the God of this world; the Prince of the power of the air. (John xiv. 30. 2 Cor. iv. 4. Eph. ii. 2; vi. 12. 1 Pet. v. 8.)

But when the καιρὸς, or *season* of Judgment, is come, he will be cast into the Lake of Fire (Matt. xxv. 41. Rev. xx. 10), and there he will be tormented, βασανισθήσεται (Rev. xx. 10).

Cp. *Aug.* de Civ. Dei, viii. 23. *Joseph Mede*, Discourse iv. p. 23—25, and Luke viii. 31, and the note below on Eph. ii. 2.

30. χοίρων] *swine*; which, being unclean, it was not lawful for Jews to keep. (*Lightfoot.*)

31. ἐπίτρεψον] *permit.* "Nec in *porcorum gregem* diaboli legio habuit potestatem, nisi eam de Deo impetrasset; tantum abest ut in *oves Dei* habeat." *Tertullian* (de fugâ, 2).

32. ὥρμησε] *the whole herd rushed down the steep.* How many dæmons were cast out from him by Christ, since they were able to fill this herd of swine, and drive them down into the deep! See here a visible proof of Christ's power and of the fierceness of Satan, who will hurry all those that admit him into their hearts, with furious impetuosity into the gulf of the Lake—the Lake of *Fire*. If the contemplation of this awful spectacle can save a single soul from everlasting death, let no one question the *merciful* design of this stupendous miracle, by which the devils themselves are made ministerial to the display of Christ's power, and to the publication of a warning against their own deadly designs.

34. παρεκάλεσαν ὅπως μεταβῇ] *they besought him to depart.* An example of *servile fear*. Contrast the case of the Samaritans and the consequences (John iv. 40). Fear is the *beginning* of wisdom (Prov. ix. 10), but perfect *love* casteth out fear (1 John iv. 18).

CH. IX. 1. τὸ πλοῖον] *the ship.* See viii. 23.

— ἰδίαν πόλιν] *his own city.* Capernaum. iv. 13. Mark ii. 1.

2. τὴν πίστιν αὐτῶν] *their faith*, as shown by the circumstances mentioned by St. Mark, ii. 3, 4. Luke v. 17—20.

— Θάρσει, τέκνον, ἀφέωνται] ἀφέωνται = ἀφεῖνται. Luke vii. 47, 48. 1 John ii. 12, Thy sins *have been already* forgiven thee. The Work precedes the Word; an evidence of Love and Power in the Agent and Speaker; τέκνον, *son*, a word of condescension and love, suggesting that Our Lord saw the operation of faith in the *paralytic* himself, who, with his shattered frame, would not have consented to be borne to the roof, unless he had believed that Christ was able to heal him.

Whosoever *hath*, to him shall be *given*, and he shall have more abundance (xiii. 12). The paralytic came with faith for *bodily* health, and he receives a greater gift,—health of the *soul*, and bodily health also.

3. βλασφημεῖ] *he blasphemeth*, usurps the prerogative of God. See below, xxvi. 65.

4. ἰδὼν ὁ Ἰησοῦς τὰς ἐνθυμήσεις] *when Jesus saw their thoughts.* The Pharisees accused Him of blasphemy because He forgave sin, for God only can do that. But He proved Himself God; for He showed that He knew their thoughts. God alone reads the heart (Jer. xvii. 10; xx. 12); and by healing the body, He who sees the soul proves that He is able to heal the soul. By the same power as that with which I read your thoughts, I have healed his soul. (Cp. *Jerome* here.) And so by what was visible He manifested what was invisible. The Pharisees perhaps thought Him a deceiver, because He professed to act upon what was *invisible*, the soul, and did *not* act upon what was visible, the body. Therefore He heals the body which they could see, in order that all may know that He can heal the soul which they cannot see.

At the same time He thus teaches, that the *cause* of disease is *sin*, and that when that is destroyed, the body will enjoy angelic health and beauty.

εἶπεν, Ἱνατί ὑμεῖς ἐνθυμεῖσθε πονηρὰ ἐν ταῖς καρδίαις ὑμῶν; [5] τί γάρ ἐστιν
εὐκοπώτερον, εἰπεῖν, Ἀφέωνταί σου αἱ ἁμαρτίαι, ἢ εἰπεῖν, Ἔγειρε, καὶ περι-
πάτει; [6] ἵνα δὲ εἰδῆτε, ὅτι ἐξουσίαν ἔχει ὁ Υἱὸς τοῦ ἀνθρώπου ἐπὶ τῆς γῆς
ἀφιέναι ἁμαρτίας, τότε λέγει τῷ παραλυτικῷ, Ἐγερθεὶς ἆρόν σοῦ τὴν κλίνην,
καὶ ὕπαγε εἰς τὸν οἶκόν σου· [7] καὶ ἐγερθεὶς ἀπῆλθεν εἰς τὸν οἶκον αὐτοῦ·
[8] ἰδόντες δὲ οἱ ὄχλοι ἐθαύμασαν, καὶ ἐδόξασαν τὸν Θεὸν τὸν δόντα ἐξουσίαν
τοιαύτην τοῖς ἀνθρώποις.

(71/II) [9] [e] Καὶ παράγων ὁ Ἰησοῦς ἐκεῖθεν εἶδεν ἄνθρωπον καθήμενον ἐπὶ τὸ e Mark 2. 14. Luke 5. 27.
τελώνιον, Ματθαῖον λεγόμενον, καὶ λέγει αὐτῷ, Ἀκολούθει μοι· καὶ ἀναστὰς
ἠκολούθησεν αὐτῷ. (72/II) [10] [f] Καὶ ἐγένετο αὐτοῦ ἀνακειμένου ἐν τῇ οἰκίᾳ, καὶ f Mark 2. 15, &c. Luke 5. 29, &c.
ἰδοὺ πολλοὶ τελῶναι καὶ ἁμαρτωλοὶ ἐλθόντες συνανέκειντο τῷ Ἰησοῦ καὶ τοῖς
μαθηταῖς αὐτοῦ· [11] καὶ ἰδόντες οἱ Φαρισαῖοι εἶπον τοῖς μαθηταῖς αὐτοῦ, Διατί
μετὰ [g] τῶν τελωνῶν καὶ ἁμαρτωλῶν ἐσθίει ὁ διδάσκαλος ὑμῶν; (73/II) [12] ὁ δὲ g ch. 11. 19. Luke 5. 30. & 15. 2.
Ἰησοῦς ἀκούσας εἶπεν αὐτοῖς, [h] Οὐ χρείαν ἔχουσιν οἱ ἰσχύοντες ἰατροῦ, ἀλλ' h Gal. 2. 15.

— Ἱνατί ὑμεῖς ἐνθυμεῖσθε πονηρά] Why do you *blaspheme* in your *hearts*, by accusing Me of Blasphemy? From the very fact of My *claiming* power to forgive sins, you ought to have inferred that I possess it. For I have already *proved* My Divine Power and My Divine Truth by many Miracles. See the preceding Chapter, which is full of them.

Why, therefore, do you harbour evil thoughts in your hearts? *Wicked* thoughts they are, for they are directed against Him Who claims power, and has proved that He has power, to do what is even a *greater work* than the restoration of health, viz. to *forgive sins*;—they are directed against Him Who is God.

5. τί γάρ ἐστιν εὐκοπώτερον] *for which is easier?* It is easier to heal the body than the soul; and therefore I have proceeded to do what is the more difficult work of the two, i. e. to heal the soul. I have forgiven his sins. But *you* do not *believe* that I can do *that*. You even accuse Me of blasphemy for professing to do it: but you are guilty of blasphemy while you accuse Me of it. And therefore, ἵνα εἰδῆτε, in order that *you may know* that I *can* do it, I will do what is more easy, but is *visible to you*. I will give health to the body, that you may *know* by this outward sign that the inward act has been done. By that which you see,—namely, that the paralytic is enabled by My power to *carry the burden* on which his body lay, you shall be convinced that the weight of his sins has been taken off by Me from his soul.

Hence *S. Athanasius* demonstrates the Divinity of Christ, Adv. Arian. iii. 4, p. 438.

6. ἐξουσίαν ἔχει ὁ Υἱὸς τοῦ ἀνθρώπου ἐπὶ τῆς γῆς] *the Son of Man hath authority on earth to forgive sins.* Christ forgives sins not only as God, by His Omnipotence, but as *Son of Man*; because He has united man's nature to His own, and in that nature has fulfilled the law, and perfected obedience, and so merited to receive all *power on earth* (Matt. xxviii. 18) in that nature; which power He now exercises as Mediator, and will continue to exercise, till all enemies (Satan, Sin, and all their powers and adherents) are put under His Feet. As *Son of Man* He ever exercises this power of forgiving sin on *earth*, by means of the Word and Sacraments, and by the Ministry of Reconciliation (2 Cor. v. 18, 19), and by whatever appertains to what is called "the Power of the Keys." "Per eos dimittit (Dominus) peccata," says *S. Ambrose* on Luke v. 20, "quibus dimittendi tribuit potestatem." See *Bp. Andrewes*, Sermon ix. vol. iii. p. 263. 277—279.

Besides, by saying that sins are forgiven "upon *earth*," our Lord reminds us that *after death* there is no more place for repentance and forgiveness, for then the door will be shut. (*Theophyl.* on Luke v. 24.)

— Ἐγερθεὶς ἆρον σοῦ τὴν κλίνην] *Arise and take up thy bed and go to thine house.* Here was a visible sign of invisible grace. He who restored health to the body, and gave a public proof of the restoration by enabling him to carry that whereon he lay bed-ridden, thus proved manifestly to all, that He had by His word raised him from that sick-bed of *sin* on which he lay, a paralytic in *soul*. He thus gave *visible* evidence of His power to work *invisible* cures; i. e. to give birth and health to the soul by His divine power, working in and by the means of grace. "*Surge*, excussâ paralysi, et, ut id probes toti populo, *porta lectum tuum*, ut jam curatus à Me portes eum, qui te paralyticum paulò antè portavit." (*à Lap.*) Rise, and *carry that*, which has hitherto *carried thee*; σοῦ is emphatic here, and is so placed in the sentence.

Paralysis is a type of that spiritual state of bed-ridden incapacity and impotence which is called *acedia* (ἀκηδία), and is a proper subject of mercy and aid *from others*, and can only be cured by being carried and laid at the feet of Christ, Who alone can enable the soul to *rise* and *carry its bed*. Rom. vii. 24.

"Observe, that the *couch* of the Paralytic, which before was the proof of his sickness, was now made the proof of his cure." (*Chrysolog.*) The sin which once carried us when sick, is to be carried by us when we are restored to health, and thus it will be proved that Christ has indeed said to us, "*Thy sins are forgiven thee.*" When the drunkard becomes an example of temperance, and the libertine becomes a pattern of holiness, *he carries the bed* on which *he once lay;* and he proves the power and love of his Saviour.

9. τελώνιον] *the receipt of custom*, or *the place of toll*, where he collected port-duties and customs from those who traversed the lake; perhaps near Capernaum.

— Ματθαῖον] *Matthew;* i. q. מַתְּיָה (*Mattiyah*), i. e. *donum Dei*, i. q. Gr. Θεόδωρος. See Mark ii. 14. See the wisdom of the Apostle. He does not disguise his former life, as a *publican*, but calls himself by the name which he afterwards bore (*Matthew*), whereas the *other* Evangelists veil it with his other name, *Levi* (Mark ii. 14. Luke v. 27). (*Jerome.*)

In a like spirit, in the Apostolic catalogue he calls himself Matthew the *publican*,—which *they do not;* thus he identifies himself with the Matthew here called by Christ, and named *Levi* by the two other Evangelists. See on x. 3.

Hence it is clear, that Levi and Matthew are not (as some suppose) two different persons, but two different names of the same person. The difficulty which some have imagined in the mention of *Matthew* here without any note of his oneness with *Levi*, and in the mention of *Levi* by the *other two Evangelists* without any note of his oneness with Matthew, will disappear before the moral considerations stated above, combined with the reflection that all the Gospels were dictated by one Spirit, and form one whole, of which the component parts mutually *illustrate* one another.

That mode of Interpretation which severs one Gospel from another, can never lead to any good result.

Some Sceptics (Porphyry and Julian) objected, that it was irrational for a man to rise and quit his calling immediately at the bidding of another. But many miracles had been wrought by Christ, and had been seen by the Apostles before they believed. And the radiance and majesty of the hidden Deity beaming in our Lord's countenance might easily draw many even on the first aspect; for if there is so much power in the magnet and in amber to attract objects to them, how much more could the Lord of All draw to Himself whom He would! (*Jerome.*)

Observe, our Lord calls him from the *receipt of custom*, that is, from the midst of his worldly business, as He called Saul in the heat of persecution. A signal proof of divine power. (*Chrys.*)

10. τῇ οἰκίᾳ] *the house.* St. Matthew's house. Observe his modesty. He does not mention that this *was* his *own* house, and that he made a δοχὴ μεγάλη, *great feast* for Christ (as St. Luke relates, v. 29, cp. Mark ii. 15); whence it appears that he left much to follow Christ. But of this *he* says nothing.

12. Οὐ χρείαν] It is not a shame, but a glory, for a Physician to be surrounded by the sick. He is not contaminated by their sickness, but heals it. Who, therefore, is the true Physician? You, or Christ? *All* men are morally diseased, and need the

i Hos. 6. 6. Micah 6. 6—8. ch. 12. 7. k 1 Tim. 1. 15. οἱ κακῶς ἔχοντες· 13 πορευθέντες δὲ μάθετε τί ἐστιν, i Ἔλεον θέλω, καὶ οὐ
θυσίαν· οὐ γὰρ ἦλθον καλέσαι δικαίους, ἀλλὰ k ἁμαρτωλούς.
l Mark 2. 18, &c. Luke 5. 33, &c. & 18. 12. 14 Τότε προσέρχονται αὐτῷ οἱ μαθηταὶ Ἰωάννου λέγοντες, l Διατί ἡμεῖς καὶ
οἱ Φαρισαῖοι νηστεύομεν πολλά, οἱ δὲ μαθηταί σου οὐ νηστεύουσι; 15 καὶ
m John 3. 29. εἶπεν αὐτοῖς ὁ Ἰησοῦς, Μὴ δύνανται m οἱ υἱοὶ τοῦ νυμφῶνος πενθεῖν, ἐφ' ὅσον
μετ' αὐτῶν ἐστιν ὁ νυμφίος; ἐλεύσονται δὲ ἡμέραι, ὅταν ἀπαρθῇ ἀπ' αὐτῶν
n Acts 13. 2, 3. & 14. 23. 1 Cor. 7. 5. ὁ νυμφίος, καὶ n τότε νηστεύσουσιν. 16 Οὐδεὶς δὲ ἐπιβάλλει ἐπίβλημα ῥάκους
ἀγνάφου ἐπὶ ἱματίῳ παλαιῷ· αἴρει γὰρ τὸ πλήρωμα αὐτοῦ ἀπὸ τοῦ ἱματίου,
καὶ χεῖρον σχίσμα γίνεται· 17 οὐδὲ βάλλουσιν οἶνον νέον εἰς ἀσκοὺς παλαιούς·
εἰ δὲ μήγε, ῥήγνυνται οἱ ἀσκοί, καὶ ὁ οἶνος ἐκχεῖται, καὶ οἱ ἀσκοὶ ἀπολοῦνται·
ἀλλὰ βάλλουσιν οἶνον νέον εἰς ἀσκοὺς καινούς, καὶ ἀμφότεροι συντηροῦνται.
o Mark 5. 22, &c. Luke 8. 41, &c. $(\frac{74}{II})$ 18 o Ταῦτα αὐτοῦ λαλοῦντος αὐτοῖς, ἰδοὺ ἄρχων εἰσελθὼν προσεκύνει
αὐτῷ λέγων, Ὅτι ἡ θυγάτηρ μου ἄρτι ἐτελεύτησεν· ἀλλὰ ἐλθὼν ἐπίθες τὴν
χεῖρά σου ἐπ' αὐτήν, καὶ ζήσεται· 19 καὶ ἐγερθεὶς ὁ Ἰησοῦς ἠκολούθησεν
αὐτῷ, καὶ οἱ μαθηταὶ αὐτοῦ.
p Mark 5. 25 Luke 8. 43. 20 p Καὶ ἰδοὺ γυνὴ αἱμοῤῥοοῦσα δώδεκα ἔτη, προσελθοῦσα ὄπισθεν ἥψατο
τοῦ κρασπέδου τοῦ ἱματίου αὐτοῦ, 21 ἔλεγε γὰρ ἐν ἑαυτῇ, ἐὰν μόνον ἅψωμαι

Physician of Souls (see Isa. liii. 4—7); and therefore the sense of these words seems to be, "they who *imagine* themselves to be well, as ye Pharisees do, have no need, *feel* no want of, have no *desire* for, My healing care,—non Me *egetis*: but they who are sick, i. e. *are sensible* of their sins." See note on next verse and on Luke xv. 7, *οὐ χρείαν ἔχουσι μετανοίας*. The words *οὐ χρείαν ἔχουσιν*, signifying, do not *feel* the want, are used precisely in this way by the LXX in Prov. xviii. 2, *οὐ χρείαν ἔχει σοφίας ἐνδεὴς φρενῶν*.

13. *πορευθέντες μάθετε*] You who have *come* here to *teach* the Law, *go* and *learn* it.

— Ἔλεον] *Mercy*. Hos. vi. 6 חֶסֶד (*chesed*), which you Pharisees *limit* to external acts, of almsgiving, to the body; but it is an affection of the heart, showing itself generally in acts of mercy and tenderness and love both to body and soul. *Tisch.* and *Lachmann* prefer ἔλεος, the *neuter* form, and so *Winer*, p. 62; but many MSS. have the *masculine* in Matt. xii. 7; xxiii. 23. Titus iii. 5; and in the LXX, whence these words are quoted, the masculine is often found.

— *καὶ οὐ θυσίαν*] *and not sacrifice;* i. e. *mercy* rather than sacrifice; and so, that sacrifice is a vain abomination without it. A Hebrew use of the negative, in order to bring out more forcibly the need and value of *the one thing*, which is contrasted with, and preferred to, another, good in itself, and even prescribed by God, as sacrifice was. Cp. 1 Sam. viii. 7. Prov. viii. 10. Jer. vii. 22. Joel ii. 13. John vi. 27. Luke xiv. 12. 26. Heb. viii. 11. 1 Cor. i. 17. "Comparativus sæpè ita circumscribitur, ut alterum et quidem inferius ex duobus comparatis *negetur*, alterum affirmetur, cui excellentia tribuenda est." See *Glass*. Phil. Sacra, p. 468 (lib. iii. tract. v.). *Winer*, p. 439, and cp. on 1 Cor. xv. 10.

On this text, as expressive of the true genius of Christianity, see *Bp. Butler's* Analogy, pt. ii. chap. i., near the end.

— *οὐ γὰρ ἦλθον καλέσαι δικαίους*] *I came not to call* those who *think* themselves righteous, but those who *confess* themselves sinners, to repentance. So *σοφοὶ* and *συνετοί*, those who *think* themselves wise. (Matt. xi. 25. Luke x. 21. 1 Cor. i. 19. See also on Luke vii. 48.)

It is a rule of frequent use in sacred criticism, that "*opinio* hominum sæpè pro *re* ipsâ ponitur" (*Glass*. Phil. S. p. 699, e. g.), as here, they who in *their own opinion* are δίκαιοι, are called δίκαιοι. Thus St. Paul, 1 Cor. i. 21, speaks of the '*foolishness* of *preaching*,' i. e. of what was *accounted* foolishness by men. Cp. Gal. i. 6. See also a similar use of verbs, Mark vi. 48.

This text is cited by *Clem. Rom.* ii. 2, thus: *ὁ δὲ εἶπεν ὅτι πολλὰ τὰ τέκνα τῆς ἐρήμου* (Isa. liv. 1). Ἑτέρα δὲ Γραφὴ λέγει, '*οὐ γὰρ ἦλθον—ἁμαρτωλούς*,' whence it appears that the writer regarded the Gospel of *St. Matthew* as *Scripture* no less than *Isaiah*.

14. *οἱ μαθηταὶ Ἰωάννου*] *the disciples of John*. St. Luke says (v. 33) the *Pharisees*. Some Critics (*De Wette*, *Meyer*) have alleged that therefore one of the two Evangelists is *wrong*. But Mark (ii. 18) teaches us that *both* are *right*. An important lesson. What, if we had a *fifth Evangelist?* The few *seeming* discrepancies in the Four would then perhaps disappear. But they are left to try our Faith. The Fifth Gospel will be the Coming of Christ.

15. *οἱ υἱοὶ τοῦ νυμφῶνος*] *the sons of the bridechamber*. בְּנֵי הַחֻתָּנָּה (*beney hachathunnah*). The Hebrew בֵּן (*ben*), *son*, is often used for a friend, disciple, follower, inhabitant, &c. So *υἱοὶ βασιλείας*, Matt. viii. 12; *υἱοὶ τοῦ αἰῶνος τούτου*, Luke xvi. 8; xx. 34; *οἱ υἱοὶ ὑμῶν*, Matt. xii. 27. (Cp. Zech. ix. 13, and see *Vorst*, de Hebr. cap. xxiv., and below, Matt. xxiii. 15, and on Luke x. 6. John xvii. 12.) Our Lord answers St. John's disciples by an allusion to their Master's words (John iii. 29), "He that hath the *bride* is the *bridegroom*, but the friend of the bridegroom (i. e. their Master, John) rejoiceth to hear the bridegroom's voice."

By His Incarnation the Son of God has married our nature, and espoused to Himself a Church, and He therefore calls Himself the *Bridegroom*, cp. xxv. 1; and as long as He was present in His body on earth the children of the bridechamber could not fast; but now that He is gone away into heaven, they must fast till He returns, and the Marriage of the Lamb and of the Bride is come (Rev. xix. 7), and then they will no more fast, but celebrate an eternal festival.

16. *ῥάκους ἀγνάφου*] newly woven cloth; and before it has been dressed and dyed by the fuller; 'panni rudis,' 'impexi,' 'impoliti.' St. Luke, v. 36, has *ἐπίβλημα ἱματίου καινοῦ*.

17. *ἀσκοὺς παλαιούς*] 'utres veteres,' *leather skins* that are *old;* used as bottles. See Josh. ix. 4. 13.

"Utres veteres, Pharisæi; novi, discipuli; vinum, Evangelium." (*Beng.*) "My disciples have *not yet* been *made new* by the Holy Spirit, and I must deal with them accordingly. (John xvii. 12.) I must not commit too much to them which is not fitted to their as yet imperfect condition. He thus bequeaths a law to His own disciples, that when they make converts they should treat them with gentleness." (*Chrys.*) See also *Jerome* here.

18. *εἰσελθών*] So C, D, E, M, X, and some Cursives and Versions. Others *ἐλθὼν* or *εἷς ἐλθών*. There is a force in the preposition *εἰς*. Our Lord was sitting at meat in St. Matthew's house (*v.* 10). The *ἄρχων* entered the house in quest of Him; and our Lord *rose up* (*v.* 19) from table, to go with him, and heal his daughter, who had *just died* (*ἐτελεύτησεν*).

20. Καὶ ἰδού, γυνή] See further on Mark v. 26. "Statuam hujus mulieris et Domini eam sanantis suo ævo mansisse narrat Euseb. vii. 18." (*Beng.*)

According to *Eusebius* (l. c.) the woman on whom the miracle was wrought was a native of *Cæsarea Philippi* (Paneas), where are springs of the Jordan, and she erected a statue in honour of the Saviour her Benefactor there, and of herself kneeling before Him as a suppliant.

— *ἥψατο*] *she touched*. According to the law of Moses (Lev. xv. 19), whoever *touched* a woman with an issue of blood was unclean. She touches Christ to be made clean. And our Lord said, "Daughter, thy faith hath made (not *will* make, but hath already made) thee clean." (*Jerome.*) Compare the case of the leper, viii. 3.

— *τοῦ κρασπέδου*] *the* fringe. See Num. xv. 38. Christ observed that law also. (*Beng.*) On this miracle see notes on Mark v. 30. Luke viii. 45. John xx. 17.

τοῦ ἱματίου αὐτοῦ, σωθήσομαι· 22 ὁ δὲ Ἰησοῦς ἐπιστραφεὶς καὶ ἰδὼν αὐτὴν
εἶπε, Θάρσει, θύγατερ· [p] ἡ πίστις σου σέσωκέ σε· καὶ ἐσώθη ἡ γυνὴ ἀπὸ τῆς q Luke 7. 50. & 8. 48. & 17. 19. & 18. 42.
ὥρας ἐκείνης.
23 [r] Καὶ ἐλθὼν ὁ Ἰησοῦς εἰς τὴν οἰκίαν τοῦ ἄρχοντος, καὶ ἰδὼν τοὺς αὐλητὰς r Mark 5. 38. Luke 8. 51.
καὶ τὸν ὄχλον θορυβούμενον λέγει αὐτοῖς, 24 [s] Ἀναχωρεῖτε· οὐ γὰρ ἀπέθανε s Acts 20. 10
τὸ κοράσιον, ἀλλὰ καθεύδει· καὶ κατεγέλων αὐτοῦ· 25 ὅτε δὲ ἐξεβλήθη ὁ ὄχλος,
εἰσελθὼν ἐκράτησε τῆς χειρὸς αὐτῆς, καὶ ἠγέρθη τὸ κοράσιον· 26 καὶ ἐξῆλθεν ἡ
φήμη αὕτη εἰς ὅλην τὴν γῆν ἐκείνην.
($\frac{75}{\text{X}}$) 27 Καὶ παράγοντι ἐκεῖθεν τῷ Ἰησοῦ ἠκολούθησαν αὐτῷ δύο τυφλοὶ
κράζοντες καὶ λέγοντες, Ἐλέησον ἡμᾶς, [t] υἱὲ Δαυΐδ· 28 ἐλθόντι δὲ εἰς τὴν t ch. 15. 22. & 20. 30, 31.
οἰκίαν προσῆλθον αὐτῷ οἱ τυφλοὶ, καὶ λέγει αὐτοῖς ὁ Ἰησοῦς, Πιστεύετε ὅτι Mark 10. 47, 48 Luke 18. 38, 39.
δύναμαι τοῦτο ποιῆσαι; λέγουσιν αὐτῷ, Ναὶ, Κύριε· 29 τότε ἥψατο τῶν
ὀφθαλμῶν αὐτῶν λέγων, Κατὰ τὴν πίστιν ὑμῶν γενηθήτω ὑμῖν· 30 καὶ ἀν-
εῴχθησαν αὐτῶν οἱ ὀφθαλμοί· καὶ ἐνεβριμήσατο αὐτοῖς ὁ Ἰησοῦς λέγων,
[u] Ὁρᾶτε, μηδεὶς γινωσκέτω· 31 οἱ δὲ ἐξελθόντες διεφήμισαν αὐτὸν ἐν ὅλῃ τῇ u ch. 8. 4. & 12. 16. & 17. 9. Luke 5. 14.
γῇ ἐκείνῃ.
32 [v] Αὐτῶν δὲ ἐξερχομένων, ἰδοὺ προσήνεγκαν αὐτῷ ἄνθρωπον κωφὸν, δαιμο- v Luke 11. 14.
νιζόμενον· 33 καὶ ἐκβληθέντος τοῦ δαιμονίου ἐλάλησεν ὁ κωφός· καὶ ἐθαύ-
μασαν οἱ ὄχλοι λέγοντες, Οὐδέποτε ἐφάνη οὕτως ἐν τῷ Ἰσραήλ. 34 [w] Οἱ δὲ w ch. 12. 24. Mark 3. 22. Luke 11. 15.
Φαρισαῖοι ἔλεγον, [x] Ἐν τῷ ἄρχοντι τῶν δαιμονίων ἐκβάλλει τὰ δαιμόνια. x ch. 12. 24. Mark 3. 22. Luke 11. 15.
($\frac{76}{\text{II}}$) 35 [y] Καὶ περιῆγεν ὁ Ἰησοῦς τὰς πόλεις πάσας καὶ τὰς κώμας, διδάσκων
ἐν ταῖς συναγωγαῖς αὐτῶν, καὶ κηρύσσων τὸ εὐαγγέλιον τῆς βασιλείας, καὶ y Mark 6. 6. Luke 13. 22. ch. 4. 23.
θεραπεύων πᾶσαν νόσον καὶ πᾶσαν μαλακίαν.
($\frac{77}{\text{VI}}$) 36 [z] Ἰδὼν δὲ τοὺς ὄχλους ἐσπλαγχνίσθη περὶ αὐτῶν, ὅτι ἦσαν ἐσκυλμένοι z Mark 6. 34. Num. 27. 17. 1 Kings 22. 17, 18. Zech. 10. 2.
καὶ ἐῤῥιμμένοι, ὡσεὶ πρόβατα μὴ ἔχοντα ποιμένα.
($\frac{78}{\text{V}}$) 37 [zz] Τότε λέγει τοῖς μαθηταῖς αὐτοῦ, Ὁ μὲν θερισμὸς πολὺς, οἱ δὲ ἐργάται zz Luke 10. 2. John 4. 35.
ὀλίγοι· 38 δεήθητε οὖν τοῦ κυρίου τοῦ θερισμοῦ ὅπως ἐκβάλῃ ἐργάτας εἰς τὸν Ps. 68. 11. 2 Thess. 3. 1.
θερισμὸν αὐτοῦ.

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23. *αὐλητάς*] *players on the flute.* Concerning hired mourners among the Jews see Eccles. xii. 5. Jerem. ix. 17. Amos v. 16.

24. *οὐ γὰρ ἀπέθανε*] *she is not dead, but sleepeth.* See *Theophyl.* on Luke viii. 52. "He says this because He was about to awake her, as from a sleep;" for death is only a sleep when Christ calls, and says "Arise." Cp. John xi. 11.

These two miracles typify Christ's mercy to the *Gentile* and Jewish *world.* The faithful woman is the Gentile *Church.* The daughter of Jairus is the Jewish *Synagogue.* The disease of the former coincided in time (12 *years*) with the damsel's life. The disease of the former brings her to Christ, and she is healed. So when the *Gentiles* are healed, Christ will raise the *Synagogue,* which "is not dead, but sleepeth." Rom. xi. 25. *Jerome* on Isa. lxv. 20.

25. *ἠγέρθη τὸ κοράσιον*] *the damsel arose.* Among the numerous examples of dead persons raised to life by Christ, the following are mentioned in the Gospels:—

The daughter of Jairus here; dead, but not carried out of the house. (Cp. Mark v. 22. Luke viii. 41.)

The widow's son at Nain; dead, and being carried to the grave. (Luke vii. 11.)

Lazarus; dead, and buried. (John xi. 39.)

Lastly, Himself.

These appear to be mentioned in order to show Christ's power over death *in every form.* They may also remind us, that He has provided means in His Church for reviving the soul in every stage of *spiritual mortality* by His Divine Virtue acting in and by those means; see on Luke viii. 54. Cp. John v. 25. Eph. ii. 1. 5, 6. It is observable that He connects this power with His own Resurrection. See John xx. 22—24.

On the *difference* of Christ's demeanour in the cases above specified, see on Luke viii. 54.

30. *ἐνεβριμήσατο*] *He sternly charged them.* See Mark i. 43; xiv. 5. John xi. 33. He rebuked them, because they had low notions of the Messiah's Kingdom, and thought that He would aspire to worldly fame and glory. See on viii. 4.

31. *οἱ δὲ ἐξελθόντες διεφήμισαν*] *they went forth and noised abroad His fame.* True glory is not to be obtained by courting it, but by declining it. Sequentem fugit, fugientem sequitur.

35. *καὶ τὰς κώμας*] Not only the towns but the *villages,* in order that men may learn not to despise what is little and lowly; and not seek to preach the Word in large cities only, but take care also to sow the seed of the Gospel in small hamlets. *Theophyl.* (in Marc. v. 16.)

36. *ἐσπλαγχνίσθη*] *was moved with compassion.* *σπλάγχνα* is the word by which the LXX render רַחֲמִים (*rachamim*), *misericordia,* Prov. xii. 10, which is connected with רֶחֶם (*venter*), whence probably the word *σπλάγχνα* was suggested to the LXX. Cp. Gen. xliii. 30. 1 Kings iii. 26; and see the excellent remarks of *Vorstius,* de Hebr. N. T., p. 35—37.

This use of *σπλαγχνίζομαι* and *σπλάγχνα* is limited to the LXX and N. T. It bespeaks the connexion *between them,* and their separation from *other* compositions. The singular intimations of *Mercy* in the Bible may well have a language of their own.

— *ἐσκυλμένοι*] 'vexati.' So the best MSS. for *ἐκλελυμένοι.*

— *ἐῤῥιμμένοι*] *cast down,* as helpless, on the road.

37. *θερισμός*] By the word *harvest* He connects the Gospel with the Law, which was the *seed-time.* An argument against the *Marcionites* and *Manichæans,* who would sever the one from the other, and set the one *against* the other. The seed was sown in hope of the harvest, and there would have been no harvest without the seed. See John iv. 38.

38. *δεήθητε*] *pray ye.* "Vide quanti sint preces!" (*Beng.*)

—*ἐκβάλῃ*] *send forth.* The Hebrew שָׁלַח and גֵּרֵשׁ not only signifies *ejicere* but *emittere.* See Matt. xiii. 52. Mark i. 12. Luke x. 35. John x. 4. Matt. x. 34, *βαλεῖν εἰρήνην*: and perhaps there may be some reference to the divine impulse of the Holy Ghost which *constrains* men unwilling and unable of themselves to labour in so great a work, and makes them feel and say, *Væ mihi, si non evangelizavero!* 1 Cor. ix. 16.

a Mark 3. 13, 14. Luke 6. 12. & 9. 1. X. ($\frac{79}{II}$) 1 [a] Καὶ προσκαλεσάμενος τοὺς δώδεκα μαθητὰς αὐτοῦ ἔδωκεν αὐτοῖς
ἐξουσίαν πνευμάτων ἀκαθάρτων, ὥστε ἐκβάλλειν αὐτὰ, καὶ θεραπεύειν πᾶσαν
νόσον, καὶ πᾶσαν μαλακίαν.
b Luke 6. 14. John 1. 42. Mark 3. 16, 17. Acts 1. 13. ($\frac{80}{II}$) 2 [b] Τῶν δὲ δώδεκα ἀποστόλων τὰ ὀνόματά ἐστι ταῦτα· πρῶτος Σίμων, ὁ
λεγόμενος Πέτρος, καὶ Ἀνδρέας ὁ ἀδελφὸς αὐτοῦ· 3 Ἰάκωβος ὁ τοῦ Ζεβεδαίου,
καὶ Ἰωάννης ὁ ἀδελφὸς αὐτοῦ· Φίλιππος, καὶ Βαρθολομαῖος· Θωμᾶς καὶ Ματ-
θαῖος ὁ τελώνης· Ἰάκωβος ὁ τοῦ Ἀλφαίου, καὶ Λεββαῖος ὁ ἐπικληθεὶς Θαδδαῖος·
c Luke 6. 15, 16. 4 [c] Σίμων ὁ Κανανίτης, καὶ Ἰούδας ὁ Ἰσκαριώτης, ὁ καὶ παραδοὺς αὐτόν.

Ch. X. 1. ἔδωκεν αὐτοῖς] *He gave to them.* Mark the difference between Christ and all others who exercised miraculous power. Christ is the Author of it, others are recipients; He the Source, they only streams and channels of grace.

— ἐξουσίαν πνευμάτων] *authority over spirits.* 'Genitivus objecti.' See on Luke vi. 12.

2. δώδεκα ἀποστόλων] *of the Twelve Apostles.* See Mark iii. 16. Luke vi. 14; and cp. on Acts i. 13. The number Twelve (3×4) in Scripture seems to be significant of perfection and universality. "Hi sunt operarii," says *Aug.* in Ps. lix., "qui mittendi erant et *quadrati* orbis partes ad fidem *Trinitatis* vocaturi." The symbolical meaning of *Numbers* in Holy Scripture deserves more study and attention than it has received in recent times. "God doeth all things in *number* and measure and weight." (Wisdom xi. 20.) From an induction of particulars it would appear that 3 is an arithmetical Symbol of what is *Divine*, and 4 of what is *Created*. $3 + 4 = 7$ is the union of the Two; hence signifying Rest, a Sabbath; $3 \times 4 = 12$ is the blending and indwelling of what is Divine with what is created: e. g. as in Israel, the people of God: and in the heavenly Jerusalem, Rev. xxi. 14 (cp. *Bähr*, Symbolik i. 201, and *Arnoldi* here).

The *Twelve Apostles* were regarded by the ancient Church as typified by the *Twelve Sons* of Israel (cp. Matt. xix. 28, and *Maldonat.* here), the *Twelve wells* at Elim (Exod. xv. 27. See *S. Jerome*, xlii.), and perhaps by the *Twelve Stones* of the Urim and Thummim on the breastplate of the High Priest, the type of Christ (Exod. xxviii. 15—21); the *Twelve Loaves* of shewbread; the *Twelve Spies* of the promised land, the type of heaven; the *Twelve Stones* taken from the bed of Jordan. See *Bp. Pearson* on the Creed, Art. ii. p. 145. Joshua, or *Jesus*, the Son of Nun, begins his office at the banks of Jordan, where Christ is baptized, and enters upon the public exercise of His prophetical office. He chooseth there twelve men out of the people to carry Twelve stones over with them, as *our Jesus* thence began to choose His Twelve Apostles, those *foundation stones* in the Church of God, whose names are *in the twelve foundations of the wall of the holy city, the new Jerusalem* (Rev. xxi. 14).

They seem also to be represented by the *Twelve Stars* in the crown of the Woman in the Wilderness, who typifies the Church on Earth (Rev. xii. 1). It is supposed by some (e. g. *à Lapide*) that the twelve precious stones in the High Priest's breastplate (Exod. xxviii. 15—21), are similar to those mentioned as the twelve θεμέλιοι λίθοι of the Church glorified, in Rev. xxi. 19, 20. See above on iii. 9, and below on xvi. 18.

These duodenary types of the Apostolic body are irreconcileable with the notion of *a Supremacy* in any *one* of the Twelve. See below on xvi. 18.

— ἀποστόλων] *Apostles.* The word ἀπόστολος is used by the LXX for שָׁלוּחַ (*sheluach*), (*Lightfoot*,) which does not signify a messenger simply, but one who executes the office of him by whom he is sent.

— πρῶτος Σίμων] *first Simon.* St. Peter is always first in all the catalogues of the Apostles; as Judas is always last; and (says *Aug.*) "As Stephen was first among the Deacons." (See on Acts vi. 5.) Cp. Gen. xlvi. 8, πρωτότοκος Ῥουβήν.—The twelve Apostles are the twelve Patriarchs of the Spiritual Israel, and the relation of St. Peter to the other Apostles appears to be similar to that of Reuben to his brethren: a relation of primacy, not of supremacy. He was "*primus inter pares, non summus supra inferiores.*"

Suppose, for argument's sake, that this privilege of primacy was to *descend* to the successors of St. Peter; and suppose also that the Bishops of Rome *are* St. Peter's successors,—yet, as Reuben the firstborn was deprived of his birthright because he went up to his father's bed (Gen. xlix. 4. 1 Chron. v. 1), so, if the Bishop of Rome puts himself in the place of Christ, as if he were *husband* of Christ's Spouse the *Church*, he forfeits whatever privilege may belong to him on the ground of his supposed succession to St. Peter. See *Barrow* on the Pope's Supremacy, vol. iv. p. 204, "Christ is the *One Spouse* of the Church, which title, one would think, the Bishop of Rome might leave peculiar to our Lord, there being no *Vice-husbands*; yet *hath he been bold ever to claim that*, as may be seen in the Constitutions of Pope Gregory X., in one of their general Synods." Sext. Decret. i. tit. vi. c. 3.

Christ calls Judas 'the son of perdition' (John xvii. 12). And there is a Power which sits in the Christian Church, and is called in Scripture 'the son of Perdition' (2 Thess. ii. 2—4). And *if he*, who calls himself the successor of St. Peter, the first of the Apostles, imitates that Power, then it may be, that in him may be verified the saying, "he that exalteth himself shall be abased:" "and many that are first shall be last;" and he that claims to be a Peter may prove to be a Judas.

— Ἀνδρέας ὁ ἀδελφός] *Andrew his brother.* On the choice of *brothers* to be apostles see on iv. 18.

3. Βαρθολομαῖος] *Bartholomew*, from בַּר (*bar*), *filius*, and תַּלְמַי (*tolmay*), supposed by some to be the same as *Ptolemy* (see *Winer*, R.-W.-B. p. 140, note), and *Bartholomew* is thought by some to be the same as Nathanael of Cana in Galilee, which is *Winer's* opinion. See also *R. Nelson* on St. Barthol.'s Festival. Cp. *Lightfoot*, Hor. Hebr. p. 325, and further on John i. 46, and *Mintert*, Lexicon in *v.* In this case the relation of the *name* Nathanael to Bartholomew would be the same as Simon to Barjona.

— Θωμᾶς] *Thomas*, תְּאוֹם (*teom*), i. q. Gr. δίδυμος, *geminus*, '*a twin.*' John xi. 16; xx. 24, and *Lightfoot* in loc.

— ὁ τελώνης] *the publican.* Observe St. Matthew's humility in preserving this title, which is *not* added to his name by the other Evangelists; and also in putting himself *after* St. Thomas. (*Jerome.*) Cp. Mark iii. 18. Luke vi. 15, and see above, ix. 9.

This addition (ὁ τελώνης) is also a confirmation of the genuineness of St. Matthew's Gospel; and it is an argument that this Gospel in its Greek form is from *St. Matthew himself.* It well became the charity of *others* (e. g. of St. Mark and St. Luke) *not* to add this appellation (a publican) to a brother's name; and it also well became the humility and thankfulness of the Apostle and Evangelist St. Matthew himself, to add it, in evidence of his Master's love and condescension to himself, and as an encouragement to others.

— Ἀλφαίου] *Alphæus.* Probably the same as Κλεόπας, Luke xxiv. 18. See *Papias*, Galland. i. p. 319; *Mintert*, in *v.*: the ח in חַלְפַי (*chalephay*) being hardened into a K, as פֶּסַח (*pesach*, *pesek*), whence πάσχα, the passover. Cp. below on xii. 46, and *Routh*, R. S. i. 16. 207. 215. 219. 255. 260, 261. 279, 280; he is called the father of Symeon, and the brother of Joseph (*Euseb.* iii. 11). *Mill*, Diss. ii. 236, 237. *Patrit.* ii. p. 44. *Arnoldi* on xii. 47.

— Θαδδαῖος] *Thaddæus.* Probably the same name as *Judas*; from הוֹדָה (*hodah*), *laudavit*, and by this name, as well as by his name *Lebbæus* (from לֵב, *leb*, *heart*), Jude, the brother of James, was distinguished from Judas the traitor. Cp. *Routh*, R. S. ii. 26. *Dr. Mill*, Diss. ii. p. 251.

Another derivation is from תַּד (*tad*, qu. Angl. *teat*), *mamma*. See *Buxtorf*, Lex. Talm. p. 2565.

4. Κανανίτης] or Καναναῖος, as it is in B, C, D, L, and *Vulg.* *Not* 'Canaanite,' nor 'Cananite,' but, as St. Luke renders it, Ζηλωτὴς (Luke vi. 15), from קַנָּא (*kanna*), 'a zealot,' cf. Ps. lxix. 9, i. e. a person zealous for the glory of God. Cf. *Jerome* in Caten. Aur. in Marc. iii. 18.

On the character of the ζηλωταὶ in this age, see *Joseph.* B. J. iv. 6, 3, and *Wetstein* and *Hammond* here. If Simon was one of that class, he had much to learn, like Saul, in the School of Christ, so as to use his zeal well.

— Ἰσκαριώτης] *Iscariot*, from אִישׁ (*ish*, *vir*) and קְרִיּוֹת (*Keryoth*) a city of Juda. Jos. xv. 25. See *Gloss* and *Remig.* on xxvi. 14.

— ὁ παραδούς] A mild word for προδούς. "Eligitur et *Judas*," says *S. Ambrose*, on Luke vi. 16, "non per imprudentiam, sed per providentiam. Quanta est veritas quam nec adversarius Minister infirmat! Christus voluit deseri, ut tuo socio desertus moderatè feras." And by this choice of Judas He showed an example of toleration; and that His Word and Sacraments "be effectual because of Christ's institution and promise, although they

(81/X) [5] Τούτους [d] τοὺς δώδεκα ἀπέστειλεν ὁ Ἰησοῦς παραγγείλας αὐτοῖς d ch. 15. 24. Acts 13. 46.
λέγων, Εἰς ὁδὸν ἐθνῶν μὴ ἀπέλθητε, καὶ εἰς πόλιν Σαμαρειτῶν μὴ εἰσέλθητε,
6 πορεύεσθε δὲ μᾶλλον πρὸς τὰ πρόβατα τὰ ἀπολωλότα οἴκου Ἰσραήλ·
(82/II) 7 [e] πορευόμενοι δὲ κηρύσσετε λέγοντες, Ὅτι ἤγγικεν ἡ βασιλεία τῶν e Luke 9. 2. & 10. 9.
οὐρανῶν. 8 Ἀσθενοῦντας θεραπεύετε, νεκροὺς ἐγείρετε, λεπροὺς καθαρίζετε, ch. 3. 2. & 4. 17.
δαιμόνια ἐκβάλλετε· δωρεὰν ἐλάβετε, δωρεὰν δότε. 9 [f] Μὴ κτήσησθε χρυσὸν, f Mark 6. 8. Luke 9. 3.
μηδὲ ἄργυρον, μηδὲ χαλκὸν εἰς τὰς ζώνας ὑμῶν· 10 μὴ πήραν εἰς ὁδὸν, μηδὲ & 10. 4. & 22 35.
δύο χιτῶνας, μηδὲ ὑποδήματα, μηδὲ ῥάβδους· ἄξιος [g] γὰρ ὁ ἐργάτης τῆς τροφῆς g 1 Cor. 9. 7, 11. 1 Tim. 5. 18.
αὐτοῦ ἐστιν. (83/II) 11 [h] Εἰς ἣν δ᾽ ἂν πόλιν ἢ κώμην εἰσέλθητε, ἐξετάσατε τίς 2 Tim. 2. 6. Rom. 15. 27.
ἐν αὐτῇ ἄξιός ἐστι, κἀκεῖ μείνατε, ἕως ἂν ἐξέλθητε· (84/V) 12 εἰσερχόμενοι δὲ Gal. 6. 6. h Mark 6. 10.
εἰς τὴν οἰκίαν ἀσπάσασθε αὐτήν· 13 [i] καὶ ἐὰν μὲν ᾖ ἡ οἰκία ἀξία, ἐλθέτω Luke 9. 4. & 10. 8.
ἡ εἰρήνη ὑμῶν ἐπ᾽ αὐτήν· [k] ἐὰν δὲ μὴ ᾖ ἀξία, ἡ εἰρήνη ὑμῶν πρὸς ὑμᾶς ἐπι- i Luke 10. 5. k Ps. 35. 13.
στραφήτω. (85/II) 14 [l] Καὶ ὃς ἐὰν μὴ δέξηται ὑμᾶς, μηδὲ ἀκούσῃ τοὺς λόγους ὑμῶν, l Mark 6. 11. Luke 9. 5. & 10. 10, 11.
ἐξερχόμενοι τῆς οἰκίας ἢ τῆς πόλεως ἐκείνης [m] ἐκτινάξατε τὸν κονιορτὸν τῶν m Neh. 5. 13. Acts 13. 51.
ποδῶν ὑμῶν. 15 [n] Ἀμὴν λέγω ὑμῖν, [o] ἀνεκτότερον ἔσται γῇ Σοδόμων καὶ Γο- & 18. 6. n ch. 11. 25.
μόρρων ἐν ἡμέρᾳ κρίσεως, ἢ τῇ πόλει ἐκείνῃ. o ch. 11. 22, 24.
(86/V) 16 [p] Ἰδοὺ ἐγὼ ἀποστέλλω ὑμᾶς ὡς πρόβατα ἐν μέσῳ λύκων· γίνεσθε p Luke 10. 3. Rom. 16. 19.
οὖν φρόνιμοι ὡς οἱ ὄφεις, καὶ ἀκέραιοι ὡς αἱ περιστεραί. (87/I) 17 [q] Προσέχετε q ch. 23. 34. Heb. 22. 19.

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be ministered by evil men" (Art. XXVI.). Cp. on Acts vi. 5; viii. 36. Judas by his confession and death bore witness to Christ, xxvii. 4, 5.

5. Τούτους τοὺς δώδεκα] Of these twelve, half the number consisted of *three pairs* of *brothers*. See above, iv. 18.

— ὁδὸν ἐθνῶν] *way to the Gentiles*. (*Meyer*.) See iv. 15. It was not till after His Crucifixion by the Jews, and His Resurrection, that our Lord said, 'Go and teach *all nations*.' He sends His Apostles first to the Jews, that they might not plead, that they rejected Him because He sent His disciples to the Gentiles and Samaritans. (*Jerome*.)

8. δωρεὰν δότε] *freely give*. A warning against *simony*. *Greg*. (Mor. in Ev. i. 4.) "*Gratia* vocatur quia *gratis* datur." (*Aug*.)

9. Μὴ κτήσησθε] *Do not procure*. By this charge he frees them from suspicion of avarice; and He would relieve them from all worldly anxiety, and teach them to devote themselves wholly to the preaching of the Word; next He would prove to them His own power: and therefore He afterwards asked them, When I sent you without purse and scrip and shoes lacked ye any thing? (Luke xxii. 35.) For He intended to send them forth as teachers of the world, to live the life of Angels without secular distractions. He also gave this charge, in order to teach *others* the duty of maintaining the Ministers of the Gospel (for the labourer is worthy of his hire); and therefore maintenance is a debt due to the teachers from the taught. (*Chrys*.)

Hence the Apostle says, 'Let him that is taught in the word communicate unto him that teacheth, in all good things' (Gal. vi. 6); and that they who sow spiritual things to others should reap their carnal things (1 Cor. ix. 11). (*Jerome*.)

— χρυσὸν—χαλκόν] A climax. Not *gold* or *silver*,—no, nor even *copper*.

10. μηδὲ δύο χιτῶνας] *nor two tunics*, which were sometimes worn, especially by travellers,—one an upper χιτὼν, the other an under one, for warmth. *Winer*, R.-W. i. p. 662.

— μηδὲ ὑποδήματα] *nor shoes*; but He allows σανδάλια (Mark vi. 9), *soleas*, i. e. coverings merely for the *sole* of the foot, and fastened with ἱμάντες, or thongs across the instep. Cp. Acts xii. 8, ὑπόδησαι τὰ σανδάλιά σου.

— μηδὲ ῥάβδους] *nor yet staves*. This is the reading of 13 uncial and 150 cursive MSS., and is received by *Tisch*. for *Elz*. μ. ῥάβδον. St. Mark (vi. 8) has ἵνα μηδὲν αἴρωσιν εἰς ὁδὸν εἰ μὴ ῥάβδον μόνον. St. Luke (ix. 3) has μήτε ῥάβδους. The sense is the same in all. The Apostles are to go as they are; they are not to *procure* any thing: 'ne minimam quidem rem' (*Aug*. de Cons. Ev. ii. 30); not even so light and common a thing as a staff, which was, as it were, nothing (see Gen. xxxii. 10, "with my *staff* I passed over this Jordan"). They among them who have *no* staff are not to *purchase* one (μὴ κτήσησθε). They among them who *have* one may *take* it (αἴρειν), but nothing more. They are not to take *two* tunics nor *staves*; they are to depend on the power and love of Christ, and on that alone.

If *all* of them were to go *without* a ῥάβδος at all, our Lord would probably have specified the ῥάβδος particularly in the question which He afterwards put to His Apostles, "When I sent you forth," &c. See Luke xxii. 35.

A *spiritual* significance has also been elicited from these words by ancient expositors. Take no *purse*; for, we are to have no venal affections in the discharge of our Ministerial office. Our Apostleship is not to be made a trade. Take no *scrip*; for, we must leave behind us all anxiety about worldly things. Take not *two tunics*—it is enough to have put on Christ once, and let us not seek any other robe (such as heresy or Judaism) but Him. Take no *shoes*: as it was said to Moses, "Put thy shoes from off thy feet, for the place whereon thou standest is holy ground" (Exod. iii. 5. Acts vii. 33). Nor a *staff*; for Christ is "the Rod of Jesse" (Isa. xi. 1), and His Rod and Staff comfort us (Ps. xxiii. 4). *Hilary*.

13. ἡ εἰρήνη ὑμῶν] *your peace*. Therefore Prayers and Benedictions are not in vain, though they may not take effect in behalf of those for whom they are designed; they redound to the good of him who offers them, and return with a blessing into his bosom. (Ps. xxxv. 13.)

On the use of *Benedictions* in the Church of God, see Num. vi. 22. Deut. xxi. 5. Luke x. 5. *Hooker*, V. xxv. 2; V. lxx. 1, and lxvi. 1.

15. ἀνεκτότερον] *more tolerable*. Hence it appears, that in the world to come, there will be *different degrees* of punishment, as well as *different degrees* of bliss and glory. In the words of *Hooker* (App. bk. v. p. 571), "*Degrees* in wickedness will have answerable *degrees* in the weight of their endless punishment." See above, v. 19; below, xi. 22. 24; xxiii. 15, and Luke xii. 47, 48, and the notes below on 1 Cor. iii. 15; 2 Cor. ix. 6. *S. Jerome* c. Jovinian., and *Bp. Bull's* Sermon on that subject, Serm. vii. vol. i. p. 168.

16. πρόβατα ἐν μ. λύκων] *sheep in the midst of wolves*. He thus prophesies what they will have to encounter; and He will prove his own power, when the *sheep overcome the wolves*, and not only are not destroyed though in the midst of wolves, but *change the wolves into sheep*. This they were to do, though they were but twelve in number, and though the world was filled with wolves. Let us thence learn, that as long as we are Christ's sheep we shall conquer, although many thousand wolves rage about us; but when we begin to be wolves we shall be destroyed; for we lose the aid of the Shepherd Who came not to feed the wolves, but the sheep. *Chrys*.

This is quoted from memory by *Clemens R*. ii. 5, who adds some words, probably from oral tradition. Λέγει ὁ Κύριος, ἔσεσθε ὡς ἀρνία ἐν μέσῳ λύκων· ἀποκριθεὶς δὲ ὁ Πέτρος αὐτῷ λέγει, ἐὰν οὖν διασπαράξωσιν οἱ λύκοι τὰ ἀρνία; εἶπεν ὁ Ἰησοῦς τῷ Πέτρῳ, Μὴ φοβείσθωσαν τὰ ἀρνία τοὺς λύκους μετὰ τὸ ἀποθανεῖν αὐτά· καὶ ὑμεῖς μὴ φοβεῖσθε τοὺς ἀποκτείνοντας ὑμᾶς καὶ μηδὲν ὑμῖν δυναμένους ποιεῖν· ἀλλὰ φοβεῖσθε τὸν μετὰ τὸ ἀποθανεῖν ὑμᾶς ἔχοντα ἐξουσίαν ψυχῆς καὶ σώματος τοῦ βαλεῖν εἰς γέενναν πυρός.

— φρόνιμοι] The word in *Sept*. Gen. iii. 1.

— ὄφεις—περιστεραί] *serpents—doves*. See Gen. iii. 1; viii.

r Mark 13. 9. Luke 12. 11. Acts 12. 1. & 25. 23. s Luke 12. 12. & 21. 14, 15. t Mark 13. 11. Acts 2. 4. 2 Pet. 1. 21. u Micah 7. 5, 6. Luke 21. 16. x Mark 13. 13. Luke 21. 17. ch. 24. 13. y Matt. 16. 28. z Luke 6. 40. John 13. 16. & 15. 20. a ch. 12. 24. Mark 3. 22. Luke 11. 15. b Mark 4. 22. Luke 8. 17. & 12. 2. 1 Pet. 3. 14. c Luke 21. 18. Acts 27. 34. 2 Sam. 14. 11. d Mark 8. 38. Luke 9. 26. & 12. 8. 2 Tim. 2. 12. Rev. 3. 5.

δὲ ἀπὸ τῶν ἀνθρώπων· παραδώσουσι γὰρ ὑμᾶς εἰς συνέδρια, καὶ ἐν ταῖς συν-
αγωγαῖς αὐτῶν μαστιγώσουσιν ὑμᾶς· 18 r καὶ ἐπὶ ἡγεμόνας δὲ καὶ βασιλεῖς
ἀχθήσεσθε ἕνεκεν ἐμοῦ, εἰς μαρτύριον αὐτοῖς καὶ τοῖς ἔθνεσιν· ($\frac{88}{\mathrm{II}}$) 19 s ὅταν
δὲ παραδιδῶσιν ὑμᾶς, μὴ μεριμνήσητε πῶς ἢ τί λαλήσητε· δοθήσεται γὰρ
ὑμῖν ἐν ἐκείνῃ τῇ ὥρᾳ τί λαλήσετε· 20 t οὐ γὰρ ὑμεῖς ἐστε οἱ λαλοῦντες, ἀλλὰ
τὸ Πνεῦμα τοῦ πατρὸς ὑμῶν τὸ λαλοῦν ἐν ὑμῖν. 21 u Παραδώσει δὲ ἀδελφὸς
ἀδελφὸν εἰς θάνατον, καὶ πατὴρ τέκνον· καὶ ἐπαναστήσονται τέκνα ἐπὶ γονεῖς,
καὶ θανατώσουσιν αὐτούς· 22 x καὶ ἔσεσθε μισούμενοι ὑπὸ πάντων διὰ τὸ
ὄνομά μου· ὁ δὲ ὑπομείνας εἰς τέλος οὗτος σωθήσεται. ($\frac{89}{\mathrm{X}}$) 23 y Ὅταν δὲ
διώκωσιν ὑμᾶς ἐν τῇ πόλει ταύτῃ, φεύγετε εἰς τὴν ἄλλην· ἀμὴν γὰρ λέγω
ὑμῖν, οὐ μὴ τελέσητε τὰς πόλεις τοῦ Ἰσραὴλ, ἕως ἂν ἔλθῃ ὁ Υἱὸς τοῦ ἀνθρώ-
που. ($\frac{90}{\mathrm{III}}$) 24 z Οὐκ ἔστι μαθητὴς ὑπὲρ τὸν διδάσκαλον, οὐδὲ δοῦλος ὑπὲρ τὸν
κύριον αὐτοῦ· 25 a ἀρκετὸν τῷ μαθητῇ ἵνα γένηται ὡς ὁ διδάσκαλος αὐτοῦ,
καὶ ὁ δοῦλος ὡς ὁ κύριος αὐτοῦ. ($\frac{91}{\mathrm{X}}$) Εἰ τὸν οἰκοδεσπότην Βεελζεβοὺλ ἐπεκά-
λεσαν, πόσῳ μᾶλλον τοὺς οἰκιακοὺς αὐτοῦ; 26 b Μὴ οὖν φοβηθῆτε αὐτούς·
($\frac{92}{\mathrm{II}}$) οὐδὲν γάρ ἐστι κεκαλυμμένον, ὃ οὐκ ἀποκαλυφθήσεται· καὶ κρυπτὸν, ὃ οὐ
γνωσθήσεται· ($\frac{93}{\mathrm{V}}$) 27 ὃ λέγω ὑμῖν ἐν τῇ σκοτίᾳ, εἴπατε ἐν τῷ φωτί· καὶ ὃ εἰς
τὸ οὖς ἀκούετε, κηρύξατε ἐπὶ τῶν δωμάτων. 28 Καὶ μὴ φοβεῖσθε ἀπὸ τῶν
ἀποκτεινόντων τὸ σῶμα, τὴν δὲ ψυχὴν μὴ δυναμένων ἀποκτεῖναι· φοβήθητε
δὲ μᾶλλον τὸν δυνάμενον καὶ ψυχὴν καὶ σῶμα ἀπολέσαι ἐν γεέννῃ. 29 Οὐχὶ
δύο στρουθία ἀσσαρίου πωλεῖται; καὶ ἓν ἐξ αὐτῶν οὐ πεσεῖται ἐπὶ τὴν γῆν
ἄνευ τοῦ Πατρὸς ὑμῶν. 30 c Ὑμῶν δὲ καὶ αἱ τρίχες τῆς κεφαλῆς πᾶσαι ἠριθμη-
μέναι εἰσί· 31 μὴ οὖν φοβηθῆτε· πολλῶν στρουθίων διαφέρετε ὑμεῖς. 32 d Πᾶς
οὖν ὅστις ὁμολογήσει ἐν ἐμοὶ ἔμπροσθεν τῶν ἀνθρώπων, ὁμολογήσω κἀγὼ
ἐν αὐτῷ ἔμπροσθεν τοῦ Πατρός μου τοῦ ἐν οὐρανοῖς· ($\frac{94}{\mathrm{II}}$) 33 ὅστις δ' ἂν

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8 and 11. The Devil appeared as a serpent; the Holy Spirit appeared as a dove. And we may learn something from the Tempter (cp. Luke xvi. 8), as well as from the Holy Spirit.

It is said that the serpent shows his wisdom in guarding his head, whatever other part of his body is struck. So let us be ready to sacrifice any thing but our faith; and let us guard our head, Christ. (*Hilary*, *S. Jerome*.) "Et Serpens deponit tunicam *veterem* ut *novus* exultet." (*Aug*. Serm. 64.) The innocence of the Dove is shown by likeness to the Holy Ghost. (*S. Jerome*.)

These words of our Lord are quoted by *S. Ignatius* to Polycarp § 2.

20. *οἱ λαλοῦντες*] "Similis usus articuli in Joh. vi. 63." (*Beng*.)

— *ἀλλὰ τὸ Πνεῦμα*] *but the Holy Ghost*. An argument for the *Inspiration* of the Writers of the *New Testament*. If He was in them, when *speaking* to a *few*, surely He did not desert them when *writing* for the *world*. See John xiv. 26.

21. *γονεῖς*] accus. for *γονέας*, cp. *Winer*, p. 60. So *γραμματεῖς* xxiii. 34.

23. *φεύγετε*] *flee*. It was a question discussed in early times, whether flight was allowable in time of persecution. See above, ii. 13. *Tertullian* (de fugâ in persecutione) argues that our Lord's permission was only temporary; but this is contravened by *S. Jerome* (Catal. Script. in *Tertullian*.). See also *Nazian*. (Orat. i. in *Julian*.), *S. Clement Alex*. Strom. iv. 10, and *Athanasius* (Apolog. de fugâ suâ, p. 258—266; cp. *à Lapide*).

The answer seems to be given in our Lord's words: "The hireling fleeth because he is a hireling, and careth not for the sheep." (John x. 13.) "The good shepherd giveth his life for his sheep." (John x. 11.) If a person has a flock committed to his care, and that flock will be scattered or torn by wolves, if he flies,—then he must not fly. See *S. Aug*. Ep. 228 ad *Honorat*. ii. 1260—8. Cp. Acts viii. 1; ix. 25; xiv. 6; xv. 38. 2 Tim. iv. 10. The question may be illustrated from the history of *Polycarp*, Martyr. pp. 593—600, and of *S. Cyprian*, see his Epistles 8, 9, 20, with *Bp. Fell's* note, p. 18; and of *Abp. Laud*, invited by Grotius.

— *τὴν ἄλλην*] *the* other, the next,—showing that there will always be some *other* to fly to.

— *πόλεις τοῦ Ἰσραὴλ, ἕως ἂν ἔλθῃ*] *the cities of Israel, until the Son of man come*. In a primary sense, you will not have completed your missionary work in Judæa before I come to judge *Jerusalem*. Cp. Acts viii. 1. (*Jerome*.)

In a larger sense,—the Missionary Work of the Church to the scattered *tribes* of *Israel*, and to the whole *spiritual Israel* will not cease till the Second Advent. Cp. Matt. xxiv. 14.

There is a successive series of 'Comings of Christ,' all preparatory to, and consummated in, the Great Coming.

25. *εἰ ἐπεκάλεσαν*] *if they surnamed* (aorist).

— *Βεελζεβούλ*] *Beelzebul*. The Deity of the Ekronites was called by them בַּעַל זְבוּב (*Baal-zebub*), 'Lord of flies,' i. q. *Θεὸς ἀπόμυιος* or *μυίαγρος* (2 Kings i. 2); and this name was in ridicule and contempt changed by the Israelites to בְּעֵל זְבֵל (*Baal-zebel*), 'Dominus stercoris,' and thence applied to the Prince of the Devils. *Lightfoot* ad loc. *Goodwin*, Moses and Aaron iv. 3. *Jahn*, Archæol. § 408, p. 566, ed. Vienn. 1814, interprets it 'Deus habitaculi;' but see *Winer* in *v*., and note above on 2 Kings i. 2.

Hitherto our Lord has given *precepts* to His Apostles for the discharge of their duty.

He now supplies motives, viz.:

His own example.

God will display the truth of the Gospel and His own glory even by means of those who persecute them.

God is more to be feared than man.

God cares for the least of his own;

And He will give them reward and honour in the presence of the Holy Angels.

27. *ἐπὶ τῶν δωμάτων*] On the *roofs*,—flat (cp. Acts x. 9), used for public proclamations (Isa. xv. 3. Jer. xix. 13; xlviii. 38), and other similar purposes. See on Luke v. 19, and the passages quoted in *Jahn*, Archæol. § 34. *Winer*, R.-W.-B. v. '*Dach*.'

29. *ἓν—οὐ πεσεῖται*] You may buy *two* sparrows for a small coin, and yet not *one* of the two *will fall without* God's notice and will. No bodily change or chance is to be feared by those who are Christ's, since even our hairs are all numbered by Him Who preserves us. (*Hilary*.)

32. *ἐν ἐμοὶ*] *in Me*. Something more than 'confess Me.' *ἐν* shows the *ground* on which the confession *rests*. Cp. Luke xii. 8.

ἀρνήσηταί με ἔμπροσθεν τῶν ἀνθρώπων, ἀρνήσομαι αὐτὸν κἀγὼ ἔμπροσθεν
τοῦ Πατρός μου τοῦ ἐν οὐρανοῖς. $(\frac{95}{V})$ 34 [e] *Μὴ νομίσητε ὅτι ἦλθον βαλεῖν* e Luke 12. 49, 51.
εἰρήνην ἐπὶ τὴν γῆν· οὐκ ἦλθον βαλεῖν εἰρήνην, ἀλλὰ μάχαιραν· 35 *ἦλθον*
γὰρ διχάσαι ἄνθρωπον κατὰ τοῦ πατρὸς αὐτοῦ, καὶ θυγατέρα κατὰ τῆς μητρὸς
αὐτῆς, καὶ νύμφην κατὰ τῆς πενθερᾶς αὐτῆς· 36 [f] *καὶ ἐχθροὶ τοῦ ἀνθρώπου* f Micah 7. 6. 2 Esd. 6. 24.
οἱ οἰκιακοὶ αὐτοῦ. $(\frac{96}{V})$ 37 [g] *Ὁ φιλῶν πατέρα ἢ μητέρα ὑπὲρ ἐμὲ οὐκ ἔστι μοῦ* g Luke 14. 26.
ἄξιος· καὶ ὁ φιλῶν υἱὸν ἢ θυγατέρα ὑπὲρ ἐμὲ οὐκ ἔστι μοῦ ἄξιος· 38 [h] *καὶ* h ch. 16. 24. Mark 8. 34.
ὃς οὐ λαμβάνει τὸν σταυρὸν αὐτοῦ καὶ ἀκολουθεῖ ὀπίσω μου, οὐκ ἔστι μοῦ Luke 9. 23.
ἄξιος. $(\frac{97}{III})$ 39 [i] *Ὁ εὑρὼν τὴν ψυχὴν αὐτοῦ ἀπολέσει αὐτὴν, καὶ ὁ ἀπολέσας τὴν* i ch. 16. 25. Mark 8. 35.
ψυχὴν αὐτοῦ ἕνεκεν ἐμοῦ εὑρήσει αὐτήν. $(\frac{98}{I})$ 40 [k] *Ὁ δεχόμενος ὑμᾶς ἐμὲ* Luke 9. 24. & 17. 33.
δέχεται· καὶ ὁ ἐμὲ δεχόμενος δέχεται τὸν ἀποστείλαντά με. $(\frac{99}{X})$ 41 [l] *Ὁ δεχό-* John 12. 25. k ch. 18. 5.
μενος προφήτην εἰς ὄνομα προφήτου μισθὸν προφήτου λήψεται· καὶ ὁ δεχόμενος Luke 10. 16. John 13. 20.
δίκαιον εἰς ὄνομα δικαίου μισθὸν δικαίου λήψεται. $(\frac{100}{VI})$ 42 *Καὶ ὃς ἐὰν ποτίσῃ* l Mark 9. 41. Heb. 6. 10.
ἕνα τῶν μικρῶν τούτων ποτήριον ψυχροῦ μόνον εἰς ὄνομα μαθητοῦ, ἀμὴν λέγω
ὑμῖν, οὐ μὴ ἀπολέσῃ τὸν μισθὸν αὐτοῦ.

XI. $(\frac{101}{X})$ 1 *Καὶ ἐγένετο* [a], *ὅτε ἐτέλεσεν ὁ Ἰησοῦς διατάσσων τοῖς δώδεκα* a Luke 7. 18, 19, &c.
μαθηταῖς αὐτοῦ, μετέβη ἐκεῖθεν τοῦ διδάσκειν καὶ κηρύσσειν ἐν ταῖς πόλεσιν
αὐτῶν.

$(\frac{102}{V})$ 2 *Ὁ* [b] *δὲ Ἰωάννης ἀκούσας ἐν τῷ δεσμωτηρίῳ τὰ ἔργα τοῦ Χριστοῦ,* b ch. 14. 3. c Gen. 49. 10. Num. 24. 17.
πέμψας διὰ τῶν μαθητῶν αὐτοῦ εἶπεν αὐτῷ, 3 *Σὺ εἶ ὁ* [c] *ἐρχόμενος, ἢ ἕτερον* Dan. 9. 24. John 6. 14.

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34. *Μὴ νομίσητε ὅτι ἦλθον*] *Think not that I came to send Peace.* This may appear paradoxical and at variance with the Angels' song (Luke ii. 14). But our Lord's design was to *educate His disciples* by *hard sayings,* says *Chrys.*, who adds, "No one should be able to say that He had flattered them by soft speeches. He would display all the evils they might expect to see. Here was a proof of His power, in that they who heard these things from Him received Him as their Lord, and were able to convert others."

Christ was no *cause* of the miseries He predicted as consequent on His coming; but the wickedness of men was. And yet as the manner of Scripture is, He speaks of Himself as *doing* these things. So it is said, "He gave them eyes that they should not see" (Ezek. xii. 2. John xii. 40). Lest they should expect perfection in this world, He describes the *result* of His coming, viz. strifes, schisms, seditions, controversies, wars—the consequence of man's sin and the devil's malice. *Chrys.* See below on xviii. 7. Though the Song of the Angels was '*Peace* on earth' (Luke ii. 14), yet in the same chapter we read that He was *set for the fall* as well as the rising of many (Luke ii. 34). His Gospel is a *savour of death* to some and of life to others (2 Cor. ii. 16). He is a *stone of stumbling* to the disobedient as well as precious to them that believe (1 Pet. ii. 7, 8). This is the condemnation, that Light is come into the world, and men loved darkness rather than light, *because their deeds were evil* (John iii. 19).

37. *μοῦ*] emphatic; thrice repeated in this place.

38. *λαμβάνει τὸν σταυρὸν αὐτοῦ*] *αὐτοῦ, his* cross, as I shall carry *My* cross. Every one has *his own* cross to carry; as criminals did, when led to crucifixion.

Our Lord thus prophesies the *manner* of His own death—*crucifixion.* See below, xx. 19.

He knew what He would do, and what He would suffer; and this is ever to be borne in mind in interpreting His words. They must be explained from a consideration of *His Divine Prescience.* He has all things before Him *in a moment of time.* Often, if viewed merely with regard to what was known only to *His disciples* on the occasion when they were uttered, they will seem dim and obscure. Time explained them; and the Holy Ghost enabled them to understand them (see John xii. 16). If we forget this, we shall often miss their true meaning. See on John iii. 22, and at the end of that chapter; and John vi. 53, 54.

39. *Ὁ εὑρών*] Not 'he that findeth,' but he that '*hath found,*' or gained—i. e. he that hath made every provision for his worldly comfort, and so appears to *have gained* the treasure of which he was in quest—his life—he shall *lose* it; and he who *has sacrificed* his life for Christ shall *gain* it for ever. *εὑρίσκω* is used thus Rom. iv. 1. Cp. Luke xii. 19, 20.

41. *εἰς ὄνομα προφήτου*] i. e. 'quâ, quatenus, est propheta.' (*Vorst*, Heb. 740.) But *εἰς τὸ ὄνομα* is more forcible than *ἐν τῷ ὀνόματι.* It signifies an inward movement of *love to*, and, as it were, identification *with*, the prophet (see xviii. 20), and consequently a reception of his message into the soul. He who receives a minister of Christ, *because* he is *such*, and with love and adhesion to *Christ*, the True Prophet (as distinguished from *men*, who are only His instruments), shall partake in the reward promised to those "who turn many to righteousness" (Dan. xii. 3).

The prophet to be received may be an unworthy person—a Judas. Our Lord, foreseeing this, says that the *office* is to be *regarded*, and not the *person;* and that *you* will not lose your reward, if you receive a prophet, though he who is received is unworthy. (*Jerome*, *Hilary*. Cp. Article XXVII.) Receive him in the *Name of a Prophet;* not for the sake of any secular preeminence or any worldly consideration, but because he is a prophet sent by Me, and authorized by Me to dispense to you My Word and Sacraments, and whatever *he* may be *personally*, yet if you receive what he brings to you from *Me*, you will receive a prophet's reward.

— *ὁ δεχόμενος δίκαιον*] צַדִּיק (*tsaddik*), i. e. any good and holy man, though not a preacher of Christ. See Matt. xiii. 17, *πολλοὶ προφῆται καὶ δίκαιοι.* *Greg. M.* (Hom. in Ev. i. 20) thus illustrates this; "etsi fructum ulmus non habet, vitem tamen cum fructibus portans, hæc ipsa sua efficit quòd benè sustentat aliena." The Elm, though barren, helps the Vine, which it supports, to bear fruit.

42. *ἕνα τῶν μικρῶν*] *μικρὸς*, i. q. קָטוֹן (*katon*), *little*, a *disciple*, as distinguished from רַב (*rab*), *great*, a *master*. Cp. xviii. 6. 10.

This is the third case here mentioned—whoever does the least act of kindness to one of the least of my disciples, in My name, and *because* he is my disciple—shall not lose his reward.

Ch. XI. **2.** *ἐν τῷ δεσμωτηρίῳ*] *in the prison.* Probably Machærus, on the southern frontier of Peræa. *Joseph.* Ant. xiv. 5. 2; xviii. 5. Bell. Jud. i. 8. 2; iii. 3. 3. Cp. *Euseb.* i. 11.

— *τὰ ἔργα*] the Miracles. Cp. Luke vii. 18.

— *Χριστοῦ*] "Opportunè scribit *Christi*, non *Jesu*, quia *τὰ ἔργα* eum esse *Messiam* probant." *Calmet.*

— *πέμψας διὰ τῶν μαθητῶν*] *διὰ* B, C, D, P, Z, Δ, *δύο*, E, F, G, K, L, M, S, U, V, X (*Elz.*); but it is more likely that *διὰ* was altered by copyists into *δύο* than *δύο* into *διά*; and *δύο* is from Luke vii. 19. Some suppose that St. John, now a prisoner, wavered in faith, and put this question in doubt. But this notion is altogether alien from the tenour of the narrative, and irreconcileable with the words of Christ (see on *v.* 7), and at variance with the expositions of the Ancient Church. See *Chrys.* here. *Aug.* Serm. lxvi. *Jerome* here, and iv. 188. *Hilary*. *Greg.* hom. in Ev. vi. and *S. Basil Seleuc.* p. 179. *Ambrose* in Luc. vii.

Meyer indeed, who adopts the modern notion (p. 216, 217),

d Isa. 29. 18. & 35. 4—6. & 42. 7. John 11. 23 & 3. 2. & 5. 36. & 10. 25. 38 & 14. 11
e Ps. 22. 26. Isa. 61. 1. Luke 4. 18. James 2. 5.
f Isa. 8. 14, 15. ch. 13. 57. & 24. 10. & 26. 31. Rom. 9. 32, 33.
g Luke 7. 24.

προσδοκῶμεν; 4 καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν αὐτοῖς, Πορευθέντες ἀπαγγεί-
λατε Ἰωάννῃ ἃ ἀκούετε καὶ βλέπετε· 5 d τυφλοὶ ἀναβλέπουσι, καὶ χωλοὶ
περιπατοῦσι· λεπροὶ καθαρίζονται, καὶ κωφοὶ ἀκούουσι· νεκροὶ ἐγείρονται, καὶ
e πτωχοὶ εὐαγγελίζονται· 6 καὶ μακάριός ἐστιν ὃς ἐὰν μὴ f σκανδαλισθῇ ἐν
ἐμοί.
7 g Τούτων δὲ πορευομένων ἤρξατο ὁ Ἰησοῦς λέγειν τοῖς ὄχλοις περὶ Ἰωάννου
Τί ἐξήλθετε εἰς τὴν ἔρημον θεάσασθαι; κάλαμον ὑπὸ ἀνέμου σαλευόμενον;

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refers to *Tertullian* adv. *Marcion*. iv. 18 (cf. de Bapt. c. 10) for that opinion; but the sense of that passage is ambiguous. The following ancient testimonies may suffice;

John does not put this question from ignorance, for he himself had proclaimed Christ to be the Lamb of God. But as our Lord asked concerning the body of Lazarus, 'Where have ye laid him?' (John xi. 34,) in order that they who answered the question might, by their own answer, be led to faith, so John, now about to be slain by Herod, sends his disciples to Jesus, in order that by this occasion they who were jealous of the fame of Jesus (ch. ix. 14. John iii. 26), might see His mighty works and believe in Him, and that while their Master asked the question by them, they might hear the truth for themselves. *Jerome*.

S. Ambrose says well on Luke vii. 19, "Misit discipulos suos ad Christum Johannes, ut *supplementum scientiæ* consequantur, quia plenitudo Legis Christus est." See also *Theophyl.* on Luke vii. 18, and the Baptist's words, John iii. 27—36.

John had *no doubts* concerning Christ. In the Baptist, *the Law* is as it were in prison; its work is now done, and it sends its disciples to the Gospel, in order that they who do not believe, may see the proofs of its own *sayings* in the *works* of Christ. And St. John thus provides for the faith of his disciples by sending them to see Christ's miracles, by which they would be convinced that his own testimony to Christ was true, and that they were *not* "to look for another." (*Hilary*.) Our Lord refers to His own *miracles*, *v.* 4, and does not give a direct answer to the express question of St. John, but to the silent scruples of his messengers, whom He warns by the words "Blessed is he who is not offended in Me." If these words had been applicable to St. John, as some imagine, how could our Lord have given such an *eulogy* of St. John as He immediately proceeds to do? *Jerome*.

The design of this mission and history was to show the nature of St. John's own office, viz. that it was temporary, transitory, and manuductory to Christ; and to declare also the nature of the Evidences on which Christianity rests, viz. the *mighty works of Christ*.

Our Lord gives the clue to this, the true interpretation of the passage, when He says to the Jews (John v. 33), "Ye sent unto John and he bare witness unto the truth; but I receive not *My witness* (τὴν μαρτυρίαν) from man: he was indeed *that* kindled and shining *lamp* (ὁ λύχνος, not τὸ φῶς), which I lighted in the world, and ye were willing for a season to rejoice in his light; but the witness which I have is a greater witness than that of John; the *Works* which My Father has given Me to finish,—the Works themselves that I am now doing, *they* bear witness of Me, that the Father hath sent Me." Cp. also John x. 37, 38.

We find (Luke vii. 18, 19) that St. John's disciples had come to him in the prison and spoken to him of Christ's miracles. It was *no* questioning or *doubt* in his own mind, but it was the announcement of these miracles which was the occasion of his sending to Jesus. And it was providentially ordered, that at the very time when John's messengers arrived, our Lord was engaged in working those miracles by which He showed His divine mission, and fulfilled the prophecies concerning the Messiah. See Luke vii. 21 and Isa. xxxv. 5; lxi. 1.

Christ put it into the heart of John in prison to send to Him, and to send at this very time, in order to show more clearly the true ground of belief in Christ. St. John the Baptist—the *greatest of those who had been born of women*—the divinely-appointed precursor and herald of Christ—*comes*, in the person of his disciples, to Christ—to Christ working the works of the Messiah. And now "his joy is fulfilled." He sits at Christ's feet, and hears His word. The λύχνος comes to the φῶς; the φωνὴ βοῶντος comes to the eternal Λόγος; the πρόδρομος comes to the Ὁδός; the Κήρυξ comes to the Κριτής; the twinklings of the φωσφόρος, or morning star, are lost in the full effulgence of the Divine Ἥλιος,—the Ἀνατολὴ ἀφ' ὕψους,—the risen Sun of Righteousness.

John had said of Christ, "He must *increase*, but I must decrease" (John iii. 30), i. e. my light must wane and vanish, being absorbed in His. Thus he finishes his mission, by bringing all men, as far as he is able, with his last breath to Christ. And thus in this history we see a Divine Sermon on the Evidences of Christianity. The groundwork of our faith is in the WORKS of CHRIST. *There* is the foundation of our belief. Hence St. John the Evangelist says at the close of the last Gospel (John xx. 30), "Many other *signs* truly did Jesus in the *presence of His Disciples* which are not written in this book; but these *are written*, that ye might *believe that Jesus is the Christ the Son of God, and that believing ye might have life through His name.*"

And if it be asked, why we believe that the Gospels, in which these works are recorded, are true, we may reply,—Because these Works are described as having been performed in the presence and on the persons of multitudes of people; and because the Gospels were published in the age and country wherein those works are affirmed in them to have been done; and because the Gospels, which describe those wonderful Works, were received as true Histories, in that and other countries, by the Church of Christ, which gladly suffered persecution for receiving them as true, and because they were at length received as true by that very Power which persecuted the Church for receiving them—the Empire of Rome; and because they have been so received even to this day; and because the more they are examined, the more they prove themselves to be true.

The sending of his disciples to Jesus was the crowning act of St. John's ministry. He thus guarded against a schism between his own disciples and those of Jesus; he bequeathed his disciples to Christ; he had prepared the way for Christ in the Desert; he now prepares it in the Prison; and the happy result of this mission is intimated in those touching words, "His disciples took up the *body of John* and buried it, and came and *told Jesus*." (Matt. xiv. 12.)

3. ὁ ἐρχόμενος] *the Coming One*, הַבָּא (*Habba*), i. e. the Messiah, whose *Coming* was expected from the beginning. Gen. xlix. 10. See particularly Ps. cxviii. 26, "*Blessed* is He *that cometh*." Cp. Isa. xxxv. 4. Mal. iii. 1. John vi. 14; xi. 27. Heb. x. 37. 1 John v. 6. Cp. ix. 39; xii. 46. See *Vorst* de Hebr. p. 713.

— προσδοκῶμεν] *may* we, *should* we look for —? the conjunctive mood.

4. ἀπαγγείλατε] Eng. Version, 'show John *again*.' It is hardly necessary to remark, that '*again*' does not here mean 'a *second* time,' but it represents the preposition, ἀπὸ, and ἀπαγγείλατε means 'Go *back* and report to him.' He does not refer them to His own *words*, nor to those of His disciples and the people; but to the testimony of their *own senses*, 'Go and report to John what *ye*, his disciples, hear with your own ears, and see with your own eyes,' viz. *My works*. *There* is your answer.

5. τυφλοί] Our Lord here repeats the substance, and not the precise words, of several prophecies concerning the Messiah; to which he adds a caution derived from another prophecy foretelling that to some He would be a rock of offence. (Isa. viii. 14.)

On this mode of dealing with prophecy see *Surenhus.* p. 227. The same may be said of the prophecy of Malachi iii. 1, quoted by our Lord *v.* 10.

It is to be remembered generally, that our Lord as the Great Prophet held in His hand the "Key of the House of David" (Isa. xxii. 22. Rev. iii. 7); the "Key of Knowledge" (Luke xi. 52): one use of which was to *unlock Prophecy*; and therefore in quoting the prophecies He often inserts words, or modifies them, in order to make their sense more plain to the hearer.

7. πορευομένων] *as they departed*. He would not praise John in the presence of John's disciples, lest he should be suspected of flattery and collusion,—He waited till their *departure*. See Luke vii. 24.

— Τί ἐξήλθετε;] *What went ye out to gaze at?* Our Lord had answered the question of St. John's disciples by an appeal to *their own senses*. He now replies to the *thoughts* of the *multitude* concerning John,—thoughts suggested by the *sound* of John's message, of which they did not penetrate the *sense*, as He did, who had inspired John by His Holy Spirit to send the message at this time, and who reads John's heart. He now replies to the *present thoughts* of the multitude by an appeal to their own

[8] ἀλλὰ τί ἐξήλθετε ἰδεῖν; ἄνθρωπον ἐν μαλακοῖς ἱματίοις ἠμφιεσμένον; ἰδοὺ οἱ
τὰ μαλακὰ φοροῦντες ἐν τοῖς οἴκοις τῶν βασιλέων εἰσίν· [9] ἀλλὰ τί ἐξήλθετε
ἰδεῖν; προφήτην; ναί, λέγω ὑμῖν, καὶ [h] περισσότερον προφήτου· οὗτος γάρ h ch. 14. 5.
ἐστι περὶ οὗ γέγραπται, ($\frac{103}{\text{II}}$) [10] [i] Ἰδοὺ ἐγὼ ἀποστέλλω τὸν ἄγγελόν μου & 22. 26. Luke 1. 76.
πρὸ προσώπου σου, ὃς κατασκευάσει τὴν ὁδόν σου ἔμπροσθέν & 7. 26. i Mal. 3. 1.
σου. ($\frac{104}{\text{V}}$) [11] Ἀμὴν λέγω ὑμῖν, οὐκ ἐγήγερται ἐν γεννητοῖς γυναικῶν μείζων Mark 1. 2. Luke 7. 27. & 16. 16.
Ἰωάννου τοῦ Βαπτιστοῦ· ὁ δὲ μικρότερος ἐν τῇ βασιλείᾳ τῶν οὐρανῶν μείζων
αὐτοῦ ἐστιν. ($\frac{105}{\text{V}}$) [12] Ἀπὸ δὲ τῶν ἡμερῶν Ἰωάννου τοῦ Βαπτιστοῦ ἕως ἄρτι ἡ
βασιλεία τῶν οὐρανῶν βιάζεται, καὶ βιασταὶ ἁρπάζουσιν αὐτήν. ($\frac{106}{\text{X}}$) [13] Πάντες
γὰρ οἱ προφῆται καὶ ὁ νόμος ἕως Ἰωάννου προεφήτευσαν· [14] [k] καὶ εἰ θέλετε k Mal. 4. 5.
δέξασθαι, αὐτός ἐστιν Ἠλίας ὁ μέλλων ἔρχεσθαι. [15] Ὁ ἔχων ὦτα ἀκούειν Luke 1. 17.
ἀκουέτω. ($\frac{107}{\text{V}}$) [16] [l] Τίνι δὲ ὁμοιώσω τὴν γενεὰν ταύτην; Ὁμοία ἐστὶ παιδίοις l Luke 7. 31.

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former acts. He first tells them what John is *not*, and then what he *is*. He first says θεάσασθαι, *to gaze at*; then ἰδεῖν, *to see*. What went ye out to *gaze at?* *Not* a reed, planted in the morass of a weak and watery faith, and quivering in the wind of doubt. Not a Reed—but a Rock. Not a man of soft and effeminate disposition. No; for he preached in the *wilderness*: and when he went into a King's house, it was not in soft clothing, but in the hairy garb of an Elias; it was not to mingle in the splendours of the Court, but constantly to speak the truth, and boldly to rebuke vice; for which he is now in prison, and about to die.

It may be necessary to confirm this exposition from ancient authorities. "He replies to the thoughts of the crowd. They might *imagine* from St. John's message, and the words in which it was delivered, that the Baptist wavered in his faith, and that his imprisonment had shaken his constancy. Our Lord, therefore, reminds them of what John was, how he had acted, and how they themselves had behaved to him. What went ye out for to see? Not an inconstant and vacillating man. Not a reed shaken by the wind. But a man of inflexible resolution and invincible courage. What went ye out into the wilderness to see? Not a man of effeminate temper. Not a sycophant who would flatter any for hope of gain. No; his rigorous fare, his simple garb, the very place in which you found him, refute this notion. If he had been such, he would have been in the court, and not in the desert. But what went ye out for to see? a Prophet; yea, I say unto you, and more than a Prophet. And then He refers to their own *Scripture* for the *true* character and office of John." *Chrysos.*, *Hilary*, *Jerome* (ad Algasiam, p. 188), *Ambrose* in Luc. viii. 23.

The following is from *S. Greg. M.* Homil. p. 1454. "Arundo vento agitata Johannes non erat, quem à statûs sui rectitudine nulla vocum varietas inflectebat. Discamus ergo arundines non esse. Solidemus animum inter auras linguarum positum; stet inflexibilis status mentis; non nos prospera elevent, non nos adversa perturbent; ut qui in solicitudine fidei figimur, nequaquam rerum transeuntium mutabilitate moveamur."

11. *οὐκ ἐγήγερται—μείζων*] *there hath not arisen a greater than John the Baptist.* The greatness of John as compared with those who preceded him was seen in various particulars;

He was sanctified in the womb, and there prophesied of Christ, by leaping for joy;

He inaugurated the Baptism of Repentance, and he baptized Christ;

He announced the Advent of the kingdom of heaven;

He proclaimed Christ already come as the Bridegroom, the Lamb of God, the future Judge;

He was typified by Elias, one of the greatest of the old Prophets;

He was "plus Prophetâ, nam Eum quem præcurrendo prophetaverat, ostendendo monstrabat." (*Greg. M.* l. c. Cp. *à Lapide.*) See the notes above on Malachi iii. 1.

— *ἐν γεννητοῖς γυναικῶν*] *in those who are born of women:* as distinguished from those who are *born again* of Water and the Holy Ghost. John iii. 5. Titus iii. 5. Of those who were born by the *natural birth*, none was greater than John the Baptist, who was the forerunner of Him, Who is the Second Adam; and by virtue of Whose Incarnation, and of their Incorporation with Him, those who come after John in time are *born spiritually*, and *so* are greater than John.

— *ὁ δὲ μικρότερος*] He that is less (than John) but has *been born of God* (John i. 13; iii. 3—8), and has seen Christ fully set forth in His crucifixion and ascension, and has received the graces thence ensuing, and felt the fulness of the blessings vouchsafed by God in the *Kingdom of Heaven*, or Church, is greater than John; for "minimum maximi majus est maximo minimi" (*Maldonat.*).

And by reason of the greatness of these gifts, they who are less than John, are yet, by *being in the Kingdom of Heaven* fully opened, greater (*quoad statum*) than John the Baptist, who saw these things as yet *future*. (Cp. Matt. xiii. 16. Luke x. 23.) And see how this saying was fulfilled and explained in the graces poured on those who had been baptized by *John*, and afterwards received the full outpouring of the gift of the Holy Ghost, when they were baptized in the name of *Christ*, and were *confirmed* by the *laying on of the hands* of him who calls himself the *least* of the Apostles,—St. Paul (Acts xix. 6); and they—being born anew of the *Holy Ghost*—became greater than John, who was the greatest of the prophets, and of all who had been born of *women*

The phrase ὁ μικρότερος is understood by some of the Fathers to mean *Christ Himself* (*Chrys.*, *Macar.* (p. 170), *Aug.*, *Hilary*, *Theophyl.*, and also by *Estius*, *Fritzsche*, *Arnoldi*); and this interpretation so commended is not lightly to be set aside. Cp. John i. 15. 27. 30. "He that cometh after Me (in time) is preferred before Me." (Matt. iii. 11.)

Observe the connexion here. Our Lord has declared the greatness of the Baptist; and yet He says that the *least in the kingdom of heaven* is greater than he. But lest Christians should be high-minded, He adds, that it will be more tolerable for Tyre and Sidon and Sodom and Gomorrha than for those who enjoy Christian privilege, and do not believe and obey Him (see *vv.* 21—24). And He states *what* is the cause of Infidelity; not any lack of evidence in Christianity, but the absence of childlike meekness and docility in those to whom the Gospel is preached (*vv.* 26—30). "Mysteries are revealed to the meek." "Such as are meek shall He guide in judgment;" and we must become as little children if we are to enter the kingdom of heaven. Intellectual pride is the cause of spiritual blindness.

12. *βιάζεται*] *suffers violence: βιαίως κρατεῖται* (*Hesych.*), and cannot be entered except by those who *strive* for entrance (vii. 13, 14. Luke xiii. 24). *S. Ambrose*, in Luc. xi. 5, "Vim facimus Domino, non compellendo, sed flendo; non provocando injuriis, sed lacrymis exorando. *O beata violentia*, &c. Hæc sunt arma fidei nostræ," and *Greg. M.* "Joannes qui pœnitentiam peccatoribus indixit (quâ vitam æternam percipiunt) quid aliud quàm regno cœlorum *fieri violentiam* docuit? Ergo hæreditatem justorum *rapiamus* per pœnitentiam," and by earnest prayer, "Hæc Deo grata *vis* est," *Tertullian* (Apol. 30). Hence Christ says (Luke xiii. 24), ἀγωνίζεσθε εἰσελθεῖν διὰ τῆς στενῆς πύλης.

13. *ἕως Ἰωάννου*] *until John.* Cp. Luke xvi. 16. The emphatic word is they *prophesied*, i. e. as concerning something *future*: i. e. they prophesied of Me and My kingdom. But now He that was to come *is come*. Hence the dignity and blessedness of John, who was chosen to proclaim His coming. "Usque ad Johannem *Lex*; ab eo *Evangelium*." Cp. *Athanas.* de Incarn. xl.

14. *εἰ θέλετε δέξασθαι*] *if ye are willing to receive it.* Our Lord knew that they looked for Elias in person, and therefore He endeavours to correct their error. So the Angel had said to Zacharias, the father of the Baptist (Luke i. 17), that John would come in the *power* and *spirit* of Elias, i. e. not in his person: and St. John had denied that he was Elias (John i. 21). See below on Matt. xvii. 10, 11.

16. *Ὁμοία παιδίοις*] *Like to children.* A Hebrew adage (see *Vorst*, p. 813). By the children many interpreters understand the Baptist and our Lord. But this seems harsh. The γενεὰ itself is said to be ὁμοία παιδίοις; and the querulous murmur of the children, complaining that others would not humour them in

ἐν ἀγοραῖς καθημένοις, καὶ προσφωνοῦσι τοῖς ἑταίροις αὐτῶν, 17 καὶ λέγουσιν,
Ηὐλήσαμεν ὑμῖν, καὶ οὐκ ὠρχήσασθε· ἐθρηνήσαμεν ὑμῖν, καὶ οὐκ ἐκόψασθε·
18 ἦλθε γὰρ Ἰωάννης μήτε ἐσθίων μήτε πίνων, καὶ λέγουσι, Δαιμόνιον ἔχει·
19 ἦλθεν ὁ Υἱὸς τοῦ ἀνθρώπου ἐσθίων καὶ πίνων, καὶ λέγουσιν, Ἰδοὺ ἄνθρωπος
φάγος καὶ οἰνοπότης, τελωνῶν φίλος καὶ ἁμαρτωλῶν. Καὶ ἐδικαιώθη ἡ σοφία
ἀπὸ τῶν τέκνων αὐτῆς.
m Luke 7. 35. ($\frac{108}{V}$) 20 m Τότε ἤρξατο ὀνειδίζειν τὰς πόλεις, ἐν αἷς ἐγένοντο αἱ πλεῖσται δυνά-
μεις αὐτοῦ, ὅτι οὐ μετενόησαν· 21 Οὐαί σοι, Χοραζὶν, οὐαί σοι, Βηθσαϊδὰν, ὅτι
εἰ ἐν Τύρῳ καὶ Σιδῶνι ἐγένοντο αἱ δυνάμεις αἱ γενόμεναι ἐν ὑμῖν, πάλαι ἂν
ἐν σάκκῳ καὶ σποδῷ μετενόησαν. 22 Πλὴν λέγω ὑμῖν, Τύρῳ καὶ Σιδῶνι ἀνεκτό-
n Lam. 4. 6. τερον ἔσται ἐν ἡμέρᾳ κρίσεως, ἢ ὑμῖν. 23 n Καὶ σὺ, Καφαρναοὺμ, ἣ ἕως τοῦ
οὐρανοῦ ὑψώθης, ἕως ᾅδου καταβιβασθήσῃ· ($\frac{109}{X}$) ὅτι εἰ ἐν Σοδόμοις ἐγένοντο αἱ
o ch. 10. 15. δυνάμεις αἱ γενόμεναι ἐν σοὶ, ἔμειναν ἂν μέχρι τῆς σήμερον· 24 o πλὴν λέγω ὑμῖν,
ὅτι γῇ Σοδόμων ἀνεκτότερον ἔσται ἐν ἡμέρᾳ κρίσεως, ἢ σοί.
p Luke 10. 21. ($\frac{110}{V}$) 25 p Ἐν ἐκείνῳ τῷ καιρῷ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν, Ἐξομολογοῦμαί σοι,
Πάτερ, Κύριε τοῦ οὐρανοῦ καὶ τῆς γῆς, ὅτι ἀπέκρυψας ταῦτα ἀπὸ σοφῶν καὶ
συνετῶν, καὶ ἀπεκάλυψας αὐτὰ νηπίοις. 26 Ναὶ, ὁ Πατὴρ, ὅτι οὕτως ἐγένετο
q ch. 28. 18. John 3. 35. & 13. 3. & 17. 2. εὐδοκία ἔμπροσθέν σου. ($\frac{111}{III}$) 27 q Πάντα μοι παρεδόθη ὑπὸ τοῦ Πατρός μου·
($\frac{112}{III}$) καὶ οὐδεὶς ἐπιγινώσκει τὸν Υἱὸν, εἰ μὴ ὁ Πατήρ· οὐδὲ τὸν Πατέρα τὶς ἐπι-
γινώσκει, εἰ μὴ ὁ Υἱὸς, καὶ ᾧ ἐὰν βούληται ὁ Υἱὸς ἀποκαλύψαι. ($\frac{113}{X}$) 28 Δεῦτε

their fickle caprices, is compared to the discontented censoriousness of that generation of the Jews, particularly of the Pharisees, who could not be pleased with any of God's dispensations, and rejected John and Christ, as they had done the Prophets before them. The sense therefore is, Ye are like a troop of wayward children, who go on with their own game, at one time gay, at another grave, and give no heed to any one else, and expect that every one should conform to them. You were angry with John, because he would not dance to your piping; and with Me, because I will not weep to your dirge. John censured your licentiousness, I rebuke your hypocrisy; you vilify both, and "reject the good counsel of God," who has devised a variety of means for your salvation. (Luke vii. 30.)

19. Καὶ (*adversative*, as Hebr. ו, *vau, and yet*) ἐδικαιώθη] δικαία ἐλογίσθη. (*Euthym.*)

These wayward children cannot be pleased; but all who are really *wise children* of God, although they may be called *babes* by those who think themselves wise men, approve all the methods, however various, of Divine Wisdom, and profit by them, and press into the kingdom of heaven. Cp. Luke vii. 29, *οἱ τελῶναι ἐδικαίωσαν τὸν Θεὸν, βαπτισθέντες τὸ βάπτισμα Ἰωάννου.*

The wisdom of God is aptly called πολυποίκιλος by St. Paul, Ephes. iii. 10, and this its property was shown in the diverse characters of the missions of John and Christ both tending to the same end. B, *Sin.* have ἔργων for τέκνων.

21. Χοραζὶν] *Chorazin.* Near the Sea of Galilee, about two miles from Capernaum. (*Jerome.*) It is observable that the very names of these cities denounced by our Lord have perished; and that their precise site is unknown. Cp. *Robinson* on Palest. iii. 294.

— Βηθσαϊδὰν] *Bethsaida*, i. q. "בֵּית (*beyth*), domus, et צַיָּדָא (*tsayada*), piscatio, venatio;" the town of St. Peter, Andrew, and Philip, a very appropriate name for those who were to become "*fishers of men.*"

Our Lord had worked very many miracles in Chorazin and Bethsaida; and yet there is no mention in the Gospels of any miracle performed by Him there. How much is recorded, and yet how much is left unnoticed by them! John xxi. 25.

Chorazin and Bethsaida were on the Sea of Galilee. Hence He compares them with Tyre and Sidon,—*maritime* cities.

— ἂν μετενόησαν] *would have repented.* Hence, and from *v.* 23, it is proved, that our Lord's knowledge extended to *contingencies*, i. e. to what *would* have happened, *if* something else had happened. See 1 Sam. xxiii. 10—13, concerning what *would have happened*, *if* David had gone to Keilah.

22. Πλὴν λέγω] On this text, see the Treatise of *S. Athanas.* pp. 82—86.

23. Καφαρναοὺμ] More blessed by Christ's presence than Chorazin; therefore compared to Sodom. For ἢ ὑψώθης, some read μὴ ὑψωθήσῃ; *will thou be exalted?* No.

25. Ἐξομολογοῦμαι] *I glorify Thee.* I signify my entire acquiescence in Thy doings, and thank Thee for them. The LXX use this word for הוֹדָה (*hodhah*), "laudavit, celebravit, *glorificavit.*" Cp. Luke ii. 38. 2 Sam. xxii. 50. *Vorst* de Hebr. p. 173.

Some interpreters suppose that this verse is to be interpreted as if it were ἀποκρύψας ἀπεκάλυψας, i. e. "quum abdidisses ab illis revelâsses his" (see *Winer*, Gr. Gr. p. 505, and compare Rom. vi. 17), but this seems to be a distortion of the words. The sense is, I acquiesce in all Thy dispensations, and praise Thee for them.

Our Lord does not say, that God denied means of salvation to any; but He thanks Him, because He has revealed to the Apostles what He has hidden from the Pharisees (*Jerome*), and thus punishes pride and rewards meekness. He thus teaches the proud, that if they will *become humble* they will be able to see the wondrous things of God's law, and so escape the punishment due to pride, and receive the blessings promised to the meek (cp. Rom. vi. 17). He recognizes God as Supreme Ruler over all, and blesses Him in *all* His ways, whether of judgment or of mercy, and therefore He adds, *οὕτως ἐγένετο εὐδοκία ἔμπροσθέν σου.* He thus teaches us to submit our will and judgment to God's will and judgment in all things, and to say, "O Lord God Almighty, true and righteous are thy judgments." (Rev. xvi. 7.) "Great and marvellous are thy works, Lord God Almighty; just and true are thy ways, Thou King of Nations." (Rom. xi. 22. Rev. xv. 3; xix. 2.)

— *σοφῶν κ. σ.*] Those who *think* themselves *wise.* Cp. on ix. 13, and 1 Cor. i. 20. *Aug.* (Serm. lxvii. and lxviii.) "nomine *sapientium* et *prudentium superbos* intelligi ipse exposuit."

— *νηπίοις*] *babes.* Those whom the *world* calls such, and who are *νήπιοι τῇ κακίᾳ.* 1 Cor. xiv. 20.

26. ὁ Πατὴρ] On this use of the *nominative* see Matt. xxvii. 29, *χαῖρε, ὁ βασιλεύς.* Luke viii. 54, *ἡ παῖς ἔγειρε.* xii. 32, *μὴ φοβοῦ τὸ μικρὸν ποίμνιον.* Luke xviii. 11. *Winer*, p. 164.

27. *οὐδὲ τὸν* Πατέρα] Hence it was argued by some, that the God who was revealed in the Old Test. before the Incarnation, is not the God of the Gospel. For a refutation of this heresy, see *Iren.* iv. 14, who shows that *all* Divine Revelations (in Creation and Scripture) are from God, through Christ, the Word of God.

28. Δεῦτε] "*Come all*, not this man or that man, but *all*, all that labour and are heavy laden, all that are in distress, and in sin. *Come*, not that I may condemn you, but release you: come, because I desire your salvation; and I will give you rest. Come, take My yoke, and bear My burden; and be not fearful, when you hear of a yoke, for it is easy; nor of a burden, for it is light. But how is this compatible with what He said before, 'Strait is the gate, and narrow is the way, which leadeth to life?' (Matt. vii. 14.) Because strait it is, if we are lukewarm and listless; but if we obey Christ's precepts, and follow His example, the yoke *becomes* easy. And how are we to do this? By meekness. And

πρός με πάντες οἱ κοπιῶντες καὶ πεφορτισμένοι, κἀγὼ ἀναπαύσω ὑμᾶς. 29 r Ἄρατε r Zech. 9. 9. Phil. 2. 7.
τὸν ζυγόν μου ἐφ' ὑμᾶς, καὶ μάθετε ἀπ' ἐμοῦ, ὅτι πρᾷός εἰμι καὶ ταπεινὸς τῇ Jer. 6. 16.
καρδίᾳ, καὶ εὑρήσετε ἀνάπαυσιν ταῖς ψυχαῖς ὑμῶν, 30 s ὁ γὰρ ζυγός μου χρηστὸς, s 1 John 5. 3.
καὶ τὸ φορτίον μου ἐλαφρόν ἐστιν.

XII. ($\frac{114}{II}$) 1 a Ἐν ἐκείνῳ τῷ καιρῷ ἐπορεύθη ὁ Ἰησοῦς τοῖς σάββασι διὰ a Mark 2. 23. Luke 6. 1.
τῶν σπορίμων, οἱ δὲ μαθηταὶ αὐτοῦ ἐπείνασαν, καὶ ἤρξαντο τίλλειν στάχυας Deut. 23. 25.
καὶ ἐσθίειν. 2 Οἱ δὲ Φαρισαῖοι ἰδόντες εἶπον αὐτῷ, Ἰδοὺ οἱ μαθηταί σου
ποιοῦσιν ὃ οὐκ ἔξεστι ποιεῖν ἐν σαββάτῳ. 3 Ὁ δὲ εἶπεν αὐτοῖς, Οὐκ ἀνέγνωτε
τι ἐποίησε Δαυῒδ, ὅτε ἐπείνασεν, καὶ οἱ μετ' αὐτοῦ; 4 b πῶς εἰσῆλθεν εἰς τὸν b 1 Sam. 21. 6. Exod. 25. 30.
οἶκον τοῦ Θεοῦ, καὶ τοὺς ἄρτους τῆς προθέσεως ἔφαγεν, οὓς οὐκ ἐξὸν ἦν αὐτῷ & 29. 33. Lev. 24. 6, 9.
φαγεῖν, οὐδὲ τοῖς μετ' αὐτοῦ, εἰ μὴ τοῖς ἱερεῦσι μόνοις;. ($\frac{115}{X}$) 5 c Ἢ οὐκ c Num. 28. 9.
ἀνέγνωτε ἐν τῷ νόμῳ, ὅτι τοῖς σάββασιν οἱ ἱερεῖς ἐν τῷ ἱερῷ τὸ σάββατον
βεβηλοῦσι, καὶ ἀναίτιοί εἰσι; 6 Λέγω δὲ ὑμῖν, ὅτι τοῦ ἱεροῦ μεῖζόν ἐστιν
ὧδε. 7 d Εἰ δὲ ἐγνώκειτε τί ἐστιν, "Ἔλεον θέλω καὶ οὐ θυσίαν," οὐκ ἂν d Hos. 6. 6. ch. 9. 13.
κατεδικάσατε τοὺς ἀναιτίους. 8 Κύριος γάρ ἐστι τοῦ σαββάτου ὁ Υἱὸς τοῦ e Mark 3. 1.
ἀνθρώπου. Luke 6. 6.
($\frac{116}{II}$) 9 e Καὶ μεταβὰς ἐκεῖθεν ἦλθεν εἰς τὴν συναγωγὴν αὐτῶν· 10 f καὶ ἰδοὺ f Luke 13. 14. & 14. 3. John 9. 16.

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therefore our Lord begins His divine Sermon, Blessed are the poor in spirit (Matt. v. 3), thus you will find rest for your soul. Hence St. Paul calls his own afflictions a light burden (2 Cor. iv. 17. Cp. Rom. viii. 18. 35), and on the other hand, no yoke so hard, no burden so heavy as that of sin." Cp. Zech. v. 7, 8. (*Chrys.*) See also *Bp. Sanderson*, iii. 366.

29, 30. τὸν ζυγόν μου] *My yoke.* Christ here speaks of His *yoke* and of His *burden* (φορτίον). A metaphor from cattle ploughing and carrying—an emblem of Christian life—especially the ministerial. Isa. xxxii. 20. Ecclus. vi. 24, 25, and see on Acts xxvi. 14. Christ has a yoke and a burden for all, but it is very different from the yoke and burden of the *Law*, Acts xv. 10. Gal. v. 1, and much more does it differ from the yoke and burden of *Sin*. Rom. vi. 17. 2 Pet. ii. 19. His yoke is *easy* and His burden is *light*.

This invitation of Christ was followed by a remarkable result. See on Luke vii. 37.

30. ζυγὸς χρηστὸς—φορτίον ἐλαφρόν] Cp. Isa. x. 27, "The yoke shall be taken away, because of the anointing." The Fathers compare the yoke of Christ to a *bird's plumage*, which is indeed a weight to it, but enables it to soar to the sky. "Hæc sarcina," says *Aug.* (Ser. xxiv. de Verb. Apostoli), "non est pondus onerati, sed ala volaturi."

CH. XII. 1. τοῖς σάββασι] *on the sabbath;* the σάββατον δευτερόπρωτον, a great Sabbath (Luke vi. 1), and therefore the argument of our Lord on this occasion applies *à fortiori* to ordinary sabbaths.

— τίλλειν στάχυας] to *pluck ears*, which it was lawful for any one to do on an ordinary day. See Deut. xxiii. 25. The Pharisees do not blame the disciples for the act, but for doing it on *the Sabbath*.

3. τί ἐποίησε Δαυῒδ] *what David did.* When he fled from Saul to Abimelech, the priest, at Nob, a city of the priests (1 Sam. xxi. 6).

4. ἄρτους τῆς προθέσεως] *the shewbread.* The 'duodecim panes propositionis,' a Hebraism, לֶחֶם הַמַּעֲרֶכֶת (*lechem hammareceth*), i. e. 'panes ordinis,' from their being set on the Holy Table in the Tabernacle before God, and sometimes called לֶחֶם הַפָּנִים (*lechem happanyim*), "*the loaves of the faces*," rendered by the LXX (Exod. xxv. 30), ἐνώπιοι, as being always "in conspectu Dei," and therefore holy (1 Sam. xxi. 6), whence incense was placed on them (Levit. xxiv. 7); an offering made afresh every Sabbath to God in the name of the twelve tribes, and an acknowledgment that they derived their sustenance in body and soul from Him whose eye was ever upon them.

— εἰ μή] See on Luke iv. 26.

5. ἱερεῖς] *the Priests*, who ought to be most zealous for the Law. (*Bengel.*)

— βεβηλοῦσι] *they profane*, by works needed for the ritual of the Temple. The Rabbis say, "in templo non esse Sabbatum."

6. ἱεροῦ μεῖζον] *Something greater than the temple is here*, cp. *v.* 42. If the service of the temple justifies the priests in doing servile works on the Sabbath, I, who am greater than the temple and give sanctity to it, can authorize My disciples to do what they are now doing on the Sabbath Day. Christ had not interfered to prevent His disciples from plucking the corn on the Sabbath, to assuage their hunger. Therefore *their* act was *His*; and in censuring *them* the Pharisees had blamed *Him*, the Lord of the Sabbath. On the *neuter* μεῖζον, cp. *v.* 42.

7. ἔλεον θέλω] *I will have Mercy.* See above, ix. 13. The Sabbath was made for man (Mark ii. 27), and I who am the Son of Man, the Second Adam, the Lord of the New Creation, am the Lord and Master of the Sabbath.

8. ὁ Υἱὸς τοῦ ἀνθρώπου] *the Son of Man.* Because I also am the Son of God, therefore I am the Giver of the Law. And he who gives a law can dispense with it. This is another assertion of Christ's Divinity.

No one else is called in the Gospel the Son of Man but Jesus, says *Titus Bostrensis* on Luke vi. 5. There He is called so *by Himself alone*. Jesus calls Himself Son of Man, because, being Son of God, He vouchsafed to become Son of Man in a singular manner for our salvation.

The following is an exposition of the argument by *Jerome* and other ancient Interpreters:

You break the Sabbath in the temple by slaying victims, and by offering them on the wood heaped up on the altar; and you circumcise children on the Sabbath days, and so (according to your own allegations) break the law of the Sabbath, in your desire to keep another law. But the laws of God never contradict each other. (*Jerome.*) Observe the circumstances here:—the place, the temple;—the persons, the priests;—the time, the Sabbath;—the act itself, *they profane;* and this they do, not from any special necessity, as David; but habitually, *every Sabbath*, and yet *they* are guiltless. And if *they* are blameless, much more are those innocent, who are with Me, the Lord of the Sabbath.

In St. Mark the argument rests on a common principle of humanity. *The Sabbath was made for Man.* But here He speaks of Himself, the Lord of the Temple; the Truth and not the Type. He who gave the law of the Sabbath explains its meaning. He teaches them that it was not merely prohibitory, requiring them to *abstain from evil*, but preceptive also, commanding *to do good*. And therefore He refers them to the practice of the priests, and to God's own saying in their Scriptures, "I will have *mercy* and not *sacrifice*" (Hos. vi. 6. Micah vi. 8). Thus He gave additional life to the Law. For the season was now come in which they were to be trained by a higher discipline. (*Chrys.*)

He calls Himself the Son of Man, and His meaning is—He whom ye suppose to be a mere man, is God, the Lord of the Sabbath, and has power to change the law, because He gave it. (*Remig.*)

He calls Himself *the Lord of the Sabbath*,—a prophetic intimation cleared up by the event, that the Law of the Sabbath would be changed, as it has now been under the Gospel, not by any alteration in the *proportion* of *time* due to God, but in the *position of the day;* by the transfer of it from the seventh day of the week to the first, in memory of the Resurrection of the *Son of Man*, and by its receiving a new name, Κυριακὴ, the *Lord's*

ἄνθρωπος ἦν τὴν χεῖρα ἔχων ξηράν· καὶ ἐπηρώτησαν αὐτὸν λέγοντες, εἰ
ἔξεστι τοῖς σάββασι θεραπεύειν; ἵνα κατηγορήσωσιν αὐτοῦ. 11 Ὁ δὲ εἶπεν
αὐτοῖς, Τίς ἔσται ἐξ ὑμῶν ἄνθρωπος, ὃς ἕξει πρόβατον ἕν, καὶ ἐὰν ἐμπέσῃ
τοῦτο τοῖς σάββασιν εἰς βόθυνον, οὐχὶ κρατήσει αὐτὸ καὶ ἐγερεῖ; 12 πόσῳ
οὖν διαφέρει ἄνθρωπος προβάτου· ὥστε ἔξεστι τοῖς σάββασι καλῶς ποιεῖν.
13 Τότε λέγει τῷ ἀνθρώπῳ, Ἔκτεινον τὴν χεῖρά σου· καὶ ἐξέτεινε, καὶ ἀπεκατ-
εστάθη ὑγιὴς ὡς ἡ ἄλλη.
g Mark 3. 6. Luke 6. 11. John 10. 39. & 11. 53. (117/IV) 14 [g] Ἐξελθόντες δὲ οἱ Φαρισαῖοι συμβούλιον ἔλαβον κατ' αὐτοῦ, ὅπως
αὐτὸν ἀπολέσωσιν. (118/X) 15 Ὁ δὲ Ἰησοῦς γνοὺς ἀνεχώρησεν ἐκεῖθεν. Καὶ ἠκο-
λούθησαν αὐτῷ ὄχλοι πολλοὶ, καὶ ἐθεράπευσεν αὐτοὺς πάντας· 16 καὶ ἐπετίμησεν
αὐτοῖς ἵνα μὴ φανερὸν αὐτὸν ποιήσωσιν, 17 ὅπως πληρωθῇ τὸ ῥηθὲν διὰ Ἡσαΐου
h Isa. 42. 1. ch. 3. 17. & 17. 5. τοῦ προφήτου λέγοντος, 18 [h] Ἰδοὺ, ὁ παῖς μου, ὃν ᾑρέτισα· ὁ ἀγαπητός
μου, εἰς ὃν εὐδόκησεν ἡ ψυχή μου. Θήσω τὸ πνεῦμά μου ἐπ'
αὐτὸν, καὶ κρίσιν τοῖς ἔθνεσιν ἀπαγγελεῖ. 19 Οὐκ ἐρίσει, οὐδὲ
κραυγάσει· οὐδὲ ἀκούσει τις ἐν ταῖς πλατείαις τὴν φωνὴν αὐτοῦ.
20 Κάλαμον συντετριμμένον οὐ κατεάξει, καὶ λίνον τυφόμενον οὐ
σβέσει, ἕως ἂν ἐκβάλῃ εἰς νῖκος τὴν κρίσιν· 21 καὶ τῷ ὀνόματι
αὐτοῦ ἔθνη ἐλπιοῦσι.
i Luke 11. 14. (119/V) 22 [i] Τότε προσηνέχθη αὐτῷ δαιμονιζόμενος, τυφλὸς καὶ κωφὸς, καὶ ἐθερά-
πευσεν αὐτὸν, ὥστε τὸν τυφλὸν καὶ κωφὸν καὶ λαλεῖν καὶ βλέπειν. (120/VII) 23 Καὶ
ἐξίσταντο πάντες οἱ ὄχλοι, καὶ ἔλεγον, Μήτι οὗτός ἐστιν ὁ υἱὸς Δαυΐδ;
k ch. 9. 34. Mark 3. 22. Luke 11. 15. (121/II) 24 [k] Οἱ δὲ Φαρισαῖοι ἀκούσαντες εἶπον, Οὗτος οὐκ ἐκβάλλει τὰ δαι-
μόνια, εἰ μὴ ἐν τῷ Βεελζεβοὺλ ἄρχοντι τῶν δαιμονίων. (122/II) 25 Εἰδὼς δὲ ὁ
Ἰησοῦς τὰς ἐνθυμήσεις αὐτῶν εἶπεν αὐτοῖς, Πᾶσα βασιλεία μερισθεῖσα καθ'
ἑαυτῆς ἐρημοῦται, καὶ πᾶσα πόλις ἢ οἰκία μερισθεῖσα καθ' ἑαυτῆς οὐ σταθή-

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Day, in honour of Him who is the *Lord* of the Sabbath.

9.] He enters the *Synagogue* in reverence to the Sabbath.

10. τὴν χεῖρα] *his hand.* St. Luke adds (vi. 6) that it was his *right hand;* and that the persons who watched Him were the Scribes and Pharisees, in order to accuse Him (vi. 7).

11. πρόβατον ἕν] "ἕν, cujus jactura non magna." (*Beng.*) You to preserve your property, though it be only *a single sheep*, profane the Sabbath, according to your own sense of the terms; and yet you charge Me with profaning it, when I restore health to your brother; which I do with much less labour than you can draw a single sheep from a pit. (*Jerome.*)

You are evil interpreters of the Law, who say that I ought to rest from good deeds on the Sabbath. In the Sabbath of Eternity we shall rest from evil, but our Sabbath itself will be in doing good.

— βόθυνον] a pit dug for water. Luke xiv. 5, φρέαρ.

13. ἀπεκατεστάθη] *was restored.* He does not say "as it was before," but ὡς ἡ ἄλλη. See on Acts i. 6.

17. ὅπως πληρωθῇ τὸ ῥηθέν] *in order that it might be fulfilled which was spoken.* A remarkable specimen of the manner in which the Holy Spirit, speaking by the Evangelists, deals with the Prophecies of the Old Testament in order to interpret them.—ὅπως πληρωθῇ τὸ ῥηθὲν is the form used by the Evangelist when this process of Divine Exposition is performed. It is, as it were, the title of an Evangelical Targum or Paraphrase. On this formula see above, i. 22; ii. 15. 17. 23; iv. 14; viii. 17.

The elucidation of the prophecy (Isa. xlii. 1), as explained by our Lord, is as follows. For the Hebrew עַבְדִּי (*abedi*), 'my servant,' He does not say ὁ δοῦλός μου, but ὁ παῖς μου, where παῖς offers a double sense, servant and son. (Cp. on Acts iii. 13. 26; iv. 27. 30.) And it is one of the felicitous circumstances (may not they be called providential?) which mark the formation of the LXX Version, that in this prophecy concerning Christ it was enabled to use a word (παῖς) which might suggest the double sense of the word, pre-eminently significant of Christ, in Whom were united the obedience of the servant and the dearness of the Son. (Cp. Heb. iii 5. 6.) Again, where the Hebrew is אֶתְמָךְ־בּוֹ (*ethmak-bo*), 'I will lay hold on him, in order to support him' (see Ps. lxiii. 8, especially Ps. lxxxix. 21. Isa. xli. 10), He says ὃν ᾑρέτισα, 'whom I laid hold on or chose, My delight.'

And for עַד־יָשִׂים בָּאָרֶץ מִשְׁפָּט (*ad yasim ba-arets mishpat*) in Isa. xlii. 4, 'till He establish justice on the Earth,' He says, ἕως ἂν ἐκβάλῃ εἰς νῖκος τὴν κρίσιν, 'till He bring forth judgment to victory,' so that no further conflict will remain, i. e. His judgment will not only be true, but victorious.

In *v.* 21, He says καὶ τῷ ὀνόματι, *and in His Name*, for וּלְתוֹרָתוֹ (*ulethoratho*), *and for His Law*, which would have given an unintelligible sense to a Gentile unacquainted with the old covenant.

The next modification ἔθνη for אִיִּים (*iyim*), *islands*, was almost a necessary modification, inasmuch as νῆσοι, *islands*, though a literal rendering, would not to a Greek or Gentile ear have the sense of ἔθνη, *Gentiles*, which it *had* to the *Hebrews* familiar with the Old Testament (e. g. Gen. x. 5. See *Mede's* Essay, p. 272).

Thus the Holy Ghost speaking by the Evangelist vindicates our Lord from the cavils of the Pharisees, as described in this chapter, and shows that His meek and pacific, and yet wise and victorious conduct in dealing with His enemies, corresponded with that predicted of the Messiah in the Old Testament. He also teaches those who required to be taught, that the prophet *is there* speaking of the Messiah, as indeed the Chaldee paraphrast understood him to do. On this text, see above on Isaiah xlii. 1.

From this passage and others we perceive the reasons why the Evangelists did not always cite the LXX Version of the Old Testament, nor yet always give a literal version of their own. Their purpose was to give the *sense* which was in the mind of the Spirit when He wrote the Prophecies. And since the Prophecies had been spoken in times long past, and to a single people, and since the Evangelical Interpretations of the Hebrew Prophecies were designed for *all* ages and nations of the world, therefore to accomplish their purpose of conveying the *sense*, it was necessary for them often to give a *paraphrase* rather than a version of them. In fact, the mode in which the ancient Prophecies are explained in the New Testament, displays a perfect exemplification of the critical rule,

"Nec verbum verbo curabis reddere *fidus*
Interpres."

20. Κάλαμον] "Qui peccatori non porrigit manum, nec portat onus fratris, quassatum calamum confringit; qui scintillam fidei contemnit in parvulis, linum extinguit fumigans." *Jerome.*

23. Μήτι] Not *nonne*, but *num*, and so John viii. 22.

24. Βεελζεβούλ] See above, x. 25.

σεται. 26 Καὶ εἰ ὁ Σατανᾶς τὸν Σατανᾶν ἐκβάλλει, ἐφ' ἑαυτὸν ἐμερίσθη· πῶς
οὖν σταθήσεται ἡ βασιλεία αὐτοῦ; 27 Καὶ εἰ ἐγὼ ἐν Βεελζεβοὺλ ἐκβάλλω τὰ
δαιμόνια, οἱ υἱοὶ ὑμῶν ἐν τίνι ἐκβάλλουσι; διὰ τοῦτο αὐτοὶ ὑμῶν ἔσονται
κριταί. 28 Εἰ δὲ ἐν πνεύματι Θεοῦ ἐγὼ ἐκβάλλω τὰ δαιμόνια, ἄρα ἔφθασεν ἐφ'
ὑμᾶς ἡ βασιλεία τοῦ Θεοῦ. 29 Ἢ πῶς δύναταί τις εἰσελθεῖν εἰς τὴν οἰκίαν τοῦ
ἰσχυροῦ, καὶ τὰ σκεύη αὐτοῦ διαρπάσαι, ἐὰν μὴ πρῶτον δήσῃ τὸν ἰσχυρόν;
καὶ τότε τὴν οἰκίαν αὐτοῦ διαρπάσει. 30 Ὁ μὴ ὢν μετ' ἐμοῦ κατ' ἐμοῦ ἐστι, καὶ
ὁ μὴ συνάγων μετ' ἐμοῦ σκορπίζει. $(\frac{123}{II})$ 31 [1] Διὰ τοῦτο λέγω ὑμῖν, πᾶσα 1 Mark 3. 29. Luke 12. 10.
ἁμαρτία καὶ βλασφημία ἀφεθήσεται τοῖς ἀνθρώποις· ἡ δὲ τοῦ Πνεύματος βλασ- 1 John 5. 16. Heb. 6. 4.
φημία οὐκ ἀφεθήσεται τοῖς ἀνθρώποις. 32 Καὶ ὃς ἐὰν εἴπῃ λόγον κατὰ τοῦ & 10. 26.
Υἱοῦ τοῦ ἀνθρώπου, ἀφεθήσεται αὐτῷ· ὃς δ' ἂν εἴπῃ κατὰ τοῦ Πνεύματος τοῦ

27. *οἱ υἱοὶ ὑμῶν*] *your sons*. Hence it has been inferred, that some among the Jews were able to cast out devils. This is the more modern interpretation, and Acts xix. 13, 14, is quoted in behalf of it; but this does not seem conclusive; for there the devils were victorious.

Some of the Fathers affirm that by the words "your sons" our Lord here means the Apostles;

Observe His mildness. He did not say, By whom do *My Apostles* cast them out? but By whom do *your sons?*—in order that they might be brought to the same mind with the Apostles, whom He calls *their sons*. For the Apostles had received power from Him to cast out devils (Matt. x. 1), and it does not appear that the Jews had brought any such charge against *them*. And the Apostles were taken from among the Jews, and yet they listened to Christ and owned Him as their Master; therefore "they shall be your *judges*," i. e. condemn you of inconsistency, and unbelief, and of envy and malice against Me. (*Chrys.*, *Hilary*.)

The Pharisees ascribed the works of God to the power of the Devil. Our Lord does not answer their words, but their thoughts, in order that even thus they might be constrained to acknowledge the power of Him to be Divine, who saw the secrets of their hearts. And He asks this question, "By whom do your sons cast them out?"—your sons, *the Apostles*, concerning whom He said (xix. 28), "Ye shall sit on thrones *judging* the twelve tribes of Israel." (*Jerome*.)

28. *Εἰ ἐγώ*] 'If *I* by the *Spirit of God;*' or, as it is in St. Luke, 'If I by the finger of God,'—that finger which the Magicians of Egypt acknowledged (Exod. viii. 19), and by which the law was written. Exod. xxiv. 12; xxxi. 18. Deut. ix. 10. (*Jerome*.)

— *ἔφθασεν*] *came upon you* with an idea of surprise; an Hellenistic use of the word, preserved in modern Greece. See *Koray*, Ἄτακτα, iii. 646.

Observe His gentleness and love. He would attract them to Himself. Why do you cavil at the blessings which are now offered to you? Why resist God's gracious designs for your salvation? Rather you ought to rejoice because *the kingdom of God is come to* you; and because I am present, to give you the blessings preannounced by the Prophets, and because your ghostly enemy Satan is now cast out by Me. (*Chrys.*)

29. *τοῦ ἰσχυροῦ*] *the strong man*. We ought not to think ourselves secure. Our ghostly enemy is called the *strong man* even by his conqueror, and he is the "Prince of this world," which lieth in wickedness. (John xii. 31. Eph. ii. 2.) The Tempter was bound by Christ at the Temptation, when he was called *Satan* by Christ,—"Get thee hence, Satan" (Matt. iv. 10); and Christ entered his house and spoiled his *goods*,—that is, rescued *us men* from his grasp, and subdued us to Himself, and made us fit for Himself. "*Vasa* ejus et domus *nos* eramus." *Iren.* iii. 8. 1. *Hilary*. Cp. *Cyril* on Luke, p. 373.

On the use of the word *σκεῦος* in this sense see note below on 1 Thess. iv. 4.

30. *Ὁ μὴ ὢν μετ' ἐμοῦ*] Observe *μή*, not *οὐ* (*Winer*, p. 428). *If* a man is neutral, and is not in heart with Me in My conflict with Satan, he will be treated by Me as an enemy; and whosoever does not gather with Me,—that is, labour with Me in the spiritual harvest for the salvation of souls, scatters the ears of corn which he ought to bind into sheaves to be housed in My barn. This is to be compared with Mark ix. 40. Luke ix. 50.

This is another answer to the objection of the Jews. Satan is on one side, I on the other. He rebels against God; I invite all men to him. He holds men captive, I release them. He preaches idolatry, I the worship of the one true God. He tempts to sin, I lead to virtue. (*Jerome, Chrys.*) How then can I be thought to work *with him* and *he with Me?* He is not with Me, and *therefore* is against Me. He gathereth not with Me, and therefore scattereth.

He says, indeed, in another place, "He that is not against us is for us" (Mark ix. 40. Luke ix. 50), but these two sayings are not contrary. Here He is speaking of one opposed to Him in heart and hand; but there He is speaking of one who *was with them in spirit* though not in person; for he cast out devils in *Christ's name*.

Concerning the bounds of unity, the true placing of them importeth exceedingly. There appear to be two extremes. For to certain zealots all speech of pacification is odious. "Is it peace, Jehu? What hast thou to do with peace? turn thee behind me." Peace is not the matter, but *following the party*. Contrariwise, certain Laodiceans, and lukewarm persons, think they may accommodate points of religion by middle ways, and taking part of both, and witty reconcilements; as if they would make an arbitrement between God and man. Both these extremes are to be avoided; which will be done, if the league of Christians, penned by our Saviour Himself, were, in the two cross clauses thereof, soundly and plainly expounded: "he that is not with us is against us;" and again, "he that is not against us is with us:" that is, if the points fundamental, and of substance, in religion, were truly discerned and distinguished from points not merely of faith, but of opinion, order, or good intention. *Lord Bacon* (Essays; on Unity in Religion).

31. *Πνεύματος βλασφημία*] *blasphemy against* the Holy Ghost. Cp. Matt. x. 1, *ἐξουσία πνευμάτων*. 1 Cor. ix. 12, *ἐξουσία ὑμῶν*.

It is observable, that both in St. Matthew here (xii. 31, 32), and in St. Mark (iii. 28, 29), our Lord says, 'sin and blasphemy' in the first member of the sentence, but only speaks of *βλασφημία* in the latter member of the sentence, as *irremissible*. The question, therefore, which has been argued by Divines (see *à Lapide* here and *Olshausen*, and Professor *Browne* on Article XVI.) concerning sin against the Holy Ghost, may perhaps be properly reduced, as far as connected with this place, to an inquiry concerning the nature of Blasphemy against the Holy Ghost;

The Blasphemy against the Holy Ghost, of which our Lord here speaks, is that which ascribes to Beelzebub the Prince of the Devils, and enemy of God and Man, works done by the Spirit of God for the salvation of man and the glory of God. They who sin thus (says *Athanasius*) refer the work of God to the Devil; they judge God to be the Devil; and the true God to have nothing more in His works than the Evil Spirit. *Athanas.* ad Serapion. § 50. Cp. St. Mark iii. 30. So *Jerome*, *Chrysostom*, *Ambrose*, and others interpret the passage.

Again, Blasphemy against the Holy Ghost is greater than blasphemy against Christ as man, because the Holy Ghost did not take the nature of man; and Christ *as man* is inferior to the Holy Ghost. *Athanas.* contra Arian. p. 358; iv. pp. 561—567.

From this passage it is rightly inferred. that the Holy Ghost is a *Person*, and that He is *God*. See *S. Cyril* in Caten. on Luke xii. 10, and *Bp. Pearson* on the Creed, Art. viii.

— *οὐκ ἀφεθήσεται*] i. e. is very unlikely to obtain forgiveness Not that it never can. See *Aug.* Retract. i. 19, "de nullo quamvis pessimo in hâc vitâ desperandum est;" and *Ambrose*, de Pœnit. ii. 4. But inasmuch as it grieves the Holy Ghost, and provokes Him to withdraw His grace from the soul and leave it to itself, it is almost a suicidal act; cp. on Heb. vi. 4—8. But no one has committed the sin against the Holy Ghost (says *Bp. Taylor*, Holy Dying, v. 5) who is afraid that he has, and desires that he has not; for such penitential passions are against the definition of that sin.

32. *κατὰ τοῦ Υἱοῦ τ. ἀνθρώπου*] He, who speaks a word *against the Son of Man*, being offended by My *outward appearance*, seeing that I am supposed to be the carpenter's son, and to have James and Joses and Judas for My brethren, he may be forgiven; but he who sees My *mighty works*, and reviles Me who am the Word of God, and says that the works of the Holy Spirit, working by Me, are the works of Beelzebub, has no forgiveness. (*Jerome*.)

ἁγίου, οὐκ ἀφεθήσεται αὐτῷ, οὔτε ἐν τούτῳ τῷ αἰῶνι, οὔτε ἐν τῷ μέλλοντι.
m ch. 7. 17. Luke 6. 43, sq. $(\frac{124}{X})$ 33 m Ἢ ποιήσατε τὸ δένδρον καλὸν, καὶ τὸν καρπὸν αὐτοῦ καλόν· ἢ ποι-
ήσατε τὸ δένδρον σαπρὸν, καὶ τὸν καρπὸν αὐτοῦ σαπρόν· ἐκ γὰρ τοῦ καρποῦ τὸ
n ch. 3. 7. & 23. 33. Luke 6. 45 δένδρον γινώσκεται. 34 n Γεννήματα ἐχιδνῶν, πῶς δύνασθε ἀγαθὰ λαλεῖν πο-
νηροὶ ὄντες; ἐκ γὰρ τοῦ περισσεύματος τῆς καρδίας τὸ στόμα λαλεῖ. $(\frac{125}{V})$ 35 Ὁ
ἀγαθὸς ἄνθρωπος ἐκ τοῦ ἀγαθοῦ θησαυροῦ ἐκβάλλει ἀγαθά· καὶ ὁ πονηρὸς
ἄνθρωπος ἐκ τοῦ πονηροῦ θησαυροῦ ἐκβάλλει πονηρά. $(\frac{126}{X})$ 36 Λέγω δὲ ὑμῖν,
ὅτι πᾶν ῥῆμα ἀργὸν, ὃ ἐὰν λαλήσωσιν οἱ ἄνθρωποι, ἀποδώσουσι περὶ αὐτοῦ
λόγον ἐν ἡμέρᾳ κρίσεως· 37 ἐκ γὰρ τῶν λόγων σου δικαιωθήσῃ, καὶ ἐκ τῶν
λόγων σου καταδικασθήσῃ.

$(\frac{127}{V})$ 38 Τότε ἀπεκρίθησάν τινες τῶν Γραμματέων καὶ Φαρισαίων λέγοντες,
o ch. 16. 1. Mark 8. 11. Luke 11. 16, 29. 1 Cor. 1. 22. Διδάσκαλε, θέλομεν ἀπὸ σοῦ σημεῖον ἰδεῖν. $(\frac{128}{V})$ 39 o Ὁ δὲ ἀποκριθεὶς εἶπεν
αὐτοῖς, Γενεὰ πονηρὰ καὶ μοιχαλὶς σημεῖον ἐπιζητεῖ· καὶ σημεῖον οὐ δοθήσεται
p Jonah 1. 17. & 2 1, 2. αὐτῇ, εἰ μὴ τὸ σημεῖον Ἰωνᾶ τοῦ προφήτου. 40 p Ὥσπερ γὰρ ἦν Ἰωνᾶς ἐν
τῇ κοιλίᾳ τοῦ κήτους τρεῖς ἡμέρας καὶ τρεῖς νύκτας, οὕτως ἔσται ὁ Υἱὸς τοῦ

— *οὔτε ἐν τῷ μέλλοντι*] *nor in the world to come.* Some have hence inferred that sins not forgiven in this world may be forgiven *in another*. But this inference contradicts the general teaching of Scripture. (See Luke xvi. 26, and note. John ix. 4. Heb. iii. 13; ix. 27.) The *Gloss* on this passage says, "hence is refuted the heresy of *Origen*, who said, that after many ages all sinners should obtain pardon;" and St. Mark says (ch. iii. 29), *οὐκ ἔχει ἄφεσιν εἰς τὸν αἰῶνα.* The phrase taken together signifies *nunquam*, and is a Hebraism found in the Talmud. See *Vorstius* de Hebr. p. 42, just as *ἐν τῷ αἰῶνι τούτῳ καὶ ἐν τῷ μέλλοντι*, Eph. i. 21, is a Hebraism for *semper*.

It is observable that the Hebrew עולם (*olam*), according as it is used with certain pronouns, signifies both 'this *world*' and '*eternity*.' Hence the similar use of *αἰὼν* in the N. Test., i. e. *ὁ αἰὼν οὗτος*, this present world, *ὁ αἰὼν ἐκεῖνος*, *that* world which is to come; *εἰς τὸν αἰῶνα*, for *the* world, the future world, that which is *κατ' ἐξοχὴν the* world, for which we ought to *prepare*; *εἰς τοὺς αἰῶνας*, for *the* ages, i. e. for all ages; hence *αἰώνιος*, everlasting. See Matt. xxv. 46.

33. *ποιήσατε*] *make*, reckon. See on John viii. 53, and 2 Cor. v. 21. *Judicate, agnoscite, fatemini; εἴπατε.* (*Euthym.*) It is a rule often applicable to the diction of the N. Test., "verba quæ *facere* significant *agnitionem* facti significare." Cp. *Glass*. Phil. Sacr. p. 370.

Since a good tree bringeth forth good fruit, and a corrupt tree bringeth forth evil fruit (Matt. vii. 17), and since a tree is known by its fruits, therefore either (*ποιήσατε*) *recognize* Me as good, and thence infer that My *works also are good;* or, if you will not do this, prove Me to be evil, and therefore My works evil; for a tree is known by its fruits. But, since the fruits I bring forth are good, and you cannot deny this, therefore I cannot be evil. Therefore *own Me* as such, confess Me as the Son of God. You charge Me with working by means of Beelzebub, and thus you show yourselves to be children of the Evil One. You yourselves are *γεννήματα ἐχιδνῶν*, the brood of the Old Serpent, how therefore can you speak what is good? No wonder, therefore, that you, being the children of the devil, revile the Son of God, and regard Him as an agent of the Evil One.

He thence is led to describe the punishment of *evil words*.

35. *ἐκβάλλει πονηρά*] *casts forth evil things;* "as a fountain doth its waters by natural and easy ebullition." *Dr. Barrow*, Sermons on the Government of the Tongue, i. p. 286, where are some excellent remarks on this Text.

36. *ῥῆμα ἀργόν*] *an idle word.* *ἀργὸς* here is not simply *otiosus*, as a person at leisure,—much less as a person who enjoys seasonable leisure in order that he may work,—but as one who will not work, when he ought to work ('qui opus detrectat'), *ἀ-εργὸς*, see on Luke xiii. 7, *γῆν κατ-αργεῖ.* Cp. 2 Pet. i. 8, *οὐκ ἀργοὺς οὐδὲ ἀκάρπους*, and Eph. v. 11.

"*Otiosum* verbum," says *Jerome*, "est quod sine utilitate et loquentis dicitur et audientis, si *omissis seriis* de rebus frivolis loquamur;" and therefore a person is guilty of *ῥήματα ἀργὰ*, who omits to use speech for its proper purpose of edification to men and of glory to God, and abuses the best member that he has (Ps. cviii. 1) in uttering evil words against God or man; much more one who disseminates them by the public press.

Since God, Who is the Author of Scripture, condemns *every idle word*, we may be sure that there are *no idle words* in Scripture (*Origen*, Philoc. 10).

— *ἀποδώσουσι*] This anomaly (cp. Gen. ii. 17. Exod. xxxii. 1. Ezek. xxxiii. 2. John xvii. 2. Acts x. 38), and is very useful in order to bring out the prominent idea (here *ῥῆμα ἀργὸν*) at the beginning of the sentence.

Here it may be observed generally, that most of the anomalies of language in the New Testament, which at first may offend the taste of the classical reader, are Hebraisms consecrated by use in the Old Testament, and are doubtless designed to remind him of the connexion of the New Testament with the Old, and to show that both Testaments are distinct from other books, and are from One and the same Hand. And they are admirably contrived to facilitate the grouping of ideas, and for presenting them in the best form and with the brightest colouring to the reader. They may indeed be called *solecisms*, when measured by the standards of human Philology; but they are *above* those standards, and are to be referred to the rules of another and higher Grammar—the Grammar of Inspiration.

38. *σημεῖον*] *a sign*, from heaven (see xvi. 1. Mark viii. 11); such as was given under Moses by the pillar of cloud, the thunders at Sinai, the manna in the wilderness, or in fire as by Elias, or with thunder as under Samuel. They require a sign,—as if the miracles they had seen were no signs. (*Jerome.*) Well may He say *ἐπι-ζητεῖ*, seeks *in addition*.

39. *μοιχαλίς*] *adulterous:* because it had forsaken God and joined itself to others in spiritual harlotry. (*Jerome.*)

— *σημεῖον οὐ δοθήσεται*] *no sign shall be given:* none in answer to their demands and to gratify their curiosity (cp. Herod's case, Luke xxiii. 8); and *that* sign, which shall be given, shall not be from *heaven*, but from the *grave*, and will not persuade them to believe, but condemn their unbelief.

But did not Christ give other *σημεῖα*? Yes; but not to the curiosity of a wicked and adulterous generation. See Mark vi. 5. Luke xxiii. 8.

But was the resurrection (typified by Jonah) given in answer to a challenge from that generation? Yes. See xxvii. 40. Mark xv. 29. John ii. 20, 21.

— *Ἰωνᾶ τοῦ προφήτου*] *of Jonas the prophet.* Jonah was a *sign* of Christ,—In preaching before and after His Resurrection. In offering himself to death to appease the storm and save the ship—an argument for the Atonement. In his burial and resurrection *after three days*. On the parallel between Jesus and Jonas, see *Cyril Hieros*. Catech. xiv. p. 213.

40. *τρεῖς ἡμέρας καὶ τρεῖς νύκτας*] *three days and three nights.* Our Blessed Lord sometimes speaks of His own Resurrection as to take place on *the third day* (cp. Matt. xvi. 21; xvii. 23; xx. 19. Mark x. 34. Luke xviii. 33; xxiv. 7); and sometimes as to take place *after three days* (Matt. xxvi. 61; xxvii. 63. Mark viii. 31). These periods therefore are coincident. This is explained from the Jewish mode of reckoning time, according to which any portion, however short, of the period of twenty-four hours was reckoned as a *νυχθήμερον*. See below, xvii. 1, and *Hieron.*, *Theophyl.*, *Aug.*, and *Bp. Pearson* on the Creed, Art. v. pp. 488. 492, and *Augustine* de Doctr. Christ. iii. 50.

Something like the notion derived from this text, and propagated by some in our own days, that our Lord was crucified on a *Thursday*, and therefore the observance of *Good Friday* is unscriptural, was broached and exploded in ancient times. See

ἀνθρώπου ἐν τῇ καρδίᾳ τῆς γῆς τρεῖς ἡμέρας καὶ τρεῖς νύκτας. 41 [q] Ἄνδρες q Luke 11. 32. Jonah 3. 5.
Νινευῖται ἀναστήσονται ἐν τῇ κρίσει μετὰ τῆς γενεᾶς ταύτης, καὶ κατακρι-
νοῦσιν αὐτήν· ὅτι μετενόησαν εἰς τὸ κήρυγμα Ἰωνᾶ, καὶ ἰδοὺ πλεῖον Ἰωνᾶ
ὧδε. 42 [r] Βασίλισσα Νότου ἐγερθήσεται ἐν τῇ κρίσει μετὰ τῆς γενεᾶς ταύτης, r 1 Kings 10. 1. 2 Chron. 9. 1.
καὶ κατακρινεῖ αὐτήν· ὅτι ἦλθεν ἐκ τῶν περάτων τῆς γῆς ἀκοῦσαι τὴν σοφίαν Luke 11. 31.
Σολομῶνος, καὶ ἰδοὺ πλεῖον Σολομῶνος ὧδε. (129/V) 43 [s] Ὅταν δὲ τὸ ἀκάθαρτον s Luke 11. 24.
πνεῦμα ἐξέλθῃ ἀπὸ τοῦ ἀνθρώπου, διέρχεται δι' ἀνύδρων τόπων ζητοῦν ἀνά-
παυσιν, καὶ οὐχ εὑρίσκει· 44 τότε λέγει, Ἐπιστρέψω εἰς τὸν οἶκόν μου ὅθεν
ἐξῆλθον· καὶ ἐλθὸν εὑρίσκει σχολάζοντα, σεσαρωμένον καὶ κεκοσμημένον·
45 [t] τότε πορεύεται καὶ παραλαμβάνει μεθ' ἑαυτοῦ ἑπτὰ ἕτερα πνεύματα πονη- t 2 Pet. 2. 20, 21. Heb. 6. 4.
ρότερα ἑαυτοῦ, καὶ εἰσελθόντα κατοικεῖ ἐκεῖ· καὶ γίνεται τὰ ἔσχατα τοῦ & 10. 26.
ἀνθρώπου ἐκείνου χείρονα τῶν πρώτων. Οὕτως ἔσται καὶ τῇ γενεᾷ ταύτῃ τῇ
πονηρᾷ.
(130/II) 46 [u] Ἔτι δὲ αὐτοῦ λαλοῦντος τοῖς ὄχλοις ἰδοὺ, ἡ μήτηρ καὶ οἱ ἀδελφοὶ u Mark 3. 31. Luke 8. 19.

Bp. Pearson, p. 488; *à Lapide* in loc. The following is from *Kuin.* "Duas tantùm noctes, et unum diem Jesus in sepulcro fuit; sed Hebræi qui noctem diei initium constituebant, duas noctes cum partibus primi ac tertii diei *tres dies atque tres noctes vocabant*, tempus incompletum pro completo habebant; et in omnibus fere linguis, pars diei, mensis, anni, dies, mensis, annus per synecdochen dici solet. Sic etiam 1 Sam. xxx. 12, *tres dies et noctes*, *v.* 13, explicatur usque ad diem tertium; add. 2 Chron. x. 5, coll. *v.* 12. Gen. xlii. 17, 18. Deut. xiv. 28, coll. xxvi. 12. Vide Relandi Antiquitates Hebr. iv. 20. Hanc verò fuisse Judæorum loquendi consuetudinem, et hic ipse locus noster docet, et exinde quoque patet quod, ut probe Relandus l. h. monuit, nunquam Apostolis controversia mota est de spatio hoc dierum trium et noctium quo se Jesus in sepulchro commoraturum esse prædixerat."

"I have treated more fully," says *S. Jerome*, "on this passage in my comment on the Prophet Jonah. I will now only say, that this is to be explained by a figure of speech called *synecdoche*, by which a part is put for the whole; not that our Lord was three whole days and three nights in the grave, but part of Friday, part of Sunday, and the whole of Saturday are reckoned as three days."

The days of Christ's absence from His disciples were shortened in mercy to them as far as was consistent with the fulfilment of the prophecy.

Observe the great use of the *Gospel* in confirming the *Old Testament*. Our Lord here refers to the wonderful history of *Jonah*, swallowed and disgorged by the fish. He treats it as *a true history*, to be understood in its plain sense, and expounds the meaning of it, hitherto unrevealed, viz. that it was not only a history, but also a mystery; a prophecy, a typical representation of Himself,—of His own wonderful Death, Burial, and Resurrection.

Thus the History of Jonah is proved to be true, by the testimony of Him who is the Truth.

Compare the testimony of the Holy Ghost, speaking by the Apostle St. Peter, confirming the marvellous history of *Balaam* and the ass, in its plain, literal, and grammatical sense. (2 Pet. ii. 15.)

By this specimen of exposition, Our Blessed Lord delivers a divine Protest against the *scepticism* of modern days, which denies the verity of the miracles of the Old Testament; and against the *Rationalism* which attempts to explain them away.

He also suggests to all readers of the Old Testament the belief, that whatever they may now find there difficult to be understood, will one day be explained, and perhaps be seen to be prophetic and typical of the greatest mysteries of the Gospel; and that in the mean time it is an exercise of their Faith, and a trial of their humility,—a divinely appointed instrument of their *moral probation*. And it is *because* such histories as those of Jonah and Balaam are strange and marvellous, that they are the best tests of the strength of our faith.

— καρδίᾳ τῆς γῆς] Jonah's soul as well as body was ἐν τῇ κοιλίᾳ τοῦ κήτους (Jonah ii. 1). Therefore the καρδίᾳ γῆς may be what St. Paul calls τὰ κατώτερα τῆς γῆς (Eph. iv. 9. 1 Pet. iii. 19. See the passages of the Fathers, quoted by *Bp. Pearson*, Art. v. pp. 443—450), and this appears to be spoken of our Lord's human soul descending into *Sheol* or Hades.

41. Ἰωνᾶ] On this form of the genitive in ᾶ from nom. ᾶς see *Winer*, § 3, p. 57. In the N. T. we have other similar genitives, Κλωπᾶ, Στεφανᾶ, Κηφᾶ, Σατανᾶ, Ἐπαφρᾶ; also from *as* unaccentuated, Ἄννα, Καϊάφα, Ἀρέτα, Βαρνάβα.

41, 42. κατακρινοῦσι — κατακρινεῖ] "ex istorum *comparatione* merito condemnabitur hæc generatio." *S. Aug.* de Civ. Dei, xx. 5.

— περάτων τῆς γῆς] Hebr. קְצוֹת הָאָרֶץ or אַפְסֵי, Ps. ii. 8; lxv. 8.

43. Ὅταν δὲ τὸ ἀκάθαρτον πνεῦμα κ.τ.λ.] *But when the unclean spirit has gone out of the man* who was possessed by it. What is the connexion here? Our Lord is declaring the dangerous condition of *that generation* of the Jewish people, in consequence of their neglect and abuse of those especial spiritual privileges, which He Himself, by His Incarnation and Ministry, was now offering to them. He compares *their* state to that of one who has been liberated from dæmoniacal possession. They had been freed from Satan by Moses and the Prophets: and now Christ is come to perfect and secure their moral and spiritual emancipation. But as one who has been liberated by God's goodness from the Devil, and afterwards having tasted both the bitterness of bondage and the sweets of liberty, lapses into a *worse state*, if he does not watch and keep his spiritual house against the return of the Evil Spirit, so *their* state will be one of greater shame and misery, even in proportion to their present spiritual privileges. See on Luke xi. 24, and compare the declaration of St. Paul, Heb. vi. 4—8.

— ἀνύδρων τόπων] *dry places*: the opposite of Paradise, and striking witnesses of man's sin, which is the cause of physical as well as moral wildness and desolation. Cp. Rom. viii. 19—22.

44. οἶκόν μου] *my house.* "*Suum* putat; ἐξῆλθον, quasi non *ejectus*." (*Beng.*)

— εὑρίσκει σχολάζοντα] *he finds it empty, swept, and garnished*, like an untenanted lodging, ready to be let to the first comer. "Vacuam Deo, Deique gratiâ, ideoque aptam ut fiat domus Diaboli, nam *Nihil* agere est *male* agere."

45. Οὕτως ἔσται τῇ γενεᾷ τ.] The Evil Spirit had been cast out of *the Jewish Nation* when they received the Law; and he walked in the wilderness of heathenism. But the Heathen were now about to believe in God; and the Devil would be cast out of them. And now he was returning to assail the Jews, and the last state of that Nation is worse than the first; for they are now beset by a larger number of evil spirits, when they blaspheme Christ in their synagogues, and so they are in a worse condition than when they were in Egypt itself, before the Law. Accordingly the calamities which befell the Jews under Vespasian and Titus, were far more grievous than any in Egypt, or Babylon, or under Antiochus. (*Jerome.*) Here is a warning to those who speak softly of *Judaism* as it is *now*. We must pray for the *Jews*, and even the more fervently, because Christ has taught us to abhor *Judaism*.

46. οἱ ἀδελφοὶ] *his brethren*. Compare xiii. 55, where his *brethren* are called James and Joses and Simon and Judas, and these were sons of a Mary. See xxvii. 56. Some of the ancients supposed that these were children of Joseph by a former marriage. (*Euseb.* ii. 1.) So *Epiphanius*, p. 1034; others said that they were *consobrini*, or *cousins* of Christ (*Euseb.*, Hist. iii. 11); sons of the Mary who was the sister of the Blessed Virgin, and wife of Cleophas or Alphæus. See x. 3. John xix. 25. *Jerome*, ad loc., who calls them "Mariæ liberos, materteræ Domini, quæ esse dicitur mater Jacobi et Josephi et Judæ." See also *Bp. Pearson* on the Creed, Art. iii. pp. 330—333, and *Dr. W. H. Mill's* Dissertations, ii. pp. 221—290. *Prof. Lightfoot* on Galat. 241—275.

The following fragment has been ascribed by some to *Papias*,

αὐτοῦ εἱστήκεισαν ἔξω ζητοῦντες αὐτῷ λαλῆσαι· 47 εἶπε δέ τις αὐτῷ, Ἰδοὺ
ἡ μήτηρ σου καὶ οἱ ἀδελφοί σου ἔξω ἑστήκασι ζητοῦντές σοι λαλῆσαι. 48 Ὁ
δὲ ἀποκριθεὶς εἶπε τῷ εἰπόντι αὐτῷ, Τίς ἐστιν ἡ μήτηρ μου; καὶ τίνες εἰσὶν οἱ
ἀδελφοί μου; 49 καὶ ἐκτείνας τὴν χεῖρα αὐτοῦ ἐπὶ τοὺς μαθητὰς αὐτοῦ εἶπεν,
Ἰδοὺ ἡ μήτηρ μου καὶ οἱ ἀδελφοί μου· 50 ὅστις γὰρ ἂν ποιήσῃ τὸ θέλημα
τοῦ Πατρός μου τοῦ ἐν οὐρανοῖς, αὐτὸς μοῦ ἀδελφὸς καὶ ἀδελφὴ καὶ μήτηρ
ἐστίν.

a Mark 4. 1. Luke 8. 4.

XIII. ($\frac{181}{II}$) 1 [a] Ἐν δὲ τῇ ἡμέρᾳ ἐκείνῃ ἐξελθὼν ὁ Ἰησοῦς ἀπὸ τῆς οἰκίας
ἐκάθητο παρὰ τὴν θάλασσαν· 2 καὶ συνήχθησαν πρὸς αὐτὸν ὄχλοι πολλοί,
ὥστε αὐτὸν εἰς τὸ πλοῖον ἐμβάντα καθῆσθαι· καὶ πᾶς ὁ ὄχλος ἐπὶ τὸν αἰγιαλὸν
εἱστήκει.

3 Καὶ ἐλάλησεν αὐτοῖς πολλὰ ἐν παραβολαῖς λέγων, Ἰδοὺ ἐξῆλθεν ὁ σπείρων

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scholar of St. John (ap. *Routh*, Reliq. Sacr. i. p. 16, ex Cod. MS. Bibl. Bodl. 2397); but see *Prof. Lightfoot* on Galat. p. 259.

"i. *Maria*, mater Domini. ii. *Maria*, Cleophæ sive Alphæi uxor, quæ fuit mater Jacobi Episcopi et Apostoli, et Simonis et Thadei et cujusdam Joseph. iii. *Maria* Salome, uxor Zebedei, mater Joannis Evangelistæ et Jacobi (confer Matt. xxvii. 56. et Marc. xv. 40 et xvi. 1). iv. *Maria* Magdalena. (We may add v. *Mary* of Bethany.)"

On the opinion of *Epiphanius* and others, that "the brethren of our Lord" were sons of *Joseph* by a former wife, it may be observed, that the Mary, who, it seems, was their *mother*, was still alive at the Crucifixion (Matt. xxvii. 56. Mark xv. 40). Could Joseph have divorced her? Could he have had two wives living at the same time? (*Tillemont*, Mémoires pour servir à l'Histoire Ecclés., life of James the Less, and notes, 165, 284.) And perhaps *that* Mary and the Virgin were sisters.

48. Τίς ἐστιν ἡ μήτηρ μου;] *Who is my mother?* "Non spernit matrem, sed anteponit Patrem." (*Bengel.*)

"Qui Christi *frater* est credendo, mater efficitur *prædicando*; quasi enim parit eum quem in corde audientis infuderit; et si per ejus vocem amor Domini in proximi mente generatur." (*Greg. M.* Moral. in Evang. iii. p. 1445.)

His mother was perhaps moved by a spirit of vain-glory, and came to draw Him from preaching; to display to the multitude the power she had over One who could work so great miracles. (*Theophylact* on Mark iii. 32.) Hear what He says, because His mother and His brethren were eager to show that they were related to Him, and were vain-glorious on that account. (*S. Chrys.* on ch. viii. 20.) Hence we learn that, without holiness, it would have been of no benefit even to have borne Christ in the womb, and to bring forth that Wonderful Offspring.

He uttered these words (says *Chrys.*) not as if He were ashamed of His Mother, or denied her to be His Mother, but to show that her maternity was of no benefit to her unless she did her duty. And what she *now* attempted to do was an effect of exceeding vain-glory. For she desired to show the people that she had power and authority over her Son. Observe her folly—ἀπόνοιαν. (*Chrys.*)

Such comments show, *what would have* been the opinion of *S. Chrysostom* and the Church in his age, on the dogma now enforced by the Church of Rome as an article of faith; viz. that the Blessed Virgin was exempt from original and actual sin.

Observe then her folly and theirs, for when they ought to have come in and listened with the multitude to Christ, and if they were not willing to do this. to await the conclusion of His Discourse, and then to address Him, they call Him out, and do this in the presence of all, betraying excessive ambition, and wishing to show that they can command Him. (*Chrys.*)

There is but one true nobility, that of obedience to God. This is greater than that of the Virgin's relationship to Christ. Therefore when a woman in the crowd exclaimed, "Blessed is the womb that bare Thee and the paps that Thou hast sucked; He did not say, She is not My Mother, but if she desires to be blessed, let her do the will of God; He said, yea, rather, blessed are they that hear the word of God, and keep it" (St. Luke xi. 27). *Chrys.*

See also *S. Aug.* (in Joan. Tract. x.), "Mater mea, quam appaiiatis felicem, inde felix est, quia verbum Dei audit, non quia in illâ Verbum caro factum est, sed quia custodit ipsum verbum Dei, per quod facta est, et quod in illâ caro factum est."

How many women have blessed that Holy Virgin and her womb, and have desired to be such a mother as she was! What hinders them? Christ has made for us a wide way to this happiness: and not only women, but men may tread it; the way of Obedience, this is it which makes such a mother—not the throes of parturition. (*Chrys.*)

Ch. XIII. 3. ἐν παραβολαῖς] *in parables.* Hebr. מְשָׁלִים (*meshalim*), from root מָשַׁל (*mashal*), to *compare, make like.* See Ps. xlix. 12. Isaiah xiv. 10; xlvi. 5. From the frequent use of comparisons in short pithy sayings among the Orientals (see the Talmud, *passim*, Cod. Berachoth, Cod. Schabbath, &c.), the word *mashal* often signifies some sententious adage, apophthegm, or speech (αἶνος, ἀπόλογος),—and therefore Balaam's prophecy is so called, Numb. xxiii. 18; xxiv. 15. Cp. Isa. xiv. 4. 2 Chron. vii. 20; and Job's speech, xxvii. 1.

The word παραβολὴ had been applied by the LXX to the *Proverbs* of Solomon (1 Kings iv. 32, ἐλάλησε τρισχιλίας παραβολάς); but the Proverbs are inscribed παροιμίαι, which is a more general term. See John xvi. 25. *Vorst* de Hebr. p. 140, and *Glass*. Philol. Sacr. pp. 217–224. 914, and Notes on the Parables by the *Very Rev. R. C. Trench, D.D.*, Lond. 1853, fifth edition, and *Olshausen's* note here, who refers with commendation to *Unger's* work, De Parabolarum Jesu Naturâ et Interpretatione, Lips. 1828. A List of works on the Parables will be found in *Dean Trench's* excellent volume, pp. 520—523. For some rules in interpreting them see xx. 2–10, and for some topographical illlustrations of them see *Stanley*, Palest., p. 409—23.

This chapter may be described as containing a Divine Treatise on the Church Militant here on earth. The Parables in it form a whole, representing the true nature of the βασιλεία τοῦ Θεοῦ, i. e. of the Christian Church, as far as it is visible.

That of the *Sower* (*v.* 3), explained by Christ Himself (Matt. xiii. 18. Mark iv. 14. Luke viii. 11), exhibits Christ going forth to sow the Seed of the Word, and the various reception of the same divine seed by various persons, according to their disposition and tempers, and their resistance or non-resistance to the temptations of the World, the Flesh, and the Devil; and it brings out the doctrine that we must take heed *how* we hear (Luke viii. 10), and must receive with meekness the engrafted Word. (James i. 21.)

That of the *Tares and Wheat* (*v.* 24) accounts for the existence of *Evil* in *this world*, and declares that it is not from God, at the same time that it assures us of *God's perfect goodness*, and of His desire and design, short of *compulsion*, that the whole world should be saved; for as our Lord declares, "the Field is the World,"—that is, in His Will and design the Church is coextensive with the World. It assures us also of the preservation of the Good, and of the continuance of the Church Visible unto the End; and of the future, full, and final Victory of Good over Evil, and the everlasting reward of Virtue, and eternal punishment of Sin.

It therefore warns us not to be staggered and perplexed by the temporary triumphs of Evil, of Heresy and Schism in the Church, and of Vice in the World. It inculcates the duties of Faith, Stedfastness, Patience, Forbearance, Courage, Hope, and Love; and of maintaining Unity in the Church, and of endeavouring to reclaim the erring, and to overcome the evil with good.

That of the *Grain of Mustard-seed* (*v.* 31) is prophetic of the growth of the Gospel from very *small beginnings* throughout the whole world, and of the reception of Gentile Nations beneath its shadow, as birds of the air flock to, and nestle in, the branches of a tree. And it calls attention to the marvellous and continued Propagation of the Gospel, as indicating that it is from God, and will ever be protected by His Omnipotence and Love.

That of the *Leaven* (*v.* 33) calls attention to *human* agency,—especially to that of the *Church*,—symbolized by the *woman* employed as God's chosen instrument in this divine work of

τοῦ σπείρειν· 4 *καὶ ἐν τῷ σπείρειν αὐτὸν, ἃ μὲν ἔπεσε παρὰ τὴν ὁδὸν, καὶ ἦλθε*
τὰ πετεινὰ καὶ κατέφαγεν αὐτά. 5 *Ἄλλα δὲ ἔπεσεν ἐπὶ τὰ πετρώδη, ὅπου οὐκ*
εἶχε γῆν πολλὴν, καὶ εὐθέως ἐξανέτειλε, διὰ τὸ μὴ ἔχειν βάθος γῆς· 6 *ἡλίου δὲ*
ἀνατείλαντος ἐκαυματίσθη, καὶ διὰ τὸ μὴ ἔχειν ῥίζαν ἐξηράνθη. 7 *Ἄλλα δὲ*
ἔπεσεν ἐπὶ τὰς ἀκάνθας, καὶ ἀνέβησαν αἱ ἄκανθαι καὶ ἀπέπνιξαν αὐτά. 8 *Ἄλλα*
δὲ ἔπεσεν ἐπὶ τὴν γῆν τὴν καλὴν, καὶ ἐδίδου καρπὸν, ὃ μὲν ἑκατὸν, ὃ δὲ ἑξήκοντα,
ὃ δὲ τριάκοντα. 9 *Ὁ ἔχων ὦτα ἀκούειν, ἀκουέτω.*

10 *Καὶ προσελθόντες οἱ μαθηταὶ εἶπον αὐτῷ, Διατί ἐν παραβολαῖς λαλεῖς*
αὐτοῖς; 11 [b] *Ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς, ὅτι ὑμῖν δέδοται γνῶναι τὰ μυστήρια* b ch. 16. 17. 1 Cor. 2. 10.
τῆς βασιλείας τῶν οὐρανῶν, ἐκείνοις δὲ οὐ δέδοται· ($\frac{182}{\text{V}}$) 12 [c] *ὅστις γὰρ ἔχει,* 1 John 2. 27. c ch. 25. 29.
δοθήσεται αὐτῷ καὶ περισσευθήσεται· ὅστις δὲ οὐκ ἔχει, καὶ ὃ ἔχει, ἀρθήσεται Mark 4. 25. Luke 8. 18.
ἀπ' αὐτοῦ. ($\frac{183}{\text{I}}$) 13 *Διὰ τοῦτο ἐν παραβολαῖς αὐτοῖς λαλῶ· ὅτι βλέποντες οὐ* & 19. 26.
βλέπουσι, καὶ ἀκούοντες οὐκ ἀκούουσιν, οὐδὲ συνιοῦσι. 14 [d] *Καὶ ἀναπληροῦται* d Isa. 6. 9. Mark 4. 12.
αὐτοῖς ἡ προφητεία Ἡσαΐου ἡ λέγουσα, Ἀκοῇ ἀκούσετε, καὶ οὐ μὴ συνῆτε, Luke 8. 10. John 12. 40.
καὶ βλέποντες βλέψετε, καὶ οὐ μὴ ἴδητε· 15 *ἐπαχύνθη γὰρ ἡ καρδία* Acts 28. 26. Rom. 11. 8.
τοῦ λαοῦ τούτου, καὶ τοῖς ὠσὶ βαρέως ἤκουσαν, καὶ τοὺς ὀφθαλ-
μοὺς αὐτῶν ἐκάμμυσαν, μήποτε ἴδωσι τοῖς ὀφθαλμοῖς, καὶ τοῖς
ὠσὶν ἀκούσωσι, καὶ τῇ καρδίᾳ συνῶσι, καὶ ἐπιστρέψωσι, καὶ
ἰάσωμαι αὐτούς. ($\frac{184}{\text{V}}$) 16 [e] *Ὑμῶν δὲ μακάριοι οἱ ὀφθαλμοὶ, ὅτι βλέπουσι,* e ch. 16. 17. Luke 10. 23.
καὶ τὰ ὦτα ὑμῶν, ὅτι ἀκούει. 17 *Ἀμὴν γὰρ λέγω ὑμῖν, ὅτι πολλοὶ προφῆται καὶ*

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evangelization; and it reminds all members of the Church of their *missionary duties.*

These Parables being *prophetic*, are designed to afford evidence of the truth of Christianity; and they have given, and will ever continue to give, such evidence, by their gradual accomplishment in the diffusion of the Gospel of Christ.

The Parable of the *Treasure* found in the field (*v.* 44), intimates that God, of His own accord, discovers the truth to persons engaged in doing their duty, *if* they have such dispositions as would lead them to sell all for *the truth's* sake.

The Parable of the *Pearl* (*v.* 45) indicates, that *if* men *seek* for truth, with a readiness to sell all for it, they will certainly find it.

Both these Parables inculcate the duty of forming and cherishing such a temper as would dispose us to purchase Truth at any cost, and not to sell it at any price.

The Parable of the *Draw-net* (*v.* 47) intimates the use which God makes of the Fishers of men, to draw the Net of the Gospel through the sea of this world; and it teaches, that in this Net—i. e. in *the Church Visible on Earth*—there are, and ever will be, *some of every kind*, bad fish mingled with good; but that at last the Net will be drawn *to shore;* and then, at the end of the world, a severance will be made for ever of the good from the bad, and some will be saved and others lost.

The last (or seventh Parable), that of the Net, like the *Seventh* Seal and the *Seventh* Trumpet in the Apocalypse, declares the final consummation of all things. See *Alexander Knox*, Remains, i. p. 425, where are some excellent remarks on these parables. Cp. *Aug.* Quæst. in Matth. i. 10—16.

It teaches that the present *mixed* state of the Visible Church will continue to the end; that the Missionary work of the Church will also continue to the end; that the Net of Evangelical Preaching will be drawn through the whole Sea of the World; and that there is a Judgment to come.

These truths—inculcating the Christian duties of charity, patience, zeal, faith, hope, and watchfulness, are summed up in the *last parable*, as being of special importance and requiring continual attention.

It is observable, that all these Parables of our Lord, concerning the *Kingdom of Heaven*, are declaratory rather of the condition of the Church in its *present mixed and imperfect state on earth*, than of its *future condition* in heaven, when it will be cleansed from all taint and blemish; i. e. they teach us to lay very great stress on the performance of *present duty*, in order to *future glory.*

— Ἰδοὺ ἐξῆλθεν] See *Clem. Rom.* § 24, p. 101.

— ὁ σπείρων] *The* Sower. On the use of the definite article in parables describing an ideal person, whose character forms the principal subject of the picture, see *Winer*, p. 97. Cp *ὁ ποιμὴν ὁ καλός*, John x. 11.

8. ἐδίδου] *was bringing forth.* Observe the contrast of the *imperfect* tense in this case, with the *aorists* in the other cases.

9. Ὁ ἔχων ὦτα ἀκούειν] *He that hath ears to hear, let him hear.* A solemn saying, showing man's great proneness to *inattention*, and the absolute necessity of attention to Christ's words, and therefore often *repeated* by our Lord on earth and even *from heaven*, after His ascension. See Matt. xi. 15; xiii. 43; and Rev. ii. 7, "He that hath an ear," &c. Rev. ii. 11. 17. 29; iii. 6. 13. 22.

11. ὑμῖν δέδοται] *to you it is given.* Faith, therefore, and knowledge are God's *gifts* to be sought by prayer. Thus we see the *ignorance* and *folly* of the *wise*, i. e. of those who deem themselves so, such as Scribes and Pharisees, and all who are like them; and hence Christ spake in parables, which would be intelligible to all who pray for grace to understand them, but not to those who despise Him and esteem themselves; and thus the Parables were designed as a moral trial and visible manifestation of men's tempers, whether they are fit for the Kingdom of Heaven, which these Parables describe.

— μυστήρια] *mysteries.* μυστήριον either from Gr. *μύω, to shut;* or (as *Casaubon* and others suppose) from Hebr. מִסְתָּר (*mistar*), from root סָתַר (*sathar*), *to hide;* hence something which is involved, or concealed, or symbolized by something external, as the soul in the body,—a *sacramentum.*

12. οὐκ ἔχει] *he has not.* For a person is not supposed to *have*, if he does not *use* what he has. God intends that His gifts should be *χρήματα* as well as *κτήματα.*

14. ἡ προφητεία Ἡσαΐου] *the prophecy of Isaiah.* Isa. vi. 9. The verbs are imperative in the original, here they are *future* (as also Acts xxviii. 26). This deserves notice, as explaining this and other similar prophecies, where the sin of man *seems* to be represented as due to the will of God. Wherever this appears to be the case, the true explanation is,—that *sin*, which God does not prevent, and is permitted by Him, is a *penalty* and *chastisement* of the *sinner*. In this sense, God is said to *choose* men's *delusions*, Isa. lxvi. 4, and their own *backslidings* are said to *reprove* them, Jer. ii. 19. On this text, see above on Isa. vi. 9.

The Holy Spirit here teaches us how these prophecies are to be understood, viz. as Divine declarations of *the future;* and He confirms the LXX interpretation, who had already rendered them in this way, and whose words He adopts here *literatim.*

By employing here and in other places the LXX, and in *not* doing so *always* (see above, xii. 18), He shows that the sense given in the former cases is a correct and clear sense; and in the latter cases He intimates, that though it may be a correct sense, yet it is not so clear as is desirable for those (i. e. for the Gentiles as well as Jews) to whom the Gospels are delivered, and for whom they were written.

15. ἐκάμμυσαν] *they closed their eyes.* "Ergo Deus eos sanare voluerat." (*Beng.*)

δίκαιοι ἐπεθύμησαν ἰδεῖν ἃ βλέπετε, καὶ οὐκ εἶδον, καὶ ἀκοῦσαι ἃ ακούετε, καὶ
f Mark 4. 14, &c. Luke 8. 11, &c. οὐκ ἤκουσαν. ($\frac{185}{\text{II}}$) 18 f Ὑμεῖς οὖν ἀκούσατε τὴν παραβολὴν τοῦ σπείροντος.
19 Παντὸς ἀκούοντος τὸν λόγον τῆς βασιλείας καὶ μὴ συνιέντος, ἔρχεται ὁ
πονηρὸς καὶ ἁρπάζει τὸ ἐσπαρμένον ἐν τῇ καρδίᾳ αὐτοῦ· οὗτός ἐστιν ὁ παρὰ
g Isa. 58. 2. John 5. 35. τὴν ὁδὸν σπαρείς. 20 g Ὁ δὲ ἐπὶ τὰ πετρώδη σπαρεὶς, οὗτός ἐστιν ὁ τὸν λόγον
ἀκούων, καὶ εὐθὺς μετὰ χαρᾶς λαμβάνων αὐτόν· 21 οὐκ ἔχει δὲ ῥίζαν ἐν ἑαυτῷ,
ἀλλὰ πρόσκαιρός ἐστι· γενομένης δὲ θλίψεως ἢ διωγμοῦ διὰ τὸν λόγον, εὐθὺς
σκανδαλίζεται. 22 Ὁ δὲ εἰς τὰς ἀκάνθας σπαρεὶς, οὗτός ἐστιν ὁ τὸν λόγον
ἀκούων, καὶ ἡ μέριμνα τοῦ αἰῶνος τούτου, καὶ ἡ ἀπάτη τοῦ πλούτου συμπνίγει
τὸν λόγον, καὶ ἄκαρπος γίνεται. 23 Ὁ δὲ ἐπὶ τὴν γῆν τὴν καλὴν σπαρεὶς, οὗτός
ἐστιν ὁ τὸν λόγον ἀκούων καὶ συνιῶν· ὃς δὴ καρποφορεῖ, καὶ ποιεῖ ὁ μὲν ἑκατὸν,
ὁ δὲ ἑξήκοντα, ὁ δὲ τριάκοντα.

($\frac{186}{\text{X}}$) 24 Ἄλλην παραβολὴν παρέθηκεν αὐτοῖς λέγων, Ὡμοιώθη ἡ βασιλεία
τῶν οὐρανῶν ἀνθρώπῳ σπείροντι καλὸν σπέρμα ἐν τῷ ἀγρῷ αὐτοῦ· 25 ἐν δὲ
τῷ καθεύδειν τοὺς ἀνθρώπους ἦλθεν αὐτοῦ ὁ ἐχθρὸς, καὶ ἔσπειρε ζιζάνια ἀνὰ
μέσον τοῦ σίτου, καὶ ἀπῆλθεν. 26 Ὅτε δὲ ἐβλάστησεν ὁ χόρτος, καὶ καρπὸν
ἐποίησε, τότε ἐφάνη καὶ τὰ ζιζάνια· 27 προσελθόντες δὲ οἱ δοῦλοι τοῦ οἰκο-
δεσπότου εἶπον αὐτῷ, Κύριε, οὐχὶ καλὸν σπέρμα ἔσπειρας ἐν τῷ σῷ ἀγρῷ;
πόθεν οὖν ἔχει ζιζάνια; 28 Ὁ δὲ ἔφη αὐτοῖς, Ἐχθρὸς ἄνθρωπος τοῦτο ἐποίησεν.
Οἱ δὲ δοῦλοι εἶπον αὐτῷ, Θέλεις οὖν ἀπελθόντες συλλέξωμεν αὐτά; 29 Ὁ
δὲ ἔφη, Οὔ· μήποτε συλλέγοντες τὰ ζιζάνια ἐκριζώσητε ἅμα αὐτοῖς τὸν σῖτον·
h ch. 3. 12. 30 h ἄφετε συναυξάνεσθαι ἀμφότερα μέχρι τοῦ θερισμοῦ, καὶ ἐν καιρῷ τοῦ

— ἰδεῖν ἃ βλέπετε] to *see* what ye *behold*.

19. οὗτος] The Evangelists use the *masculine* here, i. e. they consider the *person* as *sown*; that is, the *seed* is not responsible for the *use* made of the seed; but the *person* who receives the seed *is* responsible, and is therefore identified with it: the seed *passes into* him, is moulded up with him, and assumes his nature; it *loses*, as it were, *its own gender and number*, and takes *his*. See Mark iv. 16. 18, *οἱ σπειρόμενοι*, and Luke viii. 13, *οἱ ἐπὶ πέτρας*.

24. παρέθηκεν] *he propounded;* literally, he set before them—as spiritual food.

25. ζιζάνια] *darnel*. 'Talmudici nominant, זונים (*zonim*),' a degenerate wheat, and which may also be reclaimed into wheat. See Tractat. Kilaim, I. Halach. 1 (*Melchior* apud *Mintert* in *v.*), "genus seminis quod tritici erat non absimile, verum degenerabat." Latin *Lolium temulentum*. *Virg.* Georg. i. 154. Fr. *yvroie*. Cp. *Winer*, Lex. sub v. *Lolch*, oder *Tollkorn*. See also *Dean Trench* on the Parables, p. 91.

26. ἐφάνη τὰ ζιζάνια] The Tares were *apparent*. This, combined with *v.* 30, supplies an answer to those who say that heretics may be destroyed by force, if they are *known* to be such. (*Chrys.*) *Aug.* Qu. in Matt. qu. 2. In such a case, if they remain obstinate, they are indeed to be separated by the wholesome exercise of Church Discipline from Communion with the Church in holy offices (see Matt. xviii. 17. 1 Cor. v. 5. 9. Article XXXIII.), and therefore this parable gives no countenance to the Erastian theory that all Church power consists merely in persuasion. Cp. *Hammond* on the Power of the Keys, i. p. 429. *Bp. Sanderson*, Prælect. vii. 29. *Archd. Pott* on Christian Sovereignty, p. 24.

On the other hand, they are not to be eradicated from the soil, because, through the frailty of human judgment, what may *seem* to be ζιζάνια, may *not* be ζιζάνια; and wheat may be rooted up as tares; and because what are *now* degenerate wheat, may one day *become* good wheat, and be gathered as such into the garner of heaven. (Cp. *Jerome* here.)

30. ἄφετε συναυξάνεσθαι] *let them grow together*. For ancient expositions of doctrine to be derived from this Parable, and also from that of the Draw-net; with which we may compare the words of the Baptist concerning the Chaff and the Wheat, Matt. iii. 12, Luke iii. 17, which were generally associated by the Fathers with these parables; and the doctrinal and practical instruction deduced from them; see the language of *S. Augustine*, in his works against the Donatists, particularly in vol. ix. ed. Benedict. See also his Sermons, e. g. lxxxviii. 21, 22, p. 687. Some passages are quoted in *Theophilus Anglicanus*, part i. ch. ii., e. g. as follows:—*S. Aug.* iv. 497 (addressing the Donatists), says, "*Tolera* et zizania, si triticum es; tolera paleam, si triticum es; tolera pisces malos inter retia, si piscis bonus es. Quare ante tempus ventilationis avolâsti? Quare ante tempus messis frumenta eradicâsti tecum? quare, antequam ad littus venires, retia disrupisti?"—And v. 129, "*Geme* in *areâ*, ut *gaudeas* in *horreo*."

Again, Epist. cv. 16, "Quos corrigere non valemus, etiamsi necessitas cogit pro salute cæterorum ut Dei Sacramenta nobiscum communicent, *peccatis* tamen eorum non communicemus, quod non fit nisi *consentiendo* et *favendo*. Sic enim eos in isto mundo, in quo Ecclesia catholica per omnes gentes diffunditur, quam *agrum suum* Dominus dicit, tanquam *zizania* inter *triticum*, vel in hâc unitatis areâ tanquam *paleam* permixtam *frumento*, vel intra *retia* verbi et sacramenti tanquam *malos pisces* cum *bonis* inclusos, usque ad tempus *messis* aut *ventilationis* aut *littoris* toleramus, ne propter illos eradicemus et triticum, aut grana nuda ante tempus de areâ separata, non in horreum mittenda purgemus, sed volatilibus colligenda projiciamus; aut disruptis per schismata retibus, dum quasi malos pisces cavemus, in mare perniciosæ libertatis exeamus."

S. Cyprian, de Unit. Eccles. p. 111, "Nemo existimet *bonos* Ecclesiâ posse discedere. Triticum non rapit ventus; *inanes paleæ tempestate jactantur*." And Epist. liv. p. 99: "Etsi videntur in Ecclesiâ esse zizania, non tamen impediri debet aut fides aut caritas nostra, ut, quoniam *zizania* esse in Ecclesiâ cernimus, ipsi de Ecclesiâ recedamus. *Nobis* tantummodo laborandum est ut *frumentum* esse possimus, ut, cùm cœperit frumentum Dominicis horreis condi, fructum pro opere nostro et labore capiamus."

Among English Divines we may refer to the words of *Hooker*, iii. 1. 8 and 10, "Our Saviour compareth His Church unto a field, where tares manifestly known and seen by all men do grow intermingled with good corn, and even so shall continue till the full consummation of the world. God hath ever, and ever shall have, some Church Visible upon earth. The Church of Christ which was from the beginning, is, and continueth unto the end. Of which Church all parts have not been always equally sincere and sound."

And, again, lxvi. 6, "The (Visible) Church of God (on earth) (i. e. as far as it is an object for the sense and judgment of *man*) may contain them which are not indeed His, yet (by reason of their outward profession of Christ) must be *reputed* His *by us* that know not their inward thoughts."

"For to this, and no other purpose, are meant those Parables which our Saviour in the Gospel hath, concerning mixture of Vice with Virtue, Light with Darkness, Truth with Error, as well openly known and seen as cunningly cloaked."

θερισμοῦ ἐρῶ τοῖς θερισταῖς, Συλλέξατε πρῶτον τὰ ζιζάνια, καὶ δήσατε αὐτὰ
εἰς δέσμας πρὸς τὸ κατακαῦσαι αὐτά, τὸν δὲ σῖτον συναγάγετε εἰς τὴν ἀπο-
θήκην μου.

(137/II) 31 i Ἄλλην παραβολὴν παρέθηκεν αὐτοῖς λέγων, Ὁμοία ἐστὶν ἡ βασι- i Mark 4. 30. Luke 13. 18.
λεία τῶν οὐρανῶν κόκκῳ σινάπεως, ὃν λαβὼν ἄνθρωπος ἔσπειρεν ἐν τῷ ἀγρῷ
αὐτοῦ· 32 ὃ μικρότερον μέν ἐστι πάντων τῶν σπερμάτων, ὅταν δὲ αὐξηθῇ,
μεῖζον τῶν λαχάνων ἐστὶ, καὶ γίνεται δένδρον, ὥστε ἐλθεῖν τὰ πετεινὰ τοῦ
οὐρανοῦ καὶ κατασκηνοῦν ἐν τοῖς κλάδοις αὐτοῦ.

(138/V) 33 k Ἄλλην παραβολὴν ἐλάλησεν αὐτοῖς· Ὁμοία ἐστὶν ἡ βασιλεία τῶν k Luke 13. 20.
οὐρανῶν ζύμῃ, ἣν λαβοῦσα γυνὴ ἐνέκρυψεν εἰς ἀλεύρου σάτα τρία, ἕως οὗ
ἐζυμώθη ὅλον.

(139/VI) 34 Ταῦτα πάντα ἐλάλησεν ὁ Ἰησοῦς ἐν παραβολαῖς τοῖς ὄχλοις, καὶ
χωρὶς παραβολῆς οὐκ ἐλάλει αὐτοῖς, 35 l ὅπως πληρωθῇ τὸ ῥηθὲν διὰ τοῦ l Ps. 78. 2.
προφήτου λέγοντος, Ἀνοίξω ἐν παραβολαῖς τὸ στόμα μου· ἐρεύξομαι
κεκρυμμένα ἀπὸ καταβολῆς κόσμου.

(140/X) 36 Τότε ἀφεὶς τοὺς ὄχλους ἦλθεν εἰς τὴν οἰκίαν ὁ Ἰησοῦς· καὶ προσῆλθον
αὐτῷ οἱ μαθηταὶ αὐτοῦ λέγοντες, Φράσον ἡμῖν τὴν παραβολὴν τῶν ζιζανίων
τοῦ ἀγροῦ. 37 Ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς, Ὁ σπείρων τὸ καλὸν σπέρμα
ἐστὶν ὁ Υἱὸς τοῦ ἀνθρώπου· 38 m ὁ δὲ ἀγρός ἐστιν ὁ κόσμος· τὸ δὲ καλὸν m Gen. 3. 15. John 8. 44.
σπέρμα οὗτοί εἰσιν οἱ υἱοὶ τῆς βασιλείας· τὰ δὲ ζιζάνια εἰσὶν οἱ υἱοὶ τοῦ Acts 13. 10. 1 John 3. 8.
Πονηροῦ· 39 n ὁ δὲ ἐχθρὸς ὁ σπείρας αὐτά ἐστιν ὁ Διάβολος· ὁ δὲ θερισμὸς n Rev. 14. 14. Joel 3. 13.
συντέλεια τοῦ αἰῶνός ἐστιν· οἱ δὲ θερισταὶ ἄγγελοί εἰσιν. 40 Ὥσπερ οὖν
συλλέγεται τὰ ζιζάνια, καὶ πυρὶ κατακαίεται, οὕτως ἔσται ἐν τῇ συντελείᾳ τοῦ
αἰῶνος τούτου· 41 ἀποστελεῖ ὁ Υἱὸς τοῦ ἀνθρώπου τοὺς ἀγγέλους αὐτοῦ, καὶ
συλλέξουσιν ἐκ τῆς βασιλείας αὐτοῦ πάντα τὰ σκάνδαλα, καὶ τοὺς ποιοῦντας
τὴν ἀνομίαν, 42 o καὶ βαλοῦσιν αὐτοὺς εἰς τὴν κάμινον τοῦ πυρός· ἐκεῖ ἔσται ὁ o ch. 8. 12.
κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὀδόντων. 43 p Τότε οἱ δίκαιοι ἐκλάμψουσιν ὡς ὁ p Dan. 12. 3. ver. 9.
ἥλιος ἐν τῇ βασιλείᾳ τοῦ Πατρὸς αὐτῶν. Ὁ ἔχων ὦτα ἀκούειν, ἀκουέτω.

So *Bp. Pearson* on the Creed, Art. ix., "Within the notion of the Church (Visible on Earth) are comprehended good and bad, being both externally called. For the kingdom of heaven is like unto a Field, in which wheat and tares grow together unto the harvest; like unto a Net that was cast into the sea, and gathered of every kind; like unto a Floor, in which is laid up wheat and chaff. I conclude, therefore, as the ancient Catholics did against the Donatists, that within the Church, in the public profession and external Communion thereof, are contained persons truly good and sanctified, and hereafter saved; and, together with them, other persons, hereafter to be damned." See also *Bp. Beveridge* and *Professor Browne*, on Article XXVI.

31. *σινάπεως*] The Talmudic חרדל (*chardel* or *chardlo*), Mischna Schabb. 20, 2. The Rabbis speak of it as a tree, *Sinapis nigra*. See Linnæan Transact. xxii. p. 450. *Billerbeck*, Flora Classica, p. 172. *Winer*, Lex. v. *Senf*.

33. *ζύμη*] 'fermentum,' from *ζέω*, 'ferveo,' *sour dough*. Hebr. חָמֵץ (*chamets*), so called from its acid and fermenting quality, whence it had been employed figuratively in the Old Testament (Hosea vii. 4) for what diffuses itself.

— *σάτα τρία*] *σάτον*=Hebr. סְאָה (*seath*), ⅓ of an ephah.

— *ἕως οὗ ἐζυμώθη ὅλον*] *till the whole* ephah (the same size as the Bath) of the world was *leavened*. "Sanctificatur enim per Ecclesiæ velut quoddam fermentantis officium Scripturarumque doctrinam." (*S. Ambrose*, on Luke xiii. 21.) The *indicative* *ἐζυμώθη* (not subjunctive *ζυμωθῇ*) shows that the whole world *will* be leavened.

35. *τοῦ προφήτου*] *the Prophet*. Ps. lxxviii. 2, attributed to Asaph. St. Matthew here follows the LXX in the former part of the quotation, but in the latter אַבִּיעָה חִידוֹת מִנִּי־קֶדֶם (*abbiah chidoth minnikedem*), where the LXX have *φθέγξομαι προβλήματα ἀπ' ἀρχῆς*, he has paraphrastically, but more strongly and expressively, *ἐρεύξομαι* (a word properly applied to Him who is the *Fountain* of living waters) *κεκρυμμένα ἀπὸ καταβολῆς κόσμου*. See *Surenhus*. pp. 245, 246.

Here is a divine key. If we examine the lxxviiith Psalm, we find it to be a *History* of the Ancient Church in the Wilderness. And it commences with the solemn appeal, "Hear My Law, O My People," words only appropriate in the mouth of *God*. And in the second verse historical records are called *parables* and dark sayings (*chidoth*), *piercing words*, *ἀντίκεντρα*.

The solution of these questions seems to be given by the Holy Spirit in the present passage applying those words to Christ. Christ speaks by Asaph. Christ calls on His people to hear His own Law. And the *historical* records of the Ancient Church are dark sayings, for they are *τύποι εὐαγγελίου*. As St. Paul shows (1 Cor. x. 11), they are *figures* of *us* who are Christians; they are symbols of our Sacraments; they are not only true Histories, but Prophetical Parables in action. As far as the People of Israel was a Son of God, it was a Type of Christ: hence the Holy Spirit applies to Christ a passage of Hosea spoken of Israel, "Out of Egypt have I called my Son." See above, ii. 15. In this respect, also, their history is parabolical, and is so treated by the Holy Spirit in the Gospel. See above on Ps. lxxviii. 2.

Viewed in this light the historical records of the Old Testament, describing the events in the wilderness, are something *more* than *true narratives;* they are also Prophecies and Types, and belong to the same system of Divine Teaching as the spoken Parables of this chapter; and therefore the same words may be applied to both, "I will open my mouth in Parables."

40. *συντελείᾳ τ. α. τ.*] *the consummation of this age*.

41. *τοὺς ἀγγέλους αὐτοῦ*] *His* Angels. He is therefore God.

— *σκάνδαλα*] *offensiones*, *προσκόμματα*, *σκάζω*, *claudico*, Hebr. מִכְשׁוֹל, *offendiculum*, a cause of stumbling and of sin. And *σκανδαλίζω*, to cause to stumble or sin. See 1 Cor. i. 23; viii. 13. Rom. xiv. 13. 21. For an excellent account of these words, see *Vorst* de Hebr. pp. 87—101.

43. *τότε*] *then the righteous shall shine forth as the sun;* like Christ. Rev. i. 16.

q Prov. 2. 4 & 3. 13. 44 q Πάλιν ὁμοία ἐστὶν ἡ βασιλεία τῶν οὐρανῶν θησαυρῷ κεκρυμμένῳ ἐν
τῷ ἀγρῷ· ὃν εὑρὼν ἄνθρωπος ἔκρυψε, καὶ ἀπὸ τῆς χαρᾶς αὐτοῦ ὑπάγει, καὶ
πάντα ὅσα ἔχει πωλεῖ, καὶ ἀγοράζει τὸν ἀγρὸν ἐκεῖνον.
r Prov. 8. 11. 45 r Πάλιν ὁμοία ἐστὶν ἡ βασιλεία τῶν οὐρανῶν ἀνθρώπῳ ἐμπόρῳ ζητοῦντι
καλοὺς μαργαρίτας· 46 ὃς εὑρὼν ἕνα πολύτιμον μαργαρίτην ἀπελθὼν πέπρακε
πάντα ὅσα εἶχε, καὶ ἠγόρασεν αὐτόν.

47 Πάλιν ὁμοία ἐστὶν ἡ βασιλεία τῶν οὐρανῶν σαγήνῃ βληθείσῃ εἰς τὴν
θάλασσαν, καὶ ἐκ παντὸς γένους συναγαγούσῃ· 48 ἥν, ὅτε ἐπληρώθη, ἀναβι-
βάσαντες ἐπὶ τὸν αἰγιαλὸν, καὶ καθίσαντες συνέλεξαν τὰ καλὰ εἰς ἀγγεῖα,
s ch. 25. 32. τὰ δὲ σαπρὰ ἔξω ἔβαλον. 49 s Οὕτως ἔσται ἐν τῇ συντελείᾳ τοῦ αἰῶνος·
ἐξελεύσονται οἱ ἄγγελοι, καὶ ἀφοριοῦσι τοὺς πονηροὺς ἐκ μέσου τῶν δικαίων,
t ver. 42. 2 Thess. 1. 7—10. 50 t καὶ βαλοῦσιν αὐτοὺς εἰς τὴν κάμινον τοῦ πυρός· ἐκεῖ ἔσται ὁ κλαυθμὸς
καὶ ὁ βρυγμὸς τῶν ὀδόντων.

51 Λέγει αὐτοῖς ὁ Ἰησοῦς, Συνήκατε ταῦτα πάντα; λέγουσιν αὐτῷ, Ναὶ, Κύριε.
52 Ὁ δὲ εἶπεν αὐτοῖς, Διὰ τοῦτο πᾶς γραμματεὺς μαθητευθεὶς εἰς τὴν βασιλείαν
τῶν οὐρανῶν ὅμοιός ἐστιν ἀνθρώπῳ οἰκοδεσπότῃ, ὅστις ἐκβάλλει ἐκ τοῦ θησαυ-
ροῦ αὐτοῦ καινὰ καὶ παλαιά.

53 Καὶ ἐγένετο, ὅτε ἐτέλεσεν ὁ Ἰησοῦς τὰς παραβολὰς ταύτας, μετῆρεν
u Mark 6. 1 2. Luke 4. 16. ἐκεῖθεν· ($\frac{141}{1}$) 54 u καὶ ἐλθὼν εἰς τὴν πατρίδα αὐτοῦ ἐδίδασκεν αὐτοὺς ἐν τῇ
συναγωγῇ αὐτῶν, ὥστε ἐκπλήσσεσθαι αὐτοὺς καὶ λέγειν, Πόθεν τούτῳ ἡ
v John 6. 42. ch. 12. 46. Mark 6. 3. σοφία αὕτη καὶ αἱ δυνάμεις; 55 v Οὐχ οὗτός ἐστιν ὁ τοῦ τέκτονος υἱός; οὐχὶ
ἡ μήτηρ αὐτοῦ λέγεται Μαριὰμ, καὶ οἱ ἀδελφοὶ αὐτοῦ Ἰάκωβος καὶ Ἰωσῆς
καὶ Σίμων καὶ Ἰούδας; 56 καὶ αἱ ἀδελφαὶ αὐτοῦ οὐχὶ πᾶσαι πρὸς ὑμᾶς
w Mark 6. 4. Luke 4. 24. John 4. 44. εἰσι; πόθεν οὖν τούτῳ ταῦτα πάντα; 57 w καὶ ἐσκανδαλίζοντο ἐν αὐτῷ. ($\frac{142}{1}$) Ὁ
δὲ Ἰησοῦς εἶπεν αὐτοῖς, Οὐκ ἔστι προφήτης ἄτιμος εἰ μὴ ἐν τῇ πατρίδι
x Mark 6. 5. αὐτοῦ, καὶ ἐν τῇ οἰκίᾳ αὐτοῦ. 58 x Καὶ οὐκ ἐποίησεν ἐκεῖ δυνάμεις πολλὰς διὰ
τὴν ἀπιστίαν αὐτῶν.

44—52. θησαυροῦ] *treasure.* Christ is the treasure hid in the field; He is hid in the field of Holy Scripture, where He is presignified by types and parables. (*Iren.* iv. 26.) On these parables see the Hom. of *Greg. M.* in Evang. xi. p. 1473.

46. πέπρακε] *has sold*—without a moment's delay.

49. ἀφοριοῦσι] On the contracted form of the future (ἀφοριῶ) in New Testament, see *Winer*, p. 69. So μετοικιῶ, Acts vii. 43. γνωριοῦσι, Col. iv. 9. Cp. Matt. iii. 12; xii. 21; xxv. 32. Luke i. 48, for other examples.

52. γραμματεὺς—καινὰ καὶ παλαιά] *A scribe*, סוֹפֵר (*sopher*) (*Vorst* de Hebr. p. 83), a teacher (σοφὸς), connected with סֵפֶר (*sepher*), a book, i. e. an interpreter of the sacred Volume. *Christ* is the Divine Teacher, the heavenly Scribe, *who brings out of His own treasure things new and old*, in order to enrich the world with holy wisdom; and every skilful Teacher of His religion must imitate Him in this respect.

Christ in His Parables, Precepts, and Prayers, did not disdain to avail Himself of what was already received in the world. He built His religion on the foundation of the Old Testament, and also on the primæval basis of man's original constitution and nature rightly understood. (See *Bp. Butler's* Sermons on Human Nature.) And He teaches His Apostles and Ministers not to reject any thing that is true, and therefore of God; but to avail themselves of what is old, in teaching what is *new*, and, by teaching what is new, to confirm what is old; to show that the Gospel is not contrary to the Law, and that both are from One and the Same Source (cp. *Iren.* iv. 9), in harmony with Nature (see *Iren.* iv. 13), and that One and the same God is Author of them all. God the Father is the Original of all; and God the Son, the Eternal Logos, Who manifests the Father by Creation and by Revelation,—Who made the World and Who Governs it,—is the Dispenser and Controller of all. *Iren.* iv. 14 and 21.

The necessity of this precept has been shown in the history of the Marcionite and Manichæan controversy (see *Tertullian*, adv. Marcion. p. 365, and *S. Aug.*, Works against the Manichæans, in vol. x. ed. Bened.), and in the erroneous teaching of some in more recent times, who either, on the one hand, would set aside Revelation on the plea that Reason is sufficient (see *Leland's* History of Deism, ii. 32. 182), or, on the other hand, would disparage Reason as if it were superseded by Revelation. See *Hooker*, I. xiv.; II. iv.; and II. viii. 7, and *Bp. Sanderson's* Prælections, Præl. iv. Works, vol. iv. 76. 142.

"The Apostles," says *Jerome*, "were like Christ's notaries, who registered His words on the tables of their hearts, and drew out from that storehouse of doctrine *things new and old*, proving what they preached in the Gospel by testimonies of the Law and the prophets; whence the Bride says in the Canticles, 'At our gates are all manner of pleasant fruits, new and old, which I have laid up for thee, O my beloved' (Cant. vii. 13). We must *begin* with the *New* Testament, says Augustine de Civ. Dei, xx. 4, and therefore Christ says "*new* and old;" not *old* and new. He puts the Gospel *before* the Law.

54. Πόθεν τούτῳ ἡ σοφία] *Whence has this man this wisdom?* Strange blindness in these Nazarenes! They wonder how Wisdom itself has wisdom, and how Power itself has power. But here was its cause, they deemed Him the carpenter's Son. But their error is our safety; for thus His humanity is proved. (*Jerome.*)

55. ὁ τέκτονος υἱός] Mark vi. 3, ὁ τέκτων. Cf. *Sozomen.* vi. 2, who relates that when a Christian was scoffingly asked by a heathen, What the *carpenter's son* was doing? he answered that He was making a coffin for Julian.

— ἡ μήτηρ] *His mother.* Hence we may infer that Joseph was now dead.

— Μαριὰμ, Ἰάκωβος] *Mary, James*, &c. "Hos sic nominant, quasi *nil* haberent nisi *nomen*." (*Beng.*)

— οἱ ἀδελφοὶ] *His brethren.* See above, xii. 46. "Ἰάκωβος (i. e. minor) καὶ Ἰούδας auctores Epistolarum Canonicarum . . . Simon vel Simeon successit fratri Jacobo in Episcopatû Hierosolymitano" (*à Lapide*). *Euseb.* iii. 11. Cp. *Euseb.* iv. 22.

Joses here seems to be the same as Joses in xxvii. 56. It is probable that the four persons here named were sons of Cleopas or Alphæus.

XIV. (143/II) 1 [a] Ἐν ἐκείνῳ τῷ καιρῷ ἤκουσεν Ἡρώδης ὁ τετράρχης τὴν ἀκοὴν a Mark 6. 14. Luke 9. 7.
Ἰησοῦ, 2 καὶ εἶπε τοῖς παισὶν αὐτοῦ, Οὗτός ἐστιν Ἰωάννης ὁ βαπτιστής·
αὐτὸς ἠγέρθη ἀπὸ τῶν νεκρῶν, καὶ διὰ τοῦτο αἱ δυνάμεις ἐνεργοῦσιν ἐν αὐτῷ.
(144/II) 3 [b] Ὁ γὰρ Ἡρώδης κρατήσας τὸν Ἰωάννην ἔδησεν αὐτὸν καὶ ἔθετο ἐν b Mark 6. 17. Luke 3. 19.
φυλακῇ, διὰ Ἡρωδιάδα τὴν γυναῖκα Φιλίππου τοῦ ἀδελφοῦ αὐτοῦ· 4 ἔλεγε γὰρ
αὐτῷ ὁ Ἰωάννης, Οὐκ ἔξεστί σοι ἔχειν αὐτήν. 5 [c] Καὶ θέλων αὐτὸν ἀποκτεῖναι c ch. 21. 26. Mark 6 18, 19. Luke 20 6.
ἐφοβήθη τὸν ὄχλον, ὅτι ὡς προφήτην αὐτὸν εἶχον.
(145/VI) 6 Γενεσίων δὲ ἀγομένων τοῦ Ἡρώδου, ὠρχήσατο ἡ θυγάτηρ τῆς Ἡρω-
διάδος ἐν τῷ μέσῳ, καὶ ἤρεσε τῷ Ἡρώδῃ· 7 ὅθεν μεθ᾽ ὅρκου ὡμολόγησεν αὐτῇ
δοῦναι ὃ ἐὰν αἰτήσηται. 8 Ἡ δὲ προβιβασθεῖσα ὑπὸ τῆς μητρὸς αὐτῆς, Δός
μοι, φησὶν, ὧδε ἐπὶ πίνακι τὴν κεφαλὴν Ἰωάννου τοῦ βαπτιστοῦ. 9 Καὶ ἐλυ-
πήθη ὁ βασιλεύς· διὰ δὲ τοὺς ὅρκους, καὶ τοὺς συνανακειμένους, ἐκέλευσε
δοθῆναι· 10 καὶ πέμψας ἀπεκεφάλισε τὸν Ἰωάννην ἐν τῇ φυλακῇ. 11 Καὶ ἠνέχθη
ἡ κεφαλὴ αὐτοῦ ἐπὶ πίνακι, καὶ ἐδόθη τῷ κορασίῳ· καὶ ἤνεγκε τῇ μητρὶ αὐτῆς.
12 Καὶ προσελθόντες οἱ μαθηταὶ αὐτοῦ ἦραν τὸ σῶμα, καὶ ἔθαψαν αὐτὸ, καὶ
ἐλθόντες ἀπήγγειλαν τῷ Ἰησοῦ. (146/III) 13 [d] Καὶ ἀκούσας ὁ Ἰησοῦς ἀνεχώρησεν d Mark 6. 32. Luke 9. 10. John 6. 2.
ἐκεῖθεν ἐν πλοίῳ εἰς ἔρημον τόπον κατ᾽ ἰδίαν· καὶ ἀκούσαντες οἱ ὄχλοι ἠκολού-
θησαν αὐτῷ πεζῇ ἀπὸ τῶν πόλεων.
14 [e] Καὶ ἐξελθὼν ὁ Ἰησοῦς εἶδε πολὺν ὄχλον, καὶ ἐσπλαγχνίσθη ἐπ᾽ αὐτοῖς, e Mark 6. 34, 35. Luke 9. 12. John 6. 5.
καὶ ἐθεράπευσε τοὺς ἀῤῥώστους αὐτῶν.
(147/I) 15 Ὀψίας δὲ γενομένης, προσῆλθον αὐτῷ οἱ μαθηταὶ αὐτοῦ λέγοντες

CH. XIV. 1. Ἡρώδης ὁ τετράρχης] *Herod.* Antipas, or Antipater, son of Herod the king, by Malthace, a Samaritan woman. (*Joseph.* Ant. xviii. 1. 9.) Tetrarch or ruler of Galilee and Peræa. (*Ibid.* xvii. 8.) He had married the daughter of Aretas, King of Arabia, but deserted her for *Herodias*, daughter of Aristobulus, son of Herod the Great (*Joseph.* Ant. xviii. 5), and wife of *Philip*, son of Herod the Great by Mariamne (*Joseph.* ibid.). *If a man died childless*, his brother was commanded to marry his wife and raise up seed to his brother (Deut. xxv. 5). But if not, not. But Herod took to himself the wife of his brother, who had a daughter by him, and therefore John reproved him. (*Chrys.*)

Philip was alive at this time; and Herodias had issue then living by him; so that Herod was guilty of adultery. See *Joseph.* Ant. xviii. 6. 7. After the Baptist's death she commanded his dead body (πτῶμα, Mark vi. 29; σῶμα, Matt. xiv. 12) to be cast out in contempt without burial (*Hieron.* c. *Rufin.* iii. 42. *Nicephor.* i. 19), which accounts for the fact recorded in connexion with it by the Evangelists. Josephus relates that the army of Herod was destroyed by Aretas, his father-in-law, on account of the outrage committed by Herod Antipas on his daughter, and that the current opinion among the Jews was that this destruction was a retribution on him from heaven for the murder of the Baptist (Ant. xviii. 7).

2. παισὶν] "*Amicis et familiaribus suis:* παισὶν id. qd. δούλοις, φίλοις, ut 2 Esr. i. 32. 1 Mac. i. 6. Etenim ab Hebræis עברים dicuntur non modo ii, qui proprie servi sunt, sed etiam homines liberi et ingenui, ministri principum, regum, ac civitatum Orientis. Hinc interpretes Græci veteres עבר modo vertunt παῖς 1 Sam. xviii. 22. Jos. i. 7. 13, quo posteriori loco Symmachus habet δοῦλος, modo φίλος, ut Esth. ii. 18." (*Kuin.*)

3. ἔδησεν] *he bound.* The aorist, *not* for plusq. perf. But the writer takes himself and the reader *back* to a past point in the history, and writes *from it;* and so the sense is,—Herod, having apprehended John at *that time*, *bound* him, &c. Cp. xxvii. 60, and ἀπέστειλεν, John xviii. 24.

John the Baptist, who came in the power and spirit of Elias, rebuked Herod and Herodias, as Elijah did Ahab and Jezebel. (*Jerome*, *Aug.* de Cons. Ev. ii. 44.) See on Mark vi. 25.

— Φιλίππου] *of Philip.* "Herodes *Philippus* h. l. memoratus, non debet confundi cum Herode Philippo, tetrarcha Ituræe et Trachonitidis, cujus mater fuit Cleopatra, sed notatur h. l. alius Herodis M. filius ignobilis et obscurus, qui, a patre exheredatus, vitam privatus transegit, susceptus e Mariamna, Simonis Pontificis M. filia: vid. *Joseph.* Ant. xvii. 6. B. I. i. 30. 7." (*Kuin.*)

4. ἔλεγε] *used to say.*

5. εἶχον] *held him* as a treasure; so that in killing him Herod robbed them. Cp. xxi. 26. 46.

6. Γενεσίων ἀγομένων] *When his birthday feast was being kept.* Cp. Gen. xl. 20. On this sense of ἄγειν see Luke xxiv. 21. Acts xix. 38.

— η θυγάτηρ] *her daughter*, called Salome. *Joseph.* Ant. xviii. 5. 4. 8. προβιβασθεῖσα = *being put forward.*

8. Δός μοι ὧδε ἐπὶ πίνακι] *Give me here in a charger:* a large dish taken from the table at the birthday feast of Herod. See Mark vi. 25. She gives him no time to repent.

9. διὰ τοὺς ὅρκους] *on account of his oath.* On Herod's Oath, and other rash Oaths, see *Bp. Sanderson*, Præl. iii. § 16, De Juramenti Obligatione, who compares it with the Oath of Ahasuerus, Esth. v. 3—6; vii. 2, and with the promise of Solomon, 1 Kings ii. 20, "Esto Herodis juramentum nobis exemplum in *cautelam;* esto illud Salomonis in imitationem, et meminerimus juramentum, sic indefinite prolatum, cum suâ justâ exceptione tantum esse semper intelligendum." See also *Sanderson's "Case of a Rash Vow,"* v. pp. 61—74.

10. καὶ πέμψας] Probably at or near Machærus. On the history see *Wieseler*, p. 244, and above, xi. 2.

12. ἀπήγγειλαν τῷ Ἰησοῦ] *they came and told Jesus* of their Master's death. Observe how the disciples of John had been conciliated by Jesus. They take refuge with Him, and thus their Master's death brought them as disciples to Christ; Who—observe—now proceeded to show His divine love and power (*vv.* 14—36), and that therefore their Master, faithful to Him, was safe in a better world.

— ἔθαψαν] at Samaria. *De Broglie*, Hist. Eccl. iv. 271.

13. ἐν πλοίῳ εἰς ἔρημον τόπον κατ᾽ ἰδίαν] From a comparison of this passage with Luke ix. 10 and John vi. 1, it appears that our Lord crossed the Lake (ἀπῆλθε πέραν τῆς θαλάσσης, says St. John, vi. 1), and that the place to which he crossed was called *Bethsaida.* It has been supposed by some that this was the same as the town so called of Peter, Andrew, and Philip, which was near Capernaum on the *west* side of the Lake; but this is not consistent with the narrative.

It is not surprising that there should be more than one place called *Beth-saida* (i. e. the place of *fishing*) near the *lake.* See note above on xiv. 21. And there was on the *northern* shore a town called *Bethsaida*, or *Julias.* (*Joseph.* Ant. xviii. 2. 1; Bell. Jul. ii. 9.) Hence St. Matthew's expression, ἀνεχώρησεν ἐκεῖθεν, i. e. he retired from Capernaum and its neighbourhood; and went over the Sea to a more sequestered place. This was in the Spring, a little before the Passover. John vi. 4. Cp. on Luke ix. 10.

οἱ μαθηταὶ] *his disciples*, i. e. the twelve apostles. Luke ix. 12.

Ἔρημός ἐστιν ὁ τόπος, καὶ ἡ ὥρα ἤδη παρῆλθεν· ἀπόλυσον τοὺς ὄχλους, ἵνα
ἀπελθόντες εἰς τὰς κώμας ἀγοράσωσιν ἑαυτοῖς βρώματα. 16 Ὁ δὲ Ἰησοῦς εἶπεν
αὐτοῖς, Οὐ χρείαν ἔχουσιν ἀπελθεῖν· δότε αὐτοῖς ὑμεῖς φαγεῖν. 17 Οἱ δὲ λέ-
γουσιν αὐτῷ, Οὐκ ἔχομεν ὧδε εἰ μὴ πέντε ἄρτους καὶ δύο ἰχθύας. 18 Ὁ δὲ εἶπε,
f ch. 15. 36. & 26. 26. Mark 6. 39. Luke 9. 14. Φέρετέ μοι αὐτοὺς ὧδε. 19 [f] Καὶ κελεύσας τοὺς ὄχλους ἀνακλιθῆναι ἐπὶ τοὺς χόρ-
τους, λαβὼν τοὺς πέντε ἄρτους καὶ τοὺς δύο ἰχθύας, ἀναβλέψας εἰς τὸν οὐρανὸν
εὐλόγησε, καὶ κλάσας ἔδωκε τοῖς μαθηταῖς τοὺς ἄρτους, οἱ δὲ μαθηταὶ τοῖς
g Mark 6. 42. Luke 9. 17. ὄχλοις. 20 [g] Καὶ ἔφαγον πάντες, καὶ ἐχορτάσθησαν. Καὶ ἦραν τὸ περισσεῦον
τῶν κλασμάτων, δώδεκα κοφίνους πλήρεις. 21 Οἱ δὲ ἐσθίοντες ἦσαν ἄνδρες
ὡσεὶ πεντακισχίλιοι, χωρὶς γυναικῶν καὶ παιδίων.
(148/VI) 22 Καὶ εὐθέως ἠνάγκασεν τοὺς μαθητὰς ἐμβῆναι εἰς τὸ πλοῖον, καὶ
προάγειν αὐτὸν εἰς τὸ πέραν, ἕως οὗ ἀπολύσῃ τοὺς ὄχλους.
h Mark 6. 46. John 6. 16. (149/II) 23 [h] Καὶ ἀπολύσας τοὺς ὄχλους ἀνέβη εἰς τὸ ὄρος κατ' ἰδίαν προσεύ-
ξασθαι. (150/IV) Ὀψίας δὲ γενομένης μόνος ἦν ἐκεῖ. 24 Τὸ δὲ πλοῖον ἤδη μέσον
τῆς θαλάσσης ἦν βασανιζόμενον ὑπὸ τῶν κυμάτων· ἦν γὰρ ἐναντίος ὁ ἄνεμος.
25 Τετάρτῃ δὲ φυλακῇ τῆς νυκτὸς ἀπῆλθε πρὸς αὐτοὺς περιπατῶν ἐπὶ τῆς
θαλάσσης. 26 Καὶ ἰδόντες αὐτὸν οἱ μαθηταὶ ἐπὶ τὴν θάλασσαν περιπατοῦντα

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15. Ἔρημός ἐστιν ὁ τόπος] *The place is desert.* Our Lord's Miracles of *feeding* the Multitudes were wrought in *desert places* (cp. xv. 33); partly to make the miracle more evident and impressive, and partly, it is probable, to suggest to them that the same God Who, Himself invisible, had fed their forefathers with miraculous sustenance for forty years in the Wilderness, was now come in human form to visit His people.

20. ἐχορτάσθησαν] *they were filled.* χορτάζομαι (from χόρτος, *grass*) had been already used by the LXX for שָׂבַע, *satiatus fuit*, Ps. xvii. 14, 15; xxxvii. 19; lix. 15, and *passim*, especially in reference to satiety from the Divine bounty, e. g. xvii. 15, *χορτασθήσομαι ἐν τῷ ἰδεῖν τὴν δόξαν Σοῦ.* Ps. cvii. 9. The word so used seems to suggest that those so fed are the Sheep of God's pasture, and that He vouchsafes to be their Shepherd (Ps. xxiii. 1), and so is very appropriate when applied to those who are fed by Christ, the Good Shepherd (John x. 14).

Christ blesses and breaks, and what is blessed and broken becomes a 'seminarium' of food for the multitude. So the spiritual food of the Word of the Old Testament, when its mysteries are brought forth by Christ and broken for nourishment, feeds the Nations. Observe also, the multitude are fed by Christ through the Ministry of His Apostles. (*Jerome.*) So now all the nations of the world are fed with the heavenly food of the Word and Sacraments by Christ through an Apostolic Ministry.

The manner of this miraculous act baffles our intelligence. It was not, that five loaves are multiplied into more; but fragments succeed fragments imperceptibly. The substance increases, whether on the table, or in the hands of those who receive it, or in the mouth of those who eat it, I know not. Wonder not that fountains gush forth, or that wine streams from grapes, or that all the riches and plenty of the world flow in an unfailing stream. The Author of the universe displayed Himself by this abundant increase of bread. His invisible Will acts by visible operation, and the Lord of heavenly mysteries executes the miracle of what was present to the eye. The Power of Him who works transcends all nature, and the mode of that Power transcends all intelligence, and we have nothing left but to adore. (*Hilary.*)

— *κοφίνους*] *baskets.* Mark the difference between our Lord's miracles and that wrought by Moses. The manna was only sufficient for him who gathered it, and it *could not be kept.* *Theophyl.* in Marc. vi. 43.

On the word *κόφινος* see below, xvi. 9. It is observable, that this word had been already used by the Septuagint Translators in describing the *drudgery* of the Israelites in Egypt in gathering clay to make bricks, Ps. lxxxi. 7. The *κόφινος* of toil now became a receptacle of heavenly food. As *S. Ambrose* says, Luke ix. 17, "Populus, qui ante *lutum* in *cophinis* colligit, hic jam vitæ cœlestis operatur alimonium: per *duodecim cophinos* tanquam tribuum singularum fidei fundamentum redundat."

21. ὡσεὶ πεντακισχίλιοι] *men about five thousand.* Our Lord's *Miracles* were also Prophecies. He had said to His *Apostles*, "Give *ye* them to eat" (*v.* 16), and thus He prefigured the dispensation of the spiritual food of His Word and Sacraments, by the ministry of the Apostles and their successors.

And this *miraculous prophecy* had a remarkable fulfilment in what is said, Acts iv. 4, "Many of those who heard the word believed, and the number of the *men* (τῶν ἀνδρῶν) was about *five thousand.*" See *Hilary* here, and note below on Acts iv. 4.

22. ἕως οὗ] *until he should have sent away;* so xxvi. 36, *until I shall have prayed.*

23. ἀνέβη—26. περιπατοῦντα] *He went up unto the mountain to pray.*

Our Lord went up to a mountain, and there prayed. Thence His Divine eye looks on His disciples toiling in the ship in the dark and stormy night. And in the fourth or last watch of the night He comes walking on the waves of the Sea, and enters the ship, and calms the storm.

This action seems to have had a spiritual and prophetical meaning. Our Blessed Lord has now dispensed the food of life to the world in the Word and Sacraments ministered by His disciples. He has ascended up into heaven alone, to pray for His Church, and thence He looks down upon her tossed on the waves, and He will come again at the fourth watch, treading under foot the storms and billows of this world, and will enter the ship, and bring her to the heavenly haven where she would be.

This is thus expressed by an ancient father of the Western Church:—"Quod ascendit relictis turbis Dominus *orare* in montem,—relictis turbis solus post Resurrectionem ascendit in cœlum et ibi interpellat pro nobis. Interea navis portans discipulos, id est Ecclesia, fluctuat et quatitur tempestatibus tentationum. Opus est in navi simus; nam si *in navi* pericula sunt, *sine navi* certus interitus. Etsi turbatur navis, navis est tamen. Tene te itaque in navi, et roga Deum . . . Quarta vigilia noctis finis est noctis. In fine sæculi venit Dominus: videtur ambulare super omnes tumores maris, hoc est super omnes hujus sæculi principatus . . . sub ejus pedibus totam hujus sæculi rabiem subjectam." See *Aug.* Serm. 75 and 76, and cp. below on John vi. 19, 20.

25. Τετάρτῃ φυλακῇ] *In the fourth watch.* Formerly the Jews had divided the night into three watches. (See *Buxtorf*, Lex. Talmud. voc. אשמורה.) But when Judæa became a Roman province, they adopted the Roman division into four watches. (*Lips.* de Milit. Rom. p. 123.) The LXX had already used φυλακὴ in the sense of *watch.* (Exod. xiv. 24.) "The *fourth* watch is the *last,*" says *Jerome.*—Our Lord will come to the aid of His Church, at the *end of the world.*

He allows His disciples to be tried by dangers, that they may be taught patience; and does not come to them till morning, that they may not expect to be delivered at once, but may hope for deliverance, if they have perseverance and faith. *Theophyl.* in Mark vi. 25.

Thus Christ deals with His Church, typified by the Apostolic ship. He leaves her to be tossed from time to time by the waves of this world, and to be assailed by the blasts of the Evil One, and He will return to her in the fourth watch of the night. The first watch of the night was the age of the Law; the second, of the Prophets; the third, of the Gospel; the fourth, of His glorious Advent, when He will find her buffeted by the spirit of Antichrist, and by the storms of the world. And by Christ's reception into the ship, and the consequent calm, is prefigured the eternal peace of the Church after His second Coming. *Hilary.*

ἐταράχθησαν, λέγοντες ὅτι φάντασμά ἐστι, καὶ ἀπὸ τοῦ φόβου ἔκραξαν.
27 Εὐθέως δὲ ἐλάλησεν αὐτοῖς ὁ Ἰησοῦς λέγων, Θαρσεῖτε, ἐγώ εἰμι, μὴ φοβεῖσθε.
(151/X) 28 Ἀποκριθεὶς δὲ αὐτῷ ὁ Πέτρος εἶπε, Κύριε, εἰ σὺ εἶ, κέλευσόν με πρός
σε ἐλθεῖν ἐπὶ τὰ ὕδατα. 29 Ὁ δὲ εἶπεν, Ἐλθέ· καὶ καταβὰς ἀπὸ τοῦ πλοίου ὁ
Πέτρος περιεπάτησεν ἐπὶ τὰ ὕδατα ἐλθεῖν πρὸς τὸν Ἰησοῦν· 30 βλέπων δὲ τὸν
ἄνεμον ἰσχυρὸν ἐφοβήθη, καὶ ἀρξάμενος καταποντίζεσθαι ἔκραξε λέγων, Κύριε,
σῶσόν με· 31 εὐθέως δὲ ὁ Ἰησοῦς ἐκτείνας τὴν χεῖρα ἐπελάβετο αὐτοῦ, καὶ λέγει
αὐτῷ, Ὀλιγόπιστε, εἰς τί ἐδίστασας; (152/VI) 32 Καὶ ἐμβάντων αὐτῶν εἰς τὸ πλοῖον
ἐκόπασεν ὁ ἄνεμος. 33 [i] Οἱ δὲ ἐν τῷ πλοίῳ ἐλθόντες προσεκύνησαν αὐτῷ λέ- i ch. 16. 16. & 26. 63.
γοντες, Ἀληθῶς Θεοῦ Υἱὸς εἶ. John 1. 50. Ps. 2. 6, 7.
(153/II) 34 Καὶ διαπεράσαντες ἦλθον εἰς τὴν γῆν Γεννησαρέθ· 35 καὶ ἐπιγνόντες
αὐτὸν οἱ ἄνδρες τοῦ τόπου ἐκείνου ἀπέστειλαν εἰς ὅλην τὴν περίχωρον ἐκείνην,
καὶ προσήνεγκαν αὐτῷ πάντας τοὺς κακῶς ἔχοντας, 36 καὶ παρεκάλουν αὐτὸν ἵνα
μόνον ἅψωνται τοῦ κρασπέδου τοῦ ἱματίου αὐτοῦ· καὶ ὅσοι ἥψαντο διεσώθησαν.
XV. (154/VI) 1 [a] Τότε προσέρχονται τῷ Ἰησοῦ οἱ ἀπὸ Ἱεροσολύμων Γραμματεῖς a Mark 7. 1.
καὶ Φαρισαῖοι λέγοντες, 2 Διατί οἱ μαθηταί σου παραβαίνουσι τὴν παράδοσιν
τῶν πρεσβυτέρων; οὐ γὰρ νίπτονται τὰς χεῖρας αὐτῶν ὅταν ἄρτον ἐσθίωσιν.
3 Ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς, Διατί καὶ ὑμεῖς παραβαίνετε τὴν ἐντολὴν τοῦ
Θεοῦ διὰ τὴν παράδοσιν ὑμῶν; 4 [b] Ὁ γὰρ Θεὸς ἐνετείλατο λέγων, Τίμα τὸν b Exod. 20. 12. Deut. 5. 16.
πατέρα καὶ τὴν μητέρα· καί, ὁ κακολογῶν πατέρα ἢ μητέρα θανάτῳ Eph. 6. 2. Exod. 21. 17.
τελευτάτω· 5 ὑμεῖς δὲ λέγετε, Ὃς ἂν εἴπῃ τῷ πατρὶ ἢ τῇ μητρί, Δῶρον, ὃ ἐὰν Lev. 20. 9. Prov. 20. 20.

26. *φάντασμά ἐστι*] *it is a spirit*, a *phantom* or *spectre*, an unreal imaginary apparition. On this narrative, as bearing on the nature of the *body after the Resurrection*, see v. 29, and Luke xxiv. 31, and John xx. 19.

27. *ἐγώ εἰμι*] I AM.—A declaration of Divine power, proved by walking on the sea: cp. John viii. 58.

29. Ἐλθέ] *Come.* When Christ commands, we may, and must, do, what it would be sin to attempt to do, without such a command (Matt. iv. 7); and so long as we have *faith* in Him, we shall be *able* to do what He commands us to do: and therefore our prayer to Him must be, "Da quod jubes, et jube, quod vis."

— Πέτρος περιεπάτησεν] *Peter walked.* Peter, while in the body, was enabled by Christ to *walk* on the *sea;* so the risen *bodies* of the Saints will be enabled by Christ to fly upwards, and traverse the liquid fields of the sky, and meet Him in the *air.* 1 Thess. iv. 17. See on Luke xxiv. 31. John xix. 19.

St. Peter walked on the sea. Let then those who imagine that our Lord had not a true human body, because He walked on the waves, explain how St. Peter also walked on the waves, who certainly had a real body. (*Jerome.*)

31. Ὀλιγόπιστε] *O thou of little faith.* It is of no use to be near Christ in *person*, unless we are near Him *by faith.* If we are near Him by faith, no storm can drown us. It is not the Tempest, but our own weakness of faith which is to be feared; therefore our Lord does not calm the storm, but takes hold of Peter's hand. And He brought the Apostle to the ship, as a Bird brings its young on its wings to the nest, when it has attempted to fly before its time, and is about to fall on the ground. (*Chrys.*)

Christ treads the waves of this world, and walks amid its storms. He treads the winepress *alone*, Isa. lxiii. 3. He alone is the Redeemer of the world, and all who are saved are redeemed by Him alone. It is He, and He alone, who enables others to stand and walk on the sea of trouble and of doubt. Peter sinks without Christ. (Cp. *Hilary.*)

Peter is the image of weak faith, staggered by the storms of this world; but after he had received the gift of the Holy Ghost, he who is here like a fluent wave, became like a stedfast rock, unmoved by the tempest of persecution and the fear of death. (Cp. *Aug.* Serm. 76.)

36. *κρασπέδου τοῦ ἱματίου*] The word *κράσπεδον* had been employed by the LXX to designate the כְּנָפוֹת (*canephoth*), literally *wings*, of the garment, which were to be made of purple, according to the law (Numb. xv. 38. Deut. xxii. 12), to remind them of the law, especially of the Sabbath. See below, xxiii. 5.

Observe Christ's miraculous power, exerted here and on other occasions (ix. 20) by *the skirts of his clothing* (Ps. cxxxiii. 2), in connexion with the prophecy (Malachi iv. 2), which speaks of "healing in His *wings;*" the word '*wings*' being used by the Hebrews to describe the *fringes* of the garments.

Consider also its connexion with Zech. viii. 23, "They shall take hold of the *skirt* (*κράσπεδον*) of Him that is a Jew,"—a prophecy specially applicable to *Faith* taking hold of *Christ.*

CH. XV. 1. *οἱ ἀπὸ Ἱερ. Γραμματεῖς*] *the Scribes* that were *from Jerusalem.* Cp. Heb. xiii. 24, *οἱ ἀπὸ Ἰταλίας.*

2. *παράδοσιν*] Partly the קַבָּלָה (*kabbalah*), *tradition;* from קִבֵּל (*kibbel*), to *receive;* and called tradition of *the elders*, because it was pretended by the Pharisees and Rabbis of the Jews that it had been orally *delivered* by God to Moses on Mount Sina, and thence handed down by oral tradition to their own times; partly the oral precepts which were afterwards embodied in the *Talmud* (or *Doctrine*), from root לָמַד (*lamadh*), to *teach;* which at first consisted of the *Mishna* (about A.D. 219), i. e. the oral repetition of the Law (from שָׁנָה, *shanah*, to *repeat*); and to which was afterward added (about A.D. 500) the *Gamarah*, or the *complementum*, root גָּמַר (*gamar*), to *finish*, of the Mishna. See *Buxtorf*, Synag. Judaic., cap. iii. p. 59.

— *ὅταν ἄρτον ἐσθίωσιν*] *when they eat bread.* *ἄρτον ἐσθίειν* = Hebr. אָכַל לֶחֶם, said of *eating food* generally. Mark iii. 20. Luke vii. 33; xiv. 15.

3. *παράδοσιν ὑμῶν*] You pretend that these things have been delivered by God to the *elders;* but they are in fact *your traditions*, and are opposed to *God's Law.*

4. Τίμα] *Honour; τιμή* (from *τίω*, *pendo*, to pay) in Scripture does not mean merely *homage* and salutation, but succour, support by alms and offerings; thus the Apostle says, "*Honour* widows that are widows indeed" (1 Tim. v. 3); "and let the presbyters who rule well be counted worthy of double *honour*" (1 Tim. v. 17), i. e. stipend.

— *θανάτῳ τελευτάτω*] A Hebraism from Levit. xx. 9, where the LXX has *θανάτῳ θανατούσθω*, and Exod. xxi. 17, *ὁ κακολογῶν πατέρα ἢ μητέρα αὐτοῦ τελευτήσει θανάτῳ.*

5. Δῶρον] *A gift.* *κορβᾶν* (קָרְבָּן). See xxvii. 6. Mark vii. 11. "It is a gift,"—an *offering consecrated to God*, and therefore I cannot apply it to *your* benefit. That, in which thou mightest have been benefited by me, has been vowed and hallowed by me to God as a Gift to Him; and therefore cannot without sacrilege be alienated from Him and applied to thy use. And it will be *most profitable to thee* also, being so applied as a gift to God.

By suggesting to Children such language as this toward their Parents, the Pharisees taught hypocrisy and undutifulness to Parents, under the mask of piety to God.

There seems to be an *aposiopesis* after *ὠφεληθῇς*, as if our Lord abstained with horror and indignation from *pronouncing* the words of blasphemy with which this hypocritical infraction of the divine command was completed.

ἐξ ἐμοῦ ὠφεληθῇς—καὶ οὐ μὴ τιμήσῃ τὸν πατέρα αὐτοῦ ἢ τὴν μητέρα αὐτοῦ,—
6 καὶ ἠκυρώσατε τὴν ἐντολὴν τοῦ Θεοῦ διὰ τὴν παράδοσιν ὑμῶν. 7 Ὑποκριταί,
c Isa. 29 13. Mark 7. 6. καλῶς προεφήτευσε περὶ ὑμῶν Ἡσαΐας λέγων, 8 c Ἐγγίζει μοι ὁ λαὸς
οὗτος τῷ στόματι αὐτῶν, καὶ τοῖς χείλεσί με τιμᾷ, ἡ δὲ καρδία
αὐτῶν πόῤῥω ἀπέχει ἀπ' ἐμοῦ· 9 μάτην δὲ σέβονταί με διδάσκοντες
διδασκαλίας ἐντάλματα ἀνθρώπων.
d Mark 7. 14, &c. 10 d Καὶ προσκαλεσάμενος τὸν ὄχλον εἶπεν αὐτοῖς, Ἀκούετε καὶ συνίετε.
11 Οὐ τὸ εἰσερχόμενον εἰς τὸ στόμα κοινοῖ τὸν ἄνθρωπον, ἀλλὰ τὸ ἐκπορευόμενον
ἐκ τοῦ στόματος, τοῦτο κοινοῖ τὸν ἄνθρωπον.
(155/X) 12 Τότε προσελθόντες οἱ μαθηταὶ αὐτοῦ εἶπον αὐτῷ, Οἶδας, ὅτι οἱ
e John 15. 2. Φαρισαῖοι ἀκούσαντες τὸν λόγον ἐσκανδαλίσθησαν; 13 e Ὁ δὲ ἀποκριθεὶς εἶπε,
Πᾶσα φυτεία ἣν οὐκ ἐφύτευσεν ὁ Πατήρ μου ὁ οὐράνιος ἐκριζωθήσεται.
f ch. 23. 16. Luke 6. 39. (156/V) 14 f Ἄφετε αὐτούς· ὁδηγοί εἰσι τυφλοὶ τυφλῶν· τυφλὸς δὲ τυφλὸν ἐὰν
ὁδηγῇ, ἀμφότεροι εἰς βόθυνον πεσοῦνται.
g Mark 7. 17. (157/VI) 15 g Ἀποκριθεὶς δὲ ὁ Πέτρος εἶπεν αὐτῷ, Φράσον ἡμῖν τὴν παραβολὴν
h ch. 16. 9. Mark 7. 18. ταύτην. 16 h Ὁ δὲ Ἰησοῦς εἶπεν, Ἀκμὴν καὶ ὑμεῖς ἀσύνετοί ἐστε; 17 Οὔπω
νοεῖτε ὅτι πᾶν τὸ εἰσπορευόμενον εἰς τὸ στόμα εἰς τὴν κοιλίαν χωρεῖ, καὶ εἰς
i James 3. 6. ἀφεδρῶνα ἐκβάλλεται; 18 i τὰ δὲ ἐκπορευόμενα ἐκ τοῦ στόματος ἐκ τῆς καρδίας
k Gen. 6. 5. & 8. 21. Mark 7. 21. ἐξέρχεται, κἀκεῖνα κοινοῖ τὸν ἄνθρωπον· 19 k ἐκ γὰρ τῆς καρδίας ἐξέρχονται
διαλογισμοὶ πονηροί, φόνοι, μοιχεῖαι, πορνεῖαι, κλοπαί, ψευδομαρτυρίαι, βλασ-
φημίαι· 20 ταῦτά ἐστι τὰ κοινοῦντα τὸν ἄνθρωπον· τὸ δὲ ἀνίπτοις χερσὶ φαγεῖν
οὐ κοινοῖ τὸν ἄνθρωπον.
l Mark 7. 24. 21 l Καὶ ἐξελθὼν ἐκεῖθεν ὁ Ἰησοῦς ἀνεχώρησεν εἰς τὰ μέρη Τύρου καὶ
Σιδῶνος. 22 Καὶ ἰδοὺ γυνὴ Χαναναία ἀπὸ τῶν ὁρίων ἐκείνων ἐξελθοῦσα
ἐκραύγασεν αὐτῷ λέγουσα, Ἐλέησόν με, Κύριε, υἱὲ Δαυΐδ, ἡ θυγάτηρ μου
κακῶς δαιμονίζεται. 23 Ὁ δὲ οὐκ ἀπεκρίθη αὐτῇ λόγον. Καὶ προσελθόντες
οἱ μαθηταὶ αὐτοῦ ἠρώτων αὐτὸν λέγοντες, Ἀπόλυσον αὐτήν, ὅτι κράζει ὄπισθεν
ἡμῶν. (158/V) 24 Ὁ δὲ ἀποκριθεὶς εἶπεν, Οὐκ ἀπεστάλην εἰ μὴ εἰς τὰ πρόβατα τὰ
ἀπολωλότα οἴκου Ἰσραήλ. (159/VI) 25 Ἡ δὲ ἐλθοῦσα προσεκύνει αὐτῷ λέγουσα,

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The *apodosis* cannot begin with καὶ οὐ μὴ τιμήσῃ, for the Pharisees were too shrewd to say *that*; but they are our Lord's words. See next note.

They who inculcated this doctrine, being Priests or connected with them, derived private advantage from it. (See *Theophyl.*, Mark vii. 11.)

— καὶ οὐ μὴ τιμήσῃ] And, through *your* tradition, he *shall not* honour his father,—although God commands, "Honour thy father." Cp. Mark vii. 11, where the construction is similar.

7—9. Ἡσαΐας] Isa. xxix. 13. Cp. Mark vii. 6, 7, where the prophecy is cited with the same variation from the LXX as here by St. Matthew, i. e. δ. δ. ἐ. ἀ. for διδάσκοντες ἐντάλματα ἀνθρώπων καὶ διδασκαλίας. The original of Isaiah signifies "the reverence with which they regard Me is only a *human* command," i. e. their religion is based on human commandment, and not on My Law. They substitute human traditions for divine commands. Our Lord gives the *sense* of the prophecy; and *adds*, that such worship is vain. See *Surenhus.* p. 249. Such explanations and additions coming from Him, Who is the Author of the Law, are to be regarded as already pre-existing in His Mind when He gave the Law, and are involved in it.

8. Ἐγγίζει μοι] On the reading of this passage see *Scrivener*, and *Tregelles* on the Printed Text of N. T. p. 139.

9. διδάσκοντες] On this text—"teaching for *doctrines* the commandments of *men*"—see *Bp. Sanderson's* Sermon ad Clerum (Serm. v. vol. ii. pp. 141—168), who shows its application to those who,

Either of their own authority impose Rites and Ceremonies as necessary to salvation; or,

Enforce *new articles of faith*, as the Church of Rome does, and make them terms of Church Communion; or,

Affirm things to be *unlawful*, which cannot be proved so to be, and on the plea of such alleged unlawfulness, separate from the Church, and rend it by schism.

See also *Hooker*, I. xiv. 5, and II. viii. 5.

11. κοινοῖ] *defiles*: κοινὸν, ἀκάθαρτον, *Hesych.* κοινὸς, *common*, had been used in the sense of *unclean* in the books of the Maccabees, 1 Macc. i. 47. 62, in connexion with the war of persecution waged by Antiochus Epiphanes against the Jews, in requiring them to eat swine's flesh, and other unclean meats.

Our Lord did not intend to disparage the difference between clean and unclean meats, as it had been defined in the Levitical Law, which had an intrinsic, moral, and spiritual meaning, now corrupted and obscured by its Teachers, who laid stress only on external acts. But He designed to show that the *source* of all uncleanness is the *heart*, and that unless *that* is cleansed, all outward cleansings are vain.

14. βόθυνον] "foveam, et metaphor. interitum;" a *pitfall*, more properly than a *ditch*. See Isa. xxiv. 17, 18, where the LXX has βόθυνος for פַּחַת (*pachath*), a *pit*, of destruction; a pitfall set by hunters for wild animals, or a *well*. See xii. 11.

16. Ἀκμὴν] even to this *point*, ἀκμή; ἔτι, *Hesych.*: used in this sense by *Xenophon* and *Polybius*. (See *Kuin.*)

21. ἀνεχώρησεν] *withdrew*; μέρη, *borders*.

22. Χαναναία] of Canaan, Hebr. כְּנַעַן (*kenaan*), i. q. *mercator*, and an appropriate name for those who lived near the coast and led a mercantile life.

St. Mark here (vii. 26) reminds his *Gentile* readers by the words, ἦν ἡ γυνὴ Ἑλληνὶς Συροφοίνισσα, that Our Blessed Lord had offers of mercy for them, even for those among them who, like the Συροφοίνικες of Tyre and Sidon, had been polluted by idolatry and its associate sins (cp. Ps. xlv. 12); and St. Matthew reminds the *Jews* by the word Χαναναία that Christ would receive the descendants of those seven nations of *Canaan* which had been exterminated by their forefathers at God's command. Cf. Acts xiii. 19.

25. προσεκύνει] *she was worshipping Him*; even at that very time when He *seemed* to be repelling her.

Κύριε, βοήθει μοι. 26 Ὁ δὲ ἀποκριθεὶς εἶπεν, Οὐκ ἔστι καλὸν λαβεῖν τὸν ἄρτον
τῶν τέκνων, καὶ βαλεῖν [m] τοῖς κυναρίοις· 27 Ἡ δὲ εἶπε, Ναὶ, Κύριε· καὶ γὰρ τὰ m ch. 7. 6. Phil. 3. 2.
κυνάρια ἐσθίει ἀπὸ τῶν ψιχίων τῶν πιπτόντων ἀπὸ τῆς τραπέζης τῶν κυρίων
αὐτῶν. 28 Τότε ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν αὐτῇ, Ὦ γύναι μεγάλη σοῦ ἡ πίστις,
γενηθήτω σοι ὡς θέλεις· καὶ ἰάθη ἡ θυγάτηρ αὐτῆς ἀπὸ τῆς ὥρας ἐκείνης.
($\frac{160}{VI}$) 29 [n] Καὶ μεταβὰς ἐκεῖθεν ὁ Ἰησοῦς ἦλθε παρὰ τὴν θάλασσαν τῆς Γαλι- n Mark 7. 31.
λαίας, καὶ ἀναβὰς εἰς τὸ ὄρος ἐκάθητο ἐκεῖ. 30 [o] Καὶ προσῆλθον αὐτῷ ὄχλοι o Isa. 35. 5.
πολλοὶ ἔχοντες μεθ᾽ ἑαυτῶν χωλοὺς, τυφλοὺς, κωφοὺς, κυλλοὺς, καὶ ἑτέρους
πολλοὺς, καὶ ἔῤῥιψαν αὐτοὺς παρὰ τοὺς πόδας τοῦ Ἰησοῦ, καὶ ἐθεράπευσεν
αὐτούς· 31 ὥστε τοὺς ὄχλους θαυμάσαι βλέποντας κωφοὺς λαλοῦντας, κυλλοὺς
ὑγιεῖς, χωλοὺς περιπατοῦντας, καὶ τυφλοὺς βλέποντας· καὶ ἐδόξασαν τὸν Θεὸν
Ἰσραήλ.
32 [p] Ὁ δὲ Ἰησοῦς προσκαλεσάμενος τοὺς μαθητὰς αὐτοῦ εἶπε, Σπλαγχνίζομαι p Mark 8. 1.
ἐπὶ τὸν ὄχλον, ὅτι ἤδη ἡμέραι τρεῖς προσμένουσί μοι, καὶ οὐκ ἔχουσι τί φάγωσι·
καὶ ἀπολῦσαι αὐτοὺς νήστεις οὐ θέλω, μήποτε ἐκλυθῶσιν ἐν τῇ ὁδῷ. 33 Καὶ
λέγουσιν αὐτῷ οἱ μαθηταὶ αὐτοῦ, Πόθεν ἡμῖν ἐν ἐρημίᾳ ἄρτοι τοσοῦτοι, ὥστε
χορτάσαι ὄχλον τοσοῦτον; 34 Καὶ λέγει αὐτοῖς ὁ Ἰησοῦς, Πόσους ἄρτους ἔχετε;

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26. *κυναρίοις*] *curs.* Not that our Lord regarded them as such, but because they were so called by the Jews, whose language He adopts. *κυνάριον* is a contemptuous diminutive.

27. Ναὶ, Κύριε· καὶ γάρ] *Yea*, Lord, thou sayest true; it is not right to *take* the children's *bread* and *give* it to the dogs. *For* the dogs eat of the *crumbs* that *fall* from their master's table. Let me therefore not have bread, but only *crumbs;* and do not *give* me even *them;* but allow me to pick up those crumbs which *fall* from the table; *for* this is *our* lot. A beautiful image of the humility of the Gentiles, hungering and thirsting for the least fragments of the Gospel which dropped from the table of the Jews who despised it. Cp. Ps. lxix. 23. Acts xxviii. 28.

28. Ὦ γύναι, μεγάλη σοῦ ἡ πίστις] *O woman*, great is *thy* faith. Observe *σοῦ* put emphatically; great is *thy* faith, especially as contrasted with the lack of faith in others. She showed *humility* by not rejecting the title *κυνάριον*; *faith*, by calling Christ the Son of David, and by *perseverance* in her entreaty for help, and by her fervency increased by repulses, though she was a Gentile, and He was sent to the lost sheep of the house of Israel.

When our Lord had taught His disciples concerning the difference of meats, He opened the door of the kingdom of heaven to the *Gentiles*. But why then did He say to the disciples, "To the way of the *Gentiles* go ye not?" (Matt. x. 5.) He did not go there to preach, as appears from Mark vii. 24. The woman came to Him, not He to her.

Here is an evidence of divine inspiration acting on the heart of St. Matthew. He, who wrote specially for the Jews, tells his *Jewish* readers that Christ had mercy, love, and praise for this poor woman, whom he calls—not as the other Evangelists do, a Gentile, but—a *Canaanite*, i. e. descended from those whom their ancestors were commanded by God to destroy.

Observe, the Evangelist calls her by a name then obsolete, *Canaanite;*' reminding us of those godless Nations of Canaan who had subverted even the laws of Nature; and so by her very name he displays the wonder and proclaims the greatness of her faith. The Canaanites had been ejected from Canaan that they might not pervert the Jews; and now this Canaanite comes forth from her own land to seek Christ, who came to the Jews and was rejected by them. (Cp. *Chrys.*)

In proportion as the woman's supplication became more intense, so our Lord's remonstrance became more strong. He at first was silent; then He calls the Jews His sheep, and says that He was sent only to them; then He calls them His children, and the Gentiles dogs. And on this rebuke the woman frames her reply; she shows patience and faith, although she might seem to be treated with scorn. Let them be children and me a dog; yet, as such, I am not forbidden to eat of the crumbs which they let fall. Our Lord *had foreknown* that she would answer thus; and therefore He at first refused, and rebuked her, in order that He might bring out her faith and humility as an example. His silence and reproof were like the silence and reproof of one who is desirous of revealing a hidden treasure to the eye. The Jews boasted themselves the children of Abraham and despised the Gentiles; she calls the Jews her masters and herself a dog; and thus she became a child of God. O woman, great is thy faith! He delayed the gift, in order that He might utter *at once* this speech, and place a crown of glory on her head. See the blessed reward of faith and humility and perseverance in prayer. (*Chrys.*)

This miracle was prophetic. The woman of Canaan in the heathen regions of Tyre and Sidon is typical of the Gentile World coming to Christ, and thankfully accepting the crumbs which fall from the children's table, and therefore welcomed by Christ.

29. *παρά*] *along;* 'secus' (Vulg.).

32. *ἤδη ἡμέραι τρεῖς προσμένουσι*] *there are now three days to them waiting* on Me. See on Mark viii. 2.

33. Πόθεν ἡμῖν ἐν ἐρημίᾳ] An objection has been made to this narrative of the miraculous Feeding of Four Thousand by some (*De Wette* and *Schleiermacher*). It is alleged by them, that it is only a repetition or loose tradition of the narrative of the former miraculous Feeding (Matt. xiv. 13). It is said, that the Apostles could not have used such language as they do here, *after* they had been witnesses of, and even partakers in, the former miracle.

The answer has been given by anticipation to this objection, in the Old Testament (see Ps. lxxviii. 11. 20—32; cvi. 21) recording the incredulity and insensibility of the Israelites in the wilderness—after the mighty works of God in delivering them from Egypt and in the supply of water and food, of which they had been witnesses and partakers. God gave water miraculously *twice* in the wilderness, and fed the people by *two* miraculous supplies, manna and quails. So our blessed Lord fed the people in the wilderness miraculously *twice*. And the parallel extends further; i. e. it is seen not only, in each case, in the goodness of God, but also in the obduracy of man. Even after the Manna, Moses himself doubted concerning the possibility of a supply of flesh. (See Numb. xi. 21—23.) The Apostles in the wilderness of Galilee are as yet children of the literal Israel in the wilderness of Arabia. And even *after* this *second* miraculous feeding, to which Our Lord refers (Matt. xvi. 7—10), they are still *ὀλιγόπιστοι*, and are rebuked as such by Him.

It is strange, that the objectors to St. Matthew's veracity do not appear to have perceived, that, if the Apostle St. Matthew (and the same may be said—'mutatis mutandis'—of Moses) had intended to invent, or to disguise the truth, instead of to *relate* it honestly and fully, he would have *magnified* the effects of the *first* miracle on the minds of the disciples, and he would *not have recorded* what was not creditable to himself and his brethren—their *unbelief*. But by showing to us, that after the miracle had been wrought once, and even twice, they were still *ἀσύνετοι* and *ὀλιγόπιστοι*, he gives a striking proof—the more striking because a silent one—that he has told the truth, and has exaggerated nothing in his history of the works of Christ.

It is observable also, that in the *second* Miracle the numbers fed are *less* than in the *former;* and this is another evidence of veracity. If the second narrative had been a mere 'loose tradition' of the former, the number would have *increased* and not *diminished*.

See another argument for their *distinction* in xvi. 9, 10.

οἱ δὲ εἶπον, Ἑπτὰ, καὶ ὀλίγα ἰχθύδια. [35] Καὶ ἐκέλευσε τοῖς ὄχλοις ἀναπεσεῖν ἐπὶ
τὴν γῆν· [36] καὶ λαβὼν τοὺς ἑπτὰ ἄρτους καὶ τοὺς ἰχθύας εὐχαριστήσας ἔκλασε,
q ch. 14. 20, 21. καὶ ἔδωκε τοῖς μαθηταῖς αὐτοῦ, οἱ δὲ μαθηταὶ τῷ ὄχλῳ. [37] [q] Καὶ ἔφαγον πάντες
καὶ ἐχορτάσθησαν· καὶ ἦραν τὸ περισσεῦον τῶν κλασμάτων ἑπτὰ σπυρίδας
πλήρεις. [38] Οἱ δὲ ἐσθίοντες ἦσαν τετρακισχίλιοι ἄνδρες, χωρὶς γυναικῶν καὶ
παιδίων.

[39] Καὶ ἀπολύσας τοὺς ὄχλους ἀνέβη εἰς τὸ πλοῖον, καὶ ἦλθεν εἰς τὰ ὅρια
Μαγδαλά. XVI. (161/IV) [1] Καὶ προσελθόντες οἱ Φαρισαῖοι καὶ Σαδδουκαῖοι
πειράζοντες ἐπηρώτησαν αὐτὸν σημεῖον ἐκ τοῦ οὐρανοῦ ἐπιδεῖξαι αὐτοῖς.
(162/V) [2] Ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς, Ὀψίας γενομένης λέγετε, Εὐδία, πυῤῥάζει
γὰρ ὁ οὐρανός· [3] καὶ πρωῒ, Σήμερον χειμὼν, πυῤῥάζει γὰρ στυγνάζων ὁ
οὐρανός. Ὑποκριταί, τὸ μὲν πρόσωπον τοῦ οὐρανοῦ γινώσκετε διακρίνειν,
a ch. 12. 39. Jonah 2. 1. τὰ δὲ σημεῖα τῶν καιρῶν οὐ δύνασθε; (163/VI) [4] [a] Γενεὰ πονηρὰ καὶ μοιχαλὶς
σημεῖον ἐπιζητεῖ, καὶ σημεῖον οὐ δοθήσεται αὐτῇ, εἰ μὴ τὸ σημεῖον Ἰωνᾶ τοῦ
προφήτου. Καὶ καταλιπὼν αὐτοὺς ἀπῆλθε.

b Mark 8. 14, &c. Luke 12. 1, &c. [5] [b] Καὶ ἐλθόντες οἱ μαθηταὶ αὐτοῦ εἰς τὸ πέραν ἐπελάθοντο ἄρτους λαβεῖν.
(164/II) [6] Ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς, Ὁρᾶτε καὶ προσέχετε ἀπὸ τῆς ζύμης τῶν
Φαρισαίων καὶ Σαδδουκαίων. (165/VI) [7] Οἱ δὲ διελογίζοντο ἐν ἑαυτοῖς λέγοντες,
Ὅτι ἄρτους οὐκ ἐλάβομεν. [8] Γνοὺς δὲ ὁ Ἰησοῦς εἶπεν αὐτοῖς, Τί διαλογίζεσθε
c ch. 14. 17. John 6. 9. ἐν ἑαυτοῖς, ὀλιγόπιστοι, ὅτι ἄρτους οὐκ ἐλάβετε; [9] [c] οὔπω νοεῖτε, οὐδὲ μνημο-
νεύετε τοὺς πέντε ἄρτους τῶν πεντακισχιλίων, καὶ πόσους κοφίνους ἐλάβετε,
d ch. 15. 34. [10] [d] οὐδὲ τοὺς ἑπτὰ ἄρτους τῶν τετρακισχιλίων, καὶ πόσας σπυρίδας ἐλάβετε;
[11] πῶς οὐ νοεῖτε, ὅτι οὐ περὶ ἄρτων εἶπον ὑμῖν προσέχειν ἀπὸ τῆς ζύμης τῶν
Φαρισαίων καὶ Σαδδουκαίων; [12] Τότε συνῆκαν, ὅτι οὐκ εἶπε προσέχειν ἀπὸ
τῆς ζύμης τοῦ ἄρτου, ἀλλὰ ἀπὸ τῆς διδαχῆς τῶν Φαρισαίων καὶ Σαδδουκαίων.

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37. *σπυρίδας*] See on xvi. 9.

39. Μαγδαλά] St. Mark says (viii. 10), *εἰς τὰ ὅρια Δαλμανουθὰ*, a region a little North of Tiberias, on the western coast of the Sea of Galilee, perhaps the birth-place of Mary Magdalene. *Jerome, Aug.* read *Magedan; Μαγαδὰν* is in the Syriac (*Cureton*), and in B, D, and is received by *Tisch*. ed. 1856, and has an oriental origin. See the MSS. in Rev. xvi. 16.

CH. XVI. 1. Σαδδουκαῖοι] *Sadducees*. As far as we know from the Gospels, they attacked Christ Himself only *twice* (*Beng*. Cf. xxii. 23); but after the Ascension they were bitter enemies of the doctrine of the Resurrection (Acts iv. 1; v. 17)—a silent evidence of its truth. See note below on Acts iv. 1.

— *σημεῖον ἐκ τοῦ οὐρανοῦ*] *a sign from heaven:* as much as to say that the Miracles he had wrought were only from *earth*, and not so great as those wrought by *Moses*, who gave bread from *heaven;* and by *Elias*, who went up into *heaven*.

2. Ὀψίας *γενομένης*] Cp. *Plin*. N. H. xviii. 35. *Virg*. Georg. i. 425. These words to *δύνασθε* are not in B. V. X.

4. *σημεῖον—οὐ δ.*] *a sign shall not be given to this generation.*

But hereafter He will show signs from heaven. He will fold up the heaven as a scroll, and will eclipse the Sun, and the glory of His presence will be like lightning. But the time for these signs is not yet come. (*Chrys.*)

— Ἰωνᾶ *τοῦ προφήτου*] *of Jonas the prophet*. On *the sign of Jonas*, see above, xii. 39.

6. *ζύμης*] *leaven of the Pharisees*. Our Lord commanded His Disciples to observe and do all that the Scribes and Pharisees command while sitting on Moses' seat (Matt. xxiii. 1—3), i. e. while teaching in his name and in accordance with his writings.

But he here teaches them to beware of their *ζύμη*, or *leaven*, by which they corrupt the sound doctrine of Moses; i. e. their hypocrisy (Luke xii. 1), by which they deceive others and themselves. Cp. 1 Cor. v. 6—8.

Thus He gives the rule to be observed by the People. If any of the Clergy teach what is false, it is the duty of the people *προσέχειν ἀπὸ τῆς ζύμης*; but at the same time they must observe and do whatsoever the Ministers of Christ preach in *His Name* and in accordance with *His Word*. See above, x. 4, on the choice of *Judas*, and x. 41.

9, 10. *κοφίνους—σπυρίδας*] All the four Evangelists use the word *κόφινοι* in connexion with the *former* miracle (Matt. xiv. 20. Mark vi. 43. Luke ix. 17. John vi. 13); and the two Evangelists (Matt. xv. 37 and Mark viii. 8) use the word *σπυρίδες* in the *latter* case. And now, in this question, our Lord preserves the same distinction: which would well have been retained in the English version. Here is another proof of the diversity of the two miracles. See above, xv. 33.

Chrys. asks, on cap. xv., " Whence is it that the fragments in this latter miracle are fewer than in the former, although they who ate were not so many? It is, either because the basket (*σπυρὶς*) in this miracle is larger than in the former (*κόφινος*), or that by this point of *difference* they might remember the *two several miracles*. Wherefore also our Lord then made the number of the *κόφινοι* to be equal to that of the *disciples*, but now He makes the *σπυρίδες* to be equal in number to the *loaves*." See Mark viii. 19.

The *κόφινος* is used by the Septuagint once for Hebr. דוד (*dudh*), Ps. lxxxi. 6, which seems to have been a vessel capable of holding liquids (three *χόες* or *congii*), probably a metal or earthenware jar. (Cp. Judges vi. 19.) The Jews were noted for their use of *cophini* (see *Juvenal*, iii. 15; vi. 542), which they carried with them for the preservation of clean meats and drinks free from contamination.

And the *σπυρὶς* (Lat. *sporta, sportula*) appears to have been of juncus or vimen and palm-leaves, and not suited for liquids. It was of sufficient size to hold a man. Acts ix. 25.

The fact that they had with them so many *κόφινοι* and *σπυρίδες* (perhaps each of the Apostles had one for his own use) seems to indicate that the places where the miracles were wrought were not very lofty. In fact the words *τὸ ὅρος* are little more than a negation; i. e. they signify ground raised above *τὸ πεδίον*, or *plain* (see on v. 1); and this is confirmed here by the circumstance that women and children were present as well as men, some probably aged, in great numbers.

12. *ζύμης τοῦ ἄρτου*] *the leaven of bread*. On the inferences to be derived from this narrative, see on Luke xxii. 38.

(166/I) 13 e Ἐλθὼν δὲ ὁ Ἰησοῦς εἰς τὰ μέρη Καισαρείας τῆς Φιλίππου ἠρώτα e Mark 8. 27. Luke 9. 18.
τοὺς μαθητὰς αὐτοῦ λέγων Τίνα μὲ λέγουσιν οἱ ἄνθρωποι εἶναι τὸν Υἱὸν τοῦ
ἀνθρώπου; 14 f Οἱ δὲ εἶπον, Οἱ μὲν Ἰωάννην τὸν Βαπτιστήν, ἄλλοι δὲ Ἠλίαν, f ch. 14. 2.
ἕτεροι δὲ Ἱερεμίαν, ἢ ἕνα τῶν προφητῶν. 15 Λέγει αὐτοῖς, Ὑμεῖς δὲ τίνα μὲ
λέγετε εἶναι; 16 g καὶ ἀποκριθεὶς Σίμων Πέτρος εἶπε, Σὺ εἶ ὁ Χριστὸς, ὁ Υἱὸς g John 6. 69. & 11. 27.
τοῦ Θεοῦ τοῦ ζῶντος. (167/X) 17 h Καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν αὐτῷ, Μακάριος Acts 8. 37. & 9. 20.
εἶ, Σίμων Βὰρ Ἰωνᾶ, ὅτι σὰρξ καὶ αἷμα οὐκ ἀπεκάλυψέ σοι, ἀλλ' ὁ Πατήρ μου 1 John 4. 15. & 5. 5.
ὁ ἐν τοῖς οὐρανοῖς· 18 κἀγὼ δὲ σοὶ λέγω, ὅτι σὺ εἶ Πέτρος, καὶ ἐπὶ ταύτῃ τῇ h 1 Cor. ii. 10.
πέτρᾳ οἰκοδομήσω μοῦ τὴν ἐκκλησίαν, καὶ πύλαι ᾅδου οὐ κατισχύσουσιν

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13. Καισαρείας τῆς Φιλίππου] *Cæsarea Philippi*, a town at the foot of Lebanon, near the springs of Jordan, so called from Philip, Tetrarch of Iturea, who named it *Cæsarea* (formerly Paneas, *Joseph*. Ant. xviii. 3. *Euseb*. vii. 17), in honour of *Tiberius* Cæsar; and also to distinguish it from the other more celebrated Cæsarea on the sea-coast (formerly Turris Stratonis), and named Cæsarea by Herod the Great, in honour of Augustus. In the great towns of Judæa how much was there now of Rome!

— ἠρώτα] *He was questioning His disciples.*

— μέ] *Me*, emphatic.

— τὸν Υἱὸν τοῦ ἀνθρώπου] By asking, "Who say men that *I*, *the Son of Man*, am?" He showed how earnestly He desires that men should confess the truth of His Incarnation, thence also proclaiming His Divinity. "No one hath ascended into heaven but the *Son of Man*, who *is in heaven*" (John iii. 13). *Chrys.*

14. Οἱ μὲν Ἰωάννην κ.τ.λ.] Cp. above, xiv. 2. Luke ix. 7—9. John i. 19—21. The people imagine Thee to be one of these persons who are *dead*, and they imagine that one of these has risen again in Thee; a belief which seems to have proceeded from Deut. xviii. 15. 18. Mal. iv. 5.

It is to be observed that the Jews entertained two false notions concerning the *Messiah*;

First, that He was to be a *temporal* Prince and Saviour.

Secondly, that He was to be a *man* only, and not God. And one of the strongest arguments against the Socinian heresy may be founded on the surprise felt and expressed by the multitude at the announcement of His claim to be God,—a proof that our Lord made that claim; that He professed Himself to be God, and required the people to accept Him as nothing less. Cf. *Blunt* on the Early Church, p. 117, and below on Acts ii. 36.

16. ὁ Υἱὸς τοῦ Θεοῦ τοῦ ζῶντος] *the Son of the Living God.* Not a man risen from the dead as the people imagine. Thou who art the Son of Man, and so callest Thyself (see *v*. 13); i. e. who art the Second Adam, art also *the Christ*, and Thou who art the Christ art also *Son* of the *Living God*, or (as St. Luke expresses it, ix. 20) the Christ of *God*. Cp. John vi. 69.

We must remember, that He who is the *Son* of *God* is also the *Son* of *man*. The confession of one of these truths without the other affords no hope of salvation. (*Hilary*.)

17. Σίμων Βὰρ Ἰωνᾶ] This confession, that I, who am Son of Man, am also the Son of God, is as true as that *thou*, Simon, art the *Son of Jona*. βάρ, the Chaldaic form used by the Prophet Daniel (the Prophet to whom our Lord had alluded in His question; see Dan. vii. 13, and note here on *v*. 18), for the Hebr. בן (*Ben*), or *Son*.

— σὰρξ καὶ αἷμα] *flesh and blood*; unregenerate Humanity in its weakness, and as distinguished from what is *divine* and *spiritual*. John i. 13. Gal. i. 16. Eph. vi. 12.

18. σὺ εἶ Πέτρος, καὶ ἐπὶ ταύτῃ τῇ πέτρᾳ οἰκοδομήσω μοῦ τὴν ἐκκλησίαν] *thou art Petros, and on this Petra I will build the Church of Me.* It is said by Divines of the Church of Rome, that St. Peter is here described by Christ as the Rock on which He would build the Church; and that a Rock is something permanent, and that the Rock on which the Church is built must be as enduring as the Church itself; and that therefore this promise to St. Peter is also a promise that St. Peter would have successors, and is also a promise to them (see *Maldonat*. here); and that the successor of St. Peter is the Bishop of Rome; and that the promise here made by Christ to St. Peter is made to the Bishops of Rome in succession even to the end of the world.

On these allegations we may observe, that these words of Christ are recorded by St. Matthew alone. St. Mark and St. Luke stop at the confession of St. Peter, adding only that our Lord enjoined them not to tell any one this thing.

Hence it appears that the aim of our Lord's inquiry was to elicit a true confession concerning *Himself*. "Whom do men say that *I* am? The *world* is in error on this point. Some call Me John the Baptist, and by other human names; but whom say *ye* that I am?—*ye*, My Disciples, in this the third year of My Ministry,—ye who have heard My words and seen My works?"

This was the *main design* of our Lord's question. The Evangelists St. Mark and St. Luke omit the words in St. Matthew concerning St. Peter (see on St. Mark viii. 29. Luke ix. 18. 20), which they would hardly have done, if the declaration of *St. Peter's* privileges, and *not* of *our Lord's Person* and *Office*, had been the main scope of the conversation.

Its end and aim is not Peter, but Christ. Here is the clue to the interpretation of our Lord's words to St. Peter, "On this Rock I will build My Church." The Rock is CHRIST.

We are brought to this conclusion by other considerations;—

Our Lord introduces Himself here as "the *Son of Man*." "Whom say men that I, 'the Son of Man,' am?" This title "*Son of Man*" is applied to Christ in only one passage of the Old Testament (Dan. vii. 13); and our Lord may here be supposed to allude to that passage, when He asks, "Whom say men that I the *Son of Man* (*Bar-Enosh*) am?" And there was something very appropriate in the transition from speaking of Himself as *Bar-Enosh*, to speak of Peter as *Bar-Jona*, who had acknowledged Him to be *Bar-Elohim* as well as *Bar-Enosh*.

In the book of Daniel the *kingdom* of the *Son of Man* is compared to a *Stone* which becomes a great *Rock* (*Tur*, the Chaldaic for Hebr. צור (*Tsur*); see Dan. ii. 35), and lasts for ever, and is called *the kingdom of the God of heaven*. (Dan. ii. 44.)

Here we see a prophetic representation of our Lord's words to St. Peter, On this *Rock* (i. e. on Myself, the Son of Man, confessed also to be Son of God) I will build my Church, My *Kingdom*, which is the Kingdom of *the Living God*, and it shall last for ever: and I will give to thee the keys of that *kingdom*.

Our Lord speaks of a πέτρα, or *Rock*. Now this title ROCK is one which is reserved in the Old Testament to the ALMIGHTY. The language of Holy Scripture, from beginning to end, is, "Who is a Rock save our God?" (2 Sam. xxii. 32. Ps. xviii. 31.) "God only is my rock." (Ps. lxii. 2. 6, 7.) Cp. Deut. xxxii. 4. 15. 18. 30. 1 Sam. ii. 2. 2 Sam. xxii. 2, 3. 47; xxiii. 3. Ps. xix. 14; xxviii. 1; xxxi. 2, 3; xlii. 9; lxxi. 3; lxxiii. 26; lxxviii. 35. In the Lord Jehovah is the Rock of Ages. Cp. Isa. xxviii. 16, "a sure foundation;" xxxii. 2; xliv. 8, where the words *Rock* and *God* are interchanged: "Is there a God beside me? yea, there is no *Rock*, I know not any." As far as the word ROCK is used in the Old Testament as a foundation to build upon (as it is used by our Lord here), it is used of GOD, and of Him *alone*.

The language of the *New* Testament is similar. He who builds on *Christ's* words, builds on a *Rock* (Matt. vii. 24, 25. Luke vi. 48. Cp. 1 Pet. ii. 4, 5). And St. Paul says (1 Cor. iii. 11), "Other foundation can no man lay than that which *lieth* (κεῖται),"—i. e. *not*, *is laid*, as the Apostles *are laid* on the foundation, but which *lieth* by its own spontaneous act, as the foundation—JESUS CHRIST; i. e. He who is JESUS as *Man*, and CHRIST as the Son of the Living *God*;—which is St. Peter's confession here. And St. Paul again says, "the *Rock* was Christ." 1 Cor. x. 4, where see note. Cp. above on Deut. xxxii. 4. 2 Sam. xxii. 2.

The relation of St. Peter and the other Apostles to this One Foundation, Jesus Christ (i. e. Christ confessed to be *both* God and Man), is distinctly marked in the Holy Scriptures, both of the Old and New Testament;

In the Old Testament the Apostles were typified by the *Twelve* Stones taken from Jordan (see above on x. 2), as also by other emblems (see *ibid*.) signifying their duodenary character and co-ordinate power, as respects one another.

But there is not a single type in the Old Testament which prefigures a *supremacy* of *one* Apostle over the rest, and over the

1 ch. 18. 18. John 20. 23. αὐτῆς· 19 [1] καὶ δώσω σοι τὰς κλεῖς τῆς βασιλείας τῶν οὐρανῶν· καὶ ὃ ἐὰν δήσῃς ἐπὶ τῆς γῆς, ἔσται δεδεμένον ἐν τοῖς οὐρανοῖς, καὶ ὃ ἐὰν λύσῃς ἐπὶ τῆς γῆς, ἔσται λελυμένον ἐν τοῖς οὐρανοῖς.

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whole Church. All the Old Testament types of the New Testament Church are disturbed by the theory of such a supremacy.

In the New Testament, the actual relation of the Apostles to the one Foundation Jesus Christ, and to each other, is clearly stated in the following passages;

Christ is the *Vine*, they *all* are *Branches*. (John xv. 1—5.) He is their *Master*, they are *all Brethren*. (Matt. xxiii. 8.) He discourages all thought among them that one of them should be greatest. (Matt. xviii. 1. Mark ix. 34. Luke ix. 46; xxii. 24.) Christ promises them *Twelve Thrones*. (Matt. xix. 28. Luke xxii. 30.) The Church is built on the foundation of the Apostles and Prophets (not on *one* Apostle), Jesus Christ being the Head Corner-stone, *on Whom* or *in* Whom (ἐν ᾧ) the whole building fitted together groweth into a holy Temple in the Lord, on Whom ye are builded together. (Eph. ii. 20.) There are *twelve stars* in the crown of the Church militant sojourning on earth (Rev. xii. 1), and *Twelve foundation-stones* in the wall of the Church glorified in heaven. (Rev. xxi. 14.) And *if* Peter, who is *one* of these Twelve Stones, is taken from the other eleven and made to be their *foundation*, the whole structure is disturbed, and the whole fabric falls. And St. Paul calls himself not a whit behind the very chiefest Apostles (2 Cor. xi. 5; cp. 28), and in *nothing* (he says) am I behind the very chiefest Apostles. (2 Cor. xii. 11.)

But, it may be asked,—Can ἐπὶ ταύτῃ τῇ πέτρᾳ be rightly interpreted as equivalent to ἐπ' ἐμαυτῷ, i. e. on *Myself*?

Certainly it can. We have a reply to this question in the Baptist's words concerning *himself*: and also in our Lord's own words concerning *Himself*;

The Baptist says, Matt. iii. 3, οὗτός ἐστιν,—he is there speaking of *himself*. Our Lord says, Destroy *this* Temple, τοῦτον τὸν ναόν (John ii. 19); this He said of *Himself*. Whoso falleth on *this stone* (Matt. xxi. 44), τοῦτον τὸν λίθον,—this He said of *Himself*. If any one eats of *this bread*, τοῦτον τὸν ἄρτον (John vi. 51),—this also He said of *Himself* (see also *v.* 58). So in the present sentence,—on this Rock, ἐπὶ ταύτῃ τῇ πέτρᾳ,—He is speaking of Himself. On the demonstrative pronouns ὅδε, οὗτος, used by a speaker for *himself*, see Matt. Gr. Gr. §§ 470, 471. Cp. *Chemnitz*, Harmon. Leyser, cap. 85, for an able exposition of this text, and *Schoettgen*, p. 143, and particularly *Dr. Jackson* on the Creed, book iii. ch. viii. vol. ii. p. 249.

Again: the pronoun οὗτος, *this*, may be used to signify a *third* person, and, as we have just seen, is used by a speaker to designate *himself*; but it is doubtful, whether any passage can be cited from the New Testament where it is used to denote a person *to* whom the person using it speaks. Now our Lord is speaking *to* Peter. Here, then, we see another evidence that Peter is not *this* Rock.

What He says is this: "I Myself, now confessed by thee to be both God and Man, am the Rock of the Church. This is the Foundation on which it is built." And because St. Peter had confessed Him as such, He says to St. Peter, "Thou hast confessed Me, and I will now confess thee; thou hast owned Me, I will now own thee. Thou art Peter;" i. e. thou art a lively *stone*, hewn out of, and built upon Me, the living *Rock*. Thou art a genuine *Petros* of Me the divine *Petra*. And whosoever would be a lively stone, a *Peter*, must imitate thee in this thy true confession of Me the living Rock; for upon this *Rock*, that is, on *Myself*, believed and confessed to be *both God and Man*, I will build My Church. See below on 1 Cor. iii. 11, and 1 Tim. iii. 15, 16, and the clear exposition given by *S. Augustine*, Serm. lxxvi. vol. v. p. 595. See also Serm. cxlix. and Tract. in Johan. cxviii. cxxiv., "Petra principale nomen est. Ideo *Petrus* à *Petrâ*: non *Petra à Petro*; quomodo non à Christiano Christus, sed à Christo Christianus vocatur. *Tu es ergo*, inquit, *Petrus*, et *super hanc Petram* Quam confessus es, *super hanc Petram*, quam cognovisti, dicens, Tu es Christus Filius Dei vivi, *ædificabo Ecclesiam Meam*. Id est super *Me ipsum*, *Filium Dei Vivi*, ædificabo *Ecclesiam Meam*. Super Me ædificabo te, non super te." And then *S. Augustine* proceeds to condemn those who would build the Church on *St. Peter*. "Volentes homines ædificari super *homines*, dicebant, Ego sum Pauli, ego autem Apollo, ego vero *Cephæ* (1 Cor. i. 12, 13), ipse est Petrus (i. e. Cephas is Peter), et alii erant qui nolebant ædificari super Petrum, sed (i. e. volebant ædificari) super Petram, Ego autem sum *Christi*. Non in Pauli nec in Petri, sed in nomine *Christi* baptizati estis, et Petrus ædificatur super Petram, non Petra super Petrum."

How could *S. Augustine* have written thus, if he had received as an Article of Faith that the Rock of the Church is St. Peter, and that the Bishop of Rome is St. Peter's successor?

And yet this is now called by Romish Divines, e. g. *Card. Bellarmine*, Præf. in Libr. de Pontif. "*res summa fidei Christianæ*."

In contravention of this exposition now given two objections have been made. It is alleged,—

That our Lord did not speak in Greek, but in Aramaic or Syro-Chaldaic, and used the same word *Cepha* in both members of the sentence; i. e. that He said, Thou art a *Cepha*, and on this *Cepha* I will build my Church.

But this cannot be *proved*; for it is as probable that our Lord said, Thou art *Cephas*, and upon this *Cepha* I will build My Church. See *Lightfoot*, ad loc., and *Bp. Beveridge* on the 37th Article, vol. ii. p. 396.

And if the name Petros in the New Testament means a *Rock*, and if our Lord had intended to say that *Peter* is *the Rock* of the Church, then the Holy Spirit writing by St. Matthew would have said, σὺ εἶ Πέτρος, καὶ ἐπὶ τούτῳ τῷ πέτρῳ οἰκοδομήσω μοῦ τὴν ἐκκλησίαν. But by using *two different words*, viz. Petros and Petra, He shows that Petros is not the Rock of the Church. Cf. *Glass*. Philol. Sacr. p. 928.

The Holy Spirit has also declared in what sense Simon *Bar-Jona* was called *Cephas*. For he records our Lord's saying, when the Apostle was first called (John i. 43), σὺ εἶ Σίμων ὁ υἱὸς Ἰωνᾶ, σὺ κληθήσῃ Κηφᾶς, and there the Holy Spirit adds, ὃ ἑρμηνεύεται Πέτρος, i. e. which word *Cephas* is to be interpreted a *stone*.

We may not say that Petros never signifies a *Rock* in profane authors, but it never has that sense in the LXX or the Greek N. T.; and no one doubts that Petra there and elsewhere signifies a *Rock*. *Petra* is a Rock; but, as *Maldonatus* (one of the ablest Roman Catholic Expositors, p. 217) allows, "Πέτρος pro rupe et Atticum et rarum est."

Another objection is, that the Fathers apply the words ἐπὶ ταύτῃ τῇ πέτρᾳ to St. Peter, and call him the Rock of the Church. But this is not true. No doubt *some* of the Fathers do this (e.g. *Greg. Nazian.* p. 591, ὁ μὲν πέτρα καλεῖται καὶ τοὺς θεμελίους τῆς Ἐκκλησίας πιστεύεται). But many of the passages quoted *as* from the Fathers in this sense are spurious; e.g. all the first three cited here by *Maldonat*. p. 219. The forged Papal Decretals did much for this Exposition.

Some Fathers say that the πέτρα of the Church is the faith of St. Peter; others, that the πέτρα is Christ, confessed to be God and Man, which is equivalent to, but a more clear assertion of, the other opinion. See the patristic authorities collected by *Bp. Andrewes*, Tortura Torti, p. 234, and by *Bp. Beveridge* on the 37th Article, pp. 582—584; and in the Editor's *Theophilus Anglicanus*, part ii. chapter ix. And on the subject generally, *Barrow* on the Pope's Supremacy, Works, vi. 98—106. Some of the same Fathers who sometimes call Peter a Rock, vary in opinion on this point. The record which *Augustine* in the fifth century gives of his own practice is remarkable, viz. that in his *earlier* expositions he had applied the words to Peter, but in his later ones to Christ. *Aug.* Retract. i. 21. See *Theophil. Anglic.* p. 246, ed. 1857. And many of the Fathers place St. Paul on a par with St. Peter. Thus *Leo*, Bishop of *Rome*, in the fifth century (Serm. lxxix. p. 165), speaks of these two Apostles as those "quos gratiâ Christi in tantum apicem inter omnia Ecclesiæ membra provexit, ut eos in corpore cui caput est Christus, quasi geminum construeret lumen oculorum (where some MSS. have 'Petrus et Paulus geminus oculus Ecclesiæ alter alteri æqualis') de quorum meritis *nihil diversum*, nihil debemus sentire *discretum*, quia illos et electio *pares*, et labor similes, et finis fecit *æquales*." *S. Ambrose* (de Incarn. c. 4), "Petri primatus, fidei non ordinis."

Thus *S. Aug.* iii. 2313, "Ipse *Caput* et *Princeps* Apostolorum," speaking not of St. Peter, but of *St. Paul*. Again, he says, x. 256, "(Paulus) tanti Apostolatûs meruit *principatum*." So *S. Ambrose*, de Spir. Sanct. ii. 13, "*Nec Paulus inferior Petro*:—cum primo quoque facile conferendus, et *nulli secundus*; nam qui se imparem nescit, facit æqualem." So *Petrus Cluniacus* (A.D. 1147) contr. Petrobus. Bibl. Patr. Colon. xiii. 221, 2, calls St. Paul "*Summus post* Christum Ecclesiæ *Magister*:" and thus both St. Peter and St. Paul are called Κορυφαῖοι in the same sentence by *Euthym. Zyg.* Præf. ad S. Luc. Λουκᾶς Παύλῳ τῷ Κορυφαίῳ συναρμοσθεὶς καὶ συνέκδημος, καθάπερ δὴ καὶ Πέτρου τοῦ Κορυφαίου Μάρκος· and *all* the Apostles are called Κορυφαῖοι by *Theophylact*, in S. Luc. x. εὑρήσομεν τὰς δώδεκα πηγὰς τοὺς κορυφαίους λέγω τοὺς δώδεκα Ἀποστόλους. See also *Casaubon*, Exerc. Baron. xv. 327, 8, and xvi. 658. *S. Jerome* says, ii. p. 689, "Ecclesia Catholica super Petram *Christum* stabili radice fundata est;" iv. 177 (ad Hedibiam), "Ipsi Prophetæ à Petrâ, hoc est Christo, cum Apostolis vocabulum acceperunt." And see

$\left(\frac{168}{\text{II}}\right)$ 20 [k] Τότε διεστείλατο τοῖς μαθηταῖς αὐτοῦ ἵνα μηδενὶ εἴπωσιν, ὅτι αὐτός ἐστιν ὁ Χριστός.

k ch. 17. 9. Mark 8. 30. Luke 9. 21.

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on Matt. vii. 25. And in his note here, *S. Jerome* says, Christ gave the name *Petrus* to Simon, who believed in Christ the *Petra.* And *S. Ambrose* says, in Luc. ix. 20, "*Petra* est *Christus:* etiam discipulo suo hujus vocabuli gratiam non negavit ut ipse sit Petrus, quòd de *Petrâ* habeat soliditatem constantiæ, fidei firmitatem." *Augustine's* exposition in this sense has been cited already.

There is a remarkable passage in *Theodoret*, in 1 Cor. iii. 11, p. 182, who says, "Other foundation can no man lay than this (Christ). This foundation was laid by Peter, or rather by our Lord Himself, for when Peter had said (Matt. xvi. 16), Thou art the Christ, the Son of the Living God, our Lord says, On this Rock I will build My Church. Do not, therefore, call yourselves by the names of men, for the foundation is CHRIST." And in England, even in the eighth century, the greatest divine of the Saxon Church, the Venerable *Bede*, says (in Marc. iii.), "Idem Græcè sive Latinè *Petrus* quod Syriacè *Cephas.* Et in utrâque linguâ nomen à *Petrâ* derivatur; haud dubiè quin illâ de quâ Paulus ait (1 Cor. x. 4), '*Petra erat Christus.*' Nam Simoni qui credebat in *Petram Christum*, Petri largitus est nomen; cujus alludens etymologiæ dixit, 'Tu es Petrus, et super hanc Petram ædificabo Ecclesiam meam.'" And what is still more remarkable, this exposition has been adopted by the most powerful of all Popes, Gregory VII. Hildebrand, who, as Cardinal Baronius relates (ad ann. 1080, vol. xi. p. 704, and see Matth. Paris ad a. 1077), when he deposed the Emperor Henry IV., sent a crown to Rodolphus, with the inscription, in a hexameter verse, "*Petra* dedit *Petro*, Petrus diadema Rodolpho," where the Petra of the Church is distinguished from Peter, and is Christ.

18. *οἰκοδομήσω μοῦ τὴν ἐκκλησίαν*] 'I will build *of Me the Church.*' This confirms the exposition given in the foregoing note, and is a protest against all encroachments on the supremacy of Christ. Our Lord does not say *οἰκοδομήσω τὴν ἐμὴν ἐκκλησίαν*, nor *τὴν ἐκκλησίαν μου.* But He says Μοῦ *τὴν ἐκκλησίαν.* This peculiar arrangement of the words was probably designed to bring out more clearly His own supremacy, against all other claims. Do not think that the Church I will build is the Church of *thee*, or of any man. It is not the Church of *thee*, but of ME. It is not the Church of a *human Petrus*, but of the *Divine Petra:* not the Church of *Simon Bar-Jona*, but it is the Church of Christus *Bar-Enosh*, and of Christus *Bar-Elohim.*

The following passages may serve to illustrate the force of the personal pronouns when placed *before* their substantives:—Matt. ii. 2; vii. 24; viii. 8; xvii. 15; xxiii. 8. Mark v. 30; ix. 24. Luke vi. 47; xii. 18; xv. 30; xvi. 6; xix. 35. John ii. 23; iii. 19. 21. 33; iv. 47; ix. 11. 21. 26; xi. 32; xii. 40; xiii. 1. 1 Thess. ii. 16; iii. 10. 13. 2 Thess. ii. 17; iii. 5. 1 Cor. viii. 12. Rom. xiv. 16. Phil. ii. 2; iv. 14. Col. ii. 5; iv. 18. Philem. 5. 1 Tim. iv. 15. 2 Tim. i. 4. Cp. *Winer*, p. 140.

— *ἐκκλησίαν*] *Church.* The word Ἐκκλησία had been used by the LXX for the Hebrew קָהָל (*kahal*), connected with Greek *καλέω*, Latin *Calendæ*, and Eng. *call.* Root Hebr. קוֹל (*kol*), *vox.* A congregation, e. g. Deut. ix. 10; xviii. 16, and passim, and also for the Hebrew עֵדָה (*edhah*), an *Assembly*, particularly of Rulers, Ps. lxxxii. 1. In the N. T. it signifies more than an *Assembly* convened for a special purpose; it denotes a permanent visible *Society*, as is shown by the present passage, where it first occurs. Cp. Matt. xviii. 17. See *Hooker*, III. i. 4. *Bp. Pearson* on the Creed, Art. ix. Our Lord here, and in xviii. 17, speaks prophetically of a Society to be founded hereafter by Himself; and the Holy Spirit, in recording His words, uses prophetically the word *Ecclesia*, by which that Society was to be known in all ages and countries of the world.

— *πύλαι ᾅδου οὐ κατισχύσουσιν αὐτῆς*] *the Gates of hell shall not prevail against it.* The Gates, i. e. its counsels, power, and terrors. See Job xxxviii. 17. Ps. ix. 13; cvii. 18. Isa. xxxviii. 10. *Grinfield*, p. 102. There is an alliteration in the words שַׁעֲרֵי שְׁאוֹל (*sheare sheol*). The *Gates* of a city were the places in which councils were summoned to deliberate on stratagems of war (Deut. xxv. 7. Esth. iv. 2. Lam. v. 14), and from which the army issued against the enemy; and therefore the promise of Christ here assures the Church, which is the City built on Himself, that Hell shall not prevail against her, either by secret guile or by open force. As *Bengel* observes, there is a 'Metaphora Architectonica' throughout, in '*portæ,—ædificabo,—claves.*'

That these words contain no promise of Infallibility to St. Peter, is evident from the fact that the Holy Ghost, speaking by St. Paul in Canonical Scripture, says that he *erred* (Gal. ii. 11—13). And that they do not contain any promise of Infallibility to the Bishop of Rome is clear, among other proofs, from the circumstance that Pope Liberius (as Athanasius relates, Historia Arian. 41, p. 291) lapsed into Arianism, and Honorius was anathematized of old by Roman Pontiffs as an heretic. See *Liber Diurnus* Rom. Pontif. *Routh*, Scr. Eccl. Opusc. p. 507. 515, 516, and the recently-discovered Philosophumena of *S. Hippolytus*, Scholar of S. Irenæus, proving the same thing, pp. 284—292.

19. *δώσω*] *I will give.* After My Resurrection. Cp. John xx. 22, and Ascension, Eph. iv. 8.

— *τὰς κλεῖς τῆς βασιλείας τ. οὐρ.*] *the Keys of the Kingdom of Heaven.* In Holy Scripture, *keys* are badges of power and trust; and are given, as such, to stewards, treasurers, wardens, &c., who have power of excluding and of admitting, of keeping in custody, and also of opening stores and dispensing them. See Isa. xxii. 22. Luke xi. 52. Rev. i. 18; iii. 7; xx. 1.

In a *primary and personal* sense, *St. Peter*, in reward for his good confession of the true faith in Christ, received and exercised the power of the keys; after the Ascension he was the first among the Apostles to admit into the Church, by the ministry of the Word and Sacraments, the *Jewish* converts (Acts ii. 14. 38); and also Cornelius the firstfruits of the *Gentiles* (Acts x. 34—48). And Peter himself notes the fulfilment of Christ's promise to himself (Acts xv. 7).

In a *secondary and general sense* the promise is made to the Church, and specially to all who hold and profess the faith of Peter, and are called to the office of dispensing the Word and Sacraments, and of exercising the ministry of reconciliation (2 Cor. v. 18, 19). The following are testimonies from the Fathers to this effect:—

Tertullian, Scorpiac. 10, "Memento claves hic Dominum Petro et per illum *Ecclesiæ* reliquisse." *S. Cyprian*, de Unit. Eccles. p. 107, "Apostolis *omnibus* post resurrectionem suam parem potestatem tribuit."—p. 108, "Ecclesia una est, in quâ Episcopatus unus est cujus à singulis in solidum pars tenetur." *S. Hieron.* c. Jovinian. lib. i. "Dicis, super Petrum fundatur Ecclesia; licet id ipsum in alio loco super omnes Apostolos fiat, et *cuncti* claves regni cœlorum accipiant, et super eos ex *æquo* Ecclesiæ fortitudo solidetur." *S. Basil*, Const. Monast. 22, πᾶσι τοῖς ἐφεξῆς ποιμέσι καὶ διδασκάλοις παρέχει ἴσην ἐξουσίαν· καὶ τούτου σημεῖον τὸ δεσμεῖν ἅπαντας καὶ λύειν ὥσπερ ἐκεῖνος. *S. Ambrose*, in Ps. xxxviii. "Quod Petro dicitur, cæteris Apostolis dicitur." *S. August.* Serm. xli. "Numquid istas claves accepit Petrus, et Paulus non accepit? Petrus accepit, et Joannes et Jacobus non accepit et cæteri Apostoli? Aut non sunt istæ in Ecclesiâ claves ubi peccata quotidie dimittuntur?" Serm. ccxcv. "Has claves non *homo unus* sed *unitas* accepit *Ecclesiæ.*" See also Serm. cxviii. cxxiv. and ccxiv.

S. Leo, A.D. 450, Serm. iii. p. 53, ed. 1700, "Transivit in *alios Apostolos* jus potestatis illius et ad *omnes* Ecclesiæ Principes decreti hujus constitutio commeavit. Sed non frustra uni commendatur, quod omnibus intimetur." Serm. de Nativ., "Hæc clavium potestas ad *omnes* etiam Apostolos et Ecclesiæ Præsules est translata. Quod autem sigillatim Petro sit commendata, ideo factum est quòd Petri exemplum omnibus Ecclesiæ Pastoribus fuit propositum."

Hooker, VI. iv. 1. *Bp. Andrewes*, Tortura Torti, p. 63. *Mason*, de Ministerio Anglicano, v. 10. *Hammond* here, p. 84. *Barrow* on the Pope's Supremacy, vi. pp. 107—110, de *Potestate Clavium*, vol. iv. p. 50, which is more full than his *English* Treatise on the Power of the Keys, v. 202, ed. Oxon. 1818 *Theophil. Anglican.* chaps. xii. and xiii., and see note below on 2 Cor. v. 18, 19.

— *ὃ ἐὰν δήσῃς—ὃ ἐὰν λύσῃς*] Literally, *whatsoever thou shalt have bound on earth, shall have been bound in heaven.* So *Vulg.* cp. below, xviii. 18. The same power was given to the *other* Apostles, Matt. xviii. 18, John xx. 23, whence it appears that the figure is derived from binding or loosing the chain of those who are imprisoned by sin. (Cp. Luke iv. 18. Rom. vi. 18. 22.) Christ *looses* from the guilt of *original* sin by the Ministry of Baptism (Acts ii. 38; xxii. 16. Titus iii. 5), and from the bands of *actual* sin, on the condition of faith and repentance, by the Ministry of Reconciliation (2 Cor. v. 18, 19), particularly in the Holy Eucharist (Matt. xxvi. 26). He *binds* by means of His Ministers when He withholds the means of grace. See *Bingham*, xix. 1, and his two Sermons and Letters on Absolution at the end of his Antiquities. Matt. xviii. 17. 1 Cor. v. 4-7. 2 Cor. vii. 9—12. 2 Thess. iii. 14. See Article XXXIII. *Hooker*, VI. iv. 2. *Bp. Andrewes*, Tortura Torti, p. 63. *Abp. Cranmer* on the Power of the Keys, Catechism, pp. 201, 202, ed. Oxon. 1829; and my "Pastoral on Confession," 1874.

This text, Matt. xvi. 19, has been perverted by the Church of Rome to authorize the claim of her Bishop to absolve from Oaths; on which see *Bp. Sanderson* de Juramento, Præl. vii. vol. iv. p. 346.

l ch. 20. 17. Mark 8. 31. Luke 9. 22. 21 l Ἀπὸ τότε ἤρξατο ὁ Ἰησοῦς δεικνύειν τοῖς μαθηταῖς αὐτοῦ, ὅτι δεῖ αὐτὸν
ἀπελθεῖν εἰς Ἱεροσόλυμα, καὶ πολλὰ παθεῖν ἀπὸ τῶν πρεσβυτέρων καὶ ἀρχ-
ιερέων καὶ γραμματέων, καὶ ἀποκτανθῆναι, καὶ τῇ τρίτῃ ἡμέρᾳ ἐγερθῆναι.
(169/VI) 22 Καὶ προσλαβόμενος αὐτὸν ὁ Πέτρος ἤρξατο ἐπιτιμᾷν αὐτῷ λέγων,
Ἵλεώς σοι, Κύριε, οὐ μὴ ἔσται σοι τοῦτο. 23 Ὁ δὲ στραφεὶς εἶπε τῷ Πέτρῳ,
Ὕπαγε ὀπίσω μου σατανᾶ, σκάνδαλόν μου εἶ· ὅτι οὐ φρονεῖς τὰ τοῦ Θεοῦ, ἀλλὰ
τὰ τῶν ἀνθρώπων.

m ch. 10. 38. Mark 8. 34. Luke 9. 23. & 14. 27. & 17. 33. (170/II) 24 m Τότε ὁ Ἰησοῦς εἶπε τοῖς μαθηταῖς αὐτοῦ, Εἴ τις θέλει ὀπίσω μου ἐλ-
θεῖν, ἀπαρνησάσθω ἑαυτὸν, καὶ ἀράτω τὸν σταυρὸν αὐτοῦ, καὶ ἀκολουθείτω μοι·
n ch. 10. 39. Mark 8. 35. John 12. 25. 25 ὃς γὰρ ἂν θέλῃ τὴν ψυχὴν αὐτοῦ σῶσαι, ἀπολέσει αὐτήν n· ὃς δ' ἂν ἀπολέσῃ
τὴν ψυχὴν αὐτοῦ ἕνεκεν ἐμοῦ, εὑρήσει αὐτήν· 26 τί γὰρ ὠφελεῖται ἄνθρωπος, ἐὰν
o Mark 8. 36. Luke 9. 25. τὸν κόσμον ὅλον κερδήσῃ, τὴν δὲ ψυχὴν αὐτοῦ ζημιωθῇ o; ἢ τί δώσει ἄνθρωπος
p ch. 26. 64. Mark 8. 38. Luke 9. 26. ἀντάλλαγμα τῆς ψυχῆς αὐτοῦ; (171/X) 27 p Μέλλει γὰρ ὁ Υἱὸς τοῦ ἀνθρώπου
q Dan. 7. 10. Zech. 14. 5. ch. 25. 31. ἔρχεσθαι ἐν τῇ δόξῃ τοῦ Πατρὸς αὐτοῦ q μετὰ τῶν ἀγγέλων αὐτοῦ· r καὶ τότε
r Job 31. 11. Rom. 2. 6. 1 Cor. 3. 8. Rev. 22. 12. ἀποδώσει ἑκάστῳ κατὰ τὴν πρᾶξιν αὐτοῦ. (172/II) 28 Ἀμὴν λέγω ὑμῖν, εἰσί τινες
ὧδε ἑστῶτες, οἵτινες οὐ μὴ γεύσωνται θανάτου, ἕως ἂν ἴδωσι τὸν Υἱὸν τοῦ
ἀνθρώπου ἐρχόμενον ἐν τῇ βασιλείᾳ αὐτοῦ.

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20. ἵνα μηδενὶ εἴπωσι] *that they should tell no man.* Because (as St. Peter's words showed, *v.* 22) the Apostles were not as yet fully schooled in the doctrine of the true nature of Christ's kingdom and office (see Luke xxii. 24. Acts i. 6), and would not be qualified to *preach* it to *others,* till the outpouring of the Holy Spirit upon them;

Because Christ knew that they would forsake Him in His suffering, and because the Faith of those to whom they might have preached that He was the Christ, would be greatly imperilled by their desertion;

Because He would not exasperate His enemies, but allow them longer time to see and consider the evidence of His works;

Because He was now about to *suffer* the greatest indignities, which would make belief in His Deity a difficult matter, and would expose those who saw Him suffer, to the danger of sinning against Him as God by greater blasphemy; and because Faith in His Deity would be easier *after* His glorious Resurrection and Ascension into heaven.

Here therefore is a solemn warning against those who send forth persons to preach the Gospel, without due ministerial preparation and discipline; and against the presumption of those who take on themselves to preach, without adequate training for the sacred and difficult work of the Christian Ministry.

Here also is a lesson to the clergy, to be careful as to the *order* and *method* in which they propound the truths of the Gospel to their hearers. Cp. below, *Introduction* to the 1st Epistle to the Thessalonians.

21. Ἀπὸ τότε] *From that time.* Observe Christ's *method* in teaching. They must confess His Messiahship and Divinity. They are to be taught that yet He would suffer the greatest indignities as man. Accordingly, after the Ascension, the Apostles first endeavoured to persuade the world, (1) that He is Christ; (2) that Christ should *suffer, die,* and *rise again.* See above on xvi. 14.

— ἀποκτανθῆναι] to *be killed.* Our Lord does not yet say σταυρωθῆναι, to be *crucified.* This was to be revealed hereafter (Matt. xx. 19). But He had *suggested* in it what He had required, and was about to require again from His Disciples, viz. ἆραι τὸν σταυρὸν καθ' ἡμέραν καὶ ἀκολουθεῖν αὐτῷ (Matt. x. 38; xvi. 24. Mark viii. 34. Luke ix. 23; xiv. 27).

He reveals the whole scheme of His sufferings and exaltation, not at once, but by *degrees.* There is first the twilight, then the dawn, then the day-break, then the full effulgence of the Sun of Righteousness. See below, xx. 19.

— τῇ τρίτῃ ἡμέρᾳ] on *the third day.* St. Mark has here (viii. 31), μετὰ τρεῖς ἡμέρας. See above, xii. 40.

22. Ἵλεώς σοι] "Propitius sit tibi!" ἵλεος, ἵλαος, ἱλάσκομαι are connected by some Lexicographers with ἱλαρὸς (see *Passow*); they seem to have a common root with ἔλεος. Cp. on Rom. iii. 25, ἱλαστήριον, *propitiatorium, Mercy-seat.*

23. Ὕπαγε ὀπίσω μου σατανᾶ] *Get thee behind Me, Satan!* Thou who just now wert a lively Stone in My Church, art now doing the work of the *Gates of Hell,* and even of their Prince himself, by dissuading Me from suffering Death, by which I shall overthrow the Enemy, and give Life to the Church.

— σκάνδαλον] Observe, our blessed Lord here keeps up the metaphor of Πέτρος, or a *Stone:* thou who wert just now by thy faith in confessing Me, *a lively Stone,* art now by thy carnal weakness a *stumbling Stone.* See below, xviii. 6.

24. τὸν σταυρὸν αὐτοῦ] *his own cross.* He must take up *his cross,* as I shall take up and carry mine. See below, xx. 19, and cp. *Iren.* iii. 18, 12, who thence refutes the heresy of the Docetæ.

Our Lord was not content with rebuking Peter; He proceeds to show the benefit of suffering. Thou sayest, be it far from Thee, Lord; but I say unto thee, that thou wouldest destroy thyself, if thou couldest restrain Me from suffering, and if thou art scandalized with My death; and thou canst not be saved, unless thou art prepared to *follow Me;* thou must not expect a crown of glory, because thou hast confessed Me; this is not enough; thou must take up thy *cross,* i. e. be content not only to suffer, but to die the most shameful death—to follow Me.

Christ will have a voluntary service from us: He does not compel us to follow Him, but He says, "If any one *is willing* to follow Me." And then He sets before us the misery of not following Him; and the glorious rewards, far exceeding the sufferings, of following Him. (Cp. *Chrys.*)

Observe the power of Christ's grace. Peter *now* would dissuade Christ from suffering; but after His Resurrection, Christ prophesied to Peter that he would *follow Him* even to the *cross,* and enabled him to do so with joy. John xxi. 18—22.

25. ψυχὴν] repeated four times.

26. τί γάρ] *for* what, &c.? The γὰρ (*for*) introduces the reasons for which *this loss* is great *gain,* and why the other *gain* is great *loss.* Quoted by *S. Ignatius* ad Rom. c. 6, p. 388.

27. ὁ Υἱὸς τοῦ ἀνθρώπου] *the Son of Man.* He again refers to Dan. vii. 13. See above, *v.* 18, and xxvi. 64.

28. εἰσί τινες—βασιλείᾳ αὐτοῦ] *there are some standing here who shall not taste of death until they see the Son of Man coming in His Kingdom.* Having spoken of *suffering,* He speaks now of consequent *glory.* This prophecy unfolded itself *by degrees:* it has put forth buds and blossoms, but it will not be in its full bloom of Accomplishment till the Great Day. Its first *germination* was in what immediately follows, viz. the Transfiguration (Matt. xvii. 1—5). Its season of blossoming was in the manifestation of Christ's power and majesty in the punishment of His Enemies by the means of the Roman Armies, Christ's Legions called Cæsar's, at the siege and fall of Jerusalem. Another stage toward fulfilment may be observed in the revelation of Christ's glory to St. John in the Apocalypse. But its full manifestation will be at our Lord's *Second Coming* in glory, for the *Universal Judgment.*

This is evident from what He has just said, *the Son of Man shall come in the glory of His Father,* with His Angels, and then shall He reward *every man* according to his works; and from a comparison of the parallel passages in St. Mark (viii. 38) and St. Luke (ix. 26), where our Lord speaks distinctly of that Second Coming with His Holy Angels in the glory of His Father.

The saying, therefore, in its full power, is to be understood thus: Some *who are standing here,* viz. remain stedfastly by Me

XVII. 1 Καὶ μεθ' ἡμέρας ἓξ παραλαμβάνει ὁ Ἰησοῦς τὸν Πέτρον καὶ
Ἰάκωβον καὶ Ἰωάννην τὸν ἀδελφὸν αὐτοῦ, καὶ ἀναφέρει αὐτοὺς εἰς ὄρος ὑψηλὸν
κατ' ἰδίαν, 2 καὶ μετεμορφώθη ἔμπροσθεν αὐτῶν, καὶ ἔλαμψε τὸ πρόσωπον
αὐτοῦ ὡς ὁ ἥλιος, τὰ δὲ ἱμάτια αὐτοῦ ἐγένετο λευκὰ ὡς τὸ φῶς. 3 Καὶ ἰδοὺ
ὤφθησαν αὐτοῖς Μωϋσῆς καὶ Ἠλίας μετ' αὐτοῦ συλλαλοῦντες. 4 Ἀποκριθεὶς
δὲ ὁ Πέτρος εἶπε τῷ Ἰησοῦ, Κύριε, καλόν ἐστιν ἡμᾶς ὧδε εἶναι· εἰ θέλεις,
ποιήσωμεν ὧδε τρεῖς σκηνάς, σοὶ μίαν, καὶ Μωϋσῇ μίαν, καὶ μίαν Ἠλίᾳ.

shall not taste of death (cp. John viii. 52); i. e. shall not feel its bitterness, for I will take away its sting (1 Cor. xv. 55), and will taste death for them (Heb. ii. 9); they will not taste its bitterness until I come again in glory; and they will not taste of *that* death which alone ought to be called *death*, viz. 'the *second* death,' the death of the *soul* (Rev. xx. 14). Thus they will not taste of death *till I come*. Much less will they taste of it *then*. They will have fallen asleep in Me, and they will rest in peace in Paradise as to their *souls*, till I come again in My *kingdom*. And then, when I come again in glory, their *bodies* will be raised from the grave, and be reunited to their souls; and they will enjoy the full consummation of bliss both in body and soul, in My heavenly kingdom for ever.

The signification of ἕως ἂν here may be compared to ἕως οὗ in Matt. i. 25, where see note.

So again He says (xxviii. 20), He will never be absent from His Disciples, *even* to the end of the world; *much less* will He be absent from them *after* it, for then, both in body and soul, they will be "*ever with the Lord*" (1 Thess. iv. 17).

"Itaque," says *S. Ambrose*, on Luke ix. 27, "si volumus mortem non timere, *stemus* ubi Christus est: vita tua Christus est: ipsa est Vita quæ mori nescit." And *Origen* here, "They that stand where Jesus stands, are they who have the foundation of their souls resting upon Jesus; and they shall never taste of death. The word *until* does not fix any time, when that, which was not before, shall be; for he that once sees Christ in His glory, shall *by no means taste of death after that Coming*." See also on John viii. 51. Mark the connexion with what follows.

CH. XVII. 1. μεθ' ἡμέρας ἕξ] *after six days*. So Mark ix. 2. St. Luke (ix. 28) says ὡσεὶ ἡμέραι ὀκτὼ, *about eight days*. This may serve to illustrate the modes of expression by which our Lord's Rest in the grave is described. See above, xii. 39.

The Transfiguration was a type and glimpse and earnest of the *future glory* of the risen *bodies* of Christ's members. Some of the Ancient Fathers see a symbolical meaning in the period here specified—"after *six* days." *Seven* is the number of perfection and rest; the *sabbatical* number; after an *Hexämeron* of labour we come to the eternal *Sabbath*, in which we may hope to be transfigured with Christ. (Cp. *Theophyl.* in Marc. ix.) Some have also connected with this, the ancient opinion that after six millenary periods, typified by the Hexämeron of Creation, the *Eternal Sabbath* will ensue.

— Πέτρον καὶ Ἰάκωβον καὶ Ἰωάννην] *Peter, James, and John*, were the chosen witnesses of His *glory* on the Mountain of Transfiguration; and afterwards also of His *Agony* in the garden of Gethsemane (xxvi. 37). They who saw His visage "marred more than any" of the sons of men (Isa. lii. 14), had also seen it glorified; and they were taught, that the sufferings of Gethsemane and Calvary were His road to that glorious heavenly splendour, of which the Light at the Transfiguration was only like a gleam. See on *v.* 2, 3.

"When our Lord was transfigured," says *Jerome*, "He did not lose His form and aspect, but He appeared to His apostles as He will appear to all at the Day of Judgment."

— ὄρος] A *mountain* in Galilee; perhaps Tabor. (*S. Jerome* in Epitaph. Paulæ, and *S. Cyril*, Cateches. xii.) Some have supposed that this was a fulfilment of Isaiah's prophecy, xxxv. 2. *Dr. Robinson* (Palestine, iii. 221) thinks that the Transfiguration took place on a mountain to the N.E. of the Sea of Galilee. But see above on ch. iv. 1.

2. μετεμορφώθη] *He was transfigured*, in order to give them a glimpse of His *future glory*. He had been speaking to them of *sufferings*—His own and theirs. His Passion was at hand, they were about to see it; and He endeavours to confirm their faith in His Messiahship, recently confessed by St. Peter, who was blessed for that confession, and to sustain their courage under those sufferings, by a view of His divine glory, to which those sufferings would lead, and of the glory of the bodies of the Saints in a heavenly state. Thus He prepared *them* also for *suffering*. Having seen in *His* glory a glimpse of their *own*, if they remained true to Him, they would be enabled to say, "I reckon that the *sufferings* of this present time are not worthy to be *compared* with the *glory which shall* be *revealed* in us." Rom. viii. 18.

See also note below on Luke ix. 29. Cp. *Leo M.*, Serm. xciv.

3. Μωϋσῆς καὶ Ἠλίας] *Moses and Elias*, the Representatives of the *Law* and of the *Prophets*; to show their union with, and subordination to, JESUS CHRIST and the Gospel; and to show the *transcendent* excellence of HIS Glory and that of the Gospel (see on 2 Cor. iii. 11), and that He is the Christ of whom Moses and the Prophets did write. "Moses et Elias," says *S. Ambrose* on Luke ix. 30, "hoc est Lex et Prophetia cum VERBO." Moses had not been permitted when alive to enter the Land of Promise, but here we see him brought into it, to do homage to the true Joshua.

No *man* knew where the *body* of Moses was (Deut. xxxiv. 6). But God here unites it to that of Elias and of Christ. Our bodies may be scattered to the winds, and lost to *men*; but *God* knows where they all are; and will bring them all again at the last Day.

Moses was dead, Elias alive; Christ the Life, the Son of the Living God, is the Lord *both of dead and living* (Rom. xiv. 9).

Thus Moses and Elias may be regarded as representatives of the two constituent parts of Mankind at the Great Day—the *Dead* and the *Quick*. The body of *Moses* who had *died* was *transfigured*, so was that of *Elias*. "We shall *not all die*, but we shall *all* be *changed*." 1 Cor. xv. 51, and 1 Thess. iv. 15–18.

Hence we see that they who on earth have been faithful to Christ, though they be dead, yet live in Him, and retain their *personal identity*, and will hereafter have the *same* bodies, as on earth, but *glorified*. Observe, St. Peter *recognizes* Jesus, though He was *transfigured*. As *Tertullian* says (de Resur. Carnis, 55), "Dominus vestimenta luce mutaverat, sed lineamenta Petro agnoscibilia servaverat." Perhaps also the Holy Spirit thus intimates the doctrine of *mutual recognition* in a *future* state of glory. See the excellent remarks of *S. Jerome* (ad Pammachium, vol. iv. p. 323) against those who denied the *Resurrection* of the *Flesh*, and below, Philemon 15.

Another purpose of this manifestation was to show that Jesus was *not Elias* (see Matt. xvi. 14), nor *one of the old Prophets*, but is superior to them all—and to Moses; and is the Messias, the Son of God.

"Why," asks *Chrys.*, "did He bring hither Moses and Elias?"

First, because men said that He was Elias, or one of the old prophets, He conducts the chief Apostles (τοὺς κορυφαίους) to the Mount that they may see the difference between the Prophets and the Lord of the Prophets. Next, that they might understand that Christ is not, as some imagine, contrary to the Law and the Prophets; and that when He claims to be equal with the Father, He does not contravene them. Next, that they might learn that He has power over life and death; and therefore He brings forth Moses who had died, and Elias who had never seen death. Next, that they might understand the *glory* of the *cross*: and that He might quell the fear of Peter, shrinking from the cross, and might elevate the thoughts of the rest. For Moses and Elias spake of His glory [1] which He was about to accomplish at Jerusalem by *death*. He also brings forward Moses and Elias as examples of suffering for God, and of consequent reward in glory. *Chrys.*

4. τρεῖς σκηνάς] *three tabernacles*. σκηνή from שָׁכַן (*shachan*), *habitavit*, whence *Shechinah*. St. Peter desired to remain there, and to *retain* Moses and Elias. He had heard Christ's prophecies concerning *suffering*, and Moses and Elias conversed with Christ concerning His *death* (Luke ix. 31). Peter shrunk from that (see *Theophyl.* on Luke ix. 33); he was entranced, and enraptured with the present *glory*; he wished to enjoy *that*. And he puts Moses and Elias on a par with Christ. But, as St. Mark adds (probably from St. Peter's own dictation), *he knew not what he said*, for they were afraid (Mark ix. 6).

"Thou errest, O Peter," says *Jerome*, "and knowest not what thou sayest. Speak not of *three* tabernacles, since there is but *one tabernacle*, that of the Gospel, in which the Law and the

[1] *Chrysostom*, in his edition of St. Luke, ix. 31, seems to have read δόξαν for ἔξοδον, see *Mr. Field's* collation and note.

[b] *Ἔτι αὐτοῦ λαλοῦντος, ἰδοὺ νεφέλη φωτεινὴ ἐπεσκίασεν αὐτούς, καὶ ἰδοὺ
φωνὴ ἐκ τῆς νεφέλης λέγουσα, Οὗτός ἐστιν ὁ Υἱός μου ὁ ἀγαπητὸς, ἐν ᾧ
εὐδόκησα· αὐτοῦ ἀκούετε. 6 Καὶ ἀκούσαντες οἱ μαθηταὶ ἔπεσον ἐπὶ πρόσωπον
αὐτῶν, καὶ ἐφοβήθησαν σφόδρα. 7 Καὶ προσελθὼν ὁ Ἰησοῦς ἥψατο αὐτῶν,
καὶ εἶπεν, Ἐγέρθητε, καὶ μὴ φοβεῖσθε. 8 Ἐπάραντες δὲ τοὺς ὀφθαλμοὺς αὐτῶν
οὐδένα εἶδον εἰ μὴ τὸν Ἰησοῦν μόνον.*

*9 Καὶ καταβαινόντων αὐτῶν ἐκ τοῦ ὄρους ἐνετείλατο αὐτοῖς ὁ Ἰησοῦς λέγων,
Μηδενὶ εἴπητε τὸ ὅραμα, ἕως οὗ ὁ Υἱὸς τοῦ ἀνθρώπου ἐκ νεκρῶν ἀναστῇ.
(173/VI) 10 Καὶ ἐπηρώτησαν αὐτὸν οἱ μαθηταὶ αὐτοῦ λέγοντες, Τί οὖν οἱ Γραμ-
ματεῖς λέγουσιν, ὅτι Ἠλίαν δεῖ ἐλθεῖν πρῶτον; 11 ὁ δὲ Ἰησοῦς ἀποκριθεὶς
εἶπεν αὐτοῖς, Ἠλίας μὲν ἔρχεται πρῶτον, καὶ ἀποκαταστήσει πάντα· 12 λέγω
δὲ ὑμῖν, ὅτι Ἠλίας ἤδη ἦλθε, καὶ οὐκ ἐπέγνωσαν αὐτὸν, ἀλλ' ἐποίησαν ἐν
αὐτῷ ὅσα ἠθέλησαν· οὕτω καὶ ὁ Υἱὸς τοῦ ἀνθρώπου μέλλει πάσχειν ὑπ' αὐτῶν.
13 Τότε συνῆκαν οἱ μαθηταὶ ὅτι περὶ Ἰωάννου τοῦ βαπτιστοῦ εἶπεν αὐτοῖς.*

a Mark 9. 14—29. Luke 9. 37—42. *(174/II) 14 [a] Καὶ ἐλθόντων αὐτῶν πρὸς τὸν ὄχλον, προσῆλθεν αὐτῷ ἄνθρωπος
γονυπετῶν αὐτὸν, 15 καὶ λέγων, Κύριε, ἐλέησόν μου τὸν υἱὸν, ὅτι σεληνιάζεται
καὶ κακῶς πάσχει· πολλάκις γὰρ πίπτει εἰς τὸ πῦρ, καὶ πολλάκις εἰς τὸ ὕδωρ·
16 καὶ προσήνεγκα αὐτὸν τοῖς μαθηταῖς σου, καὶ οὐκ ἠδυνήθησαν αὐτὸν θερα-
πεῦσαι. 17 Ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν, Ὦ γενεὰ ἄπιστος καὶ διεστραμμένη,*
b Num. 14. 11, 27. Ps. 95. 10. ch. 23. 37. Exod. 34. 6. *ἕως πότε ἔσομαι μεθ' ὑμῶν, [b] ἕως πότε ἀνέξομαι ὑμῶν; φέρετέ μοι αὐτὸν ὧδε.
18 Καὶ ἐπετίμησεν αὐτῷ ὁ Ἰησοῦς, καὶ ἐξῆλθεν ἀπ' αὐτοῦ τὸ δαιμόνιον, καὶ
ἐθεραπεύθη ὁ παῖς ἀπὸ τῆς ὥρας ἐκείνης.*

(175/V) 19 Τότε προσελθόντες οἱ μαθηταὶ τῷ Ἰησοῦ κατ' ἰδίαν εἶπον, Διὰ τί
c ch. 21. 21. John 11. 40. 1 Cor. 13. 2. *ἡμεῖς οὐκ ἠδυνήθημεν ἐκβαλεῖν αὐτό; 20 Ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς, Διὰ τὴν
ἀπιστίαν ὑμῶν· ἀμὴν γὰρ λέγω ὑμῖν, [c] ἐὰν ἔχητε πίστιν ὡς κόκκον σινάπεως, ἐρεῖτε*

Prophets are enshrined. The Voice from heaven says, 'This is my beloved Son,' they (Moses and Elias) are His servants."

In order that it might be known that the Voice ('Hear ye Him') referred to Christ, Moses and Elias disappeared as soon as it was uttered, and Christ alone remained to be heard. Observe, the cloud was a *bright* cloud; not like that from which the Law was given on Sinai. (*S. Chrys.*) Observe also that Christ remained after the cloud had passed away. After the cloud which hung over the Law and the Prophets has been withdrawn, the Old Testament is illumined by the Gospel. (Cp. *S. Jerome.*)

5. *νεφέλη*] a *bright cloud overshadowed them.* If we may so say, *Light* is God's *shade.* He is *invisible* through excess of Light; He dwells in "a privacy of glorious light." St. Peter had spoken of a *σκηνή*. The *Cloud* is Christ's *σκηνή*—His *Shechinah.* Cp. the history of the *Cloud* of the divine Presence at the Tabernacle and Temple, Exod. xl. 34. 1 Kings viii. 10; and see Rev. xi. 12; xiv. 14—16.

— *Οὗτος—αὐτοῦ ἀκούετε*] *This is My beloved Son, in Whom I am well pleased; hear ye Him. Hear Him;* not Moses and the Law, nor Elias and the Prophets; but Christ and the Gospel. The voice came from *heaven.* See 2 Pet. i. 17, 18, where St. Peter refers to the history as well known to the Church.

— *ἀγαπητός*] My *beloved Son.* Observe, this Voice was uttered after they had been speaking of His *death* (Luke ix. 31). An answer from heaven to the objections of some who argue that the doctrine of the *Atonement*, which represents Christ as suffering the Just for the unjust (1 Pet. iii. 18), is irreconcileable with God's attribute of *Love.* "God is Love" (1 John iv. 16), and God the Father so *loved* the world that He gave His only begotten Son to redeem it (John iii. 16. 1 John iii. 16; iv. 9). And God the Son *loved* us, and *gave Himself* freely for us (John xv. 13. Gal. i. 4; ii. 20. Ephes. v. 2. 25. Rev. i. 5, 6). I *lay* down My life of Myself. No one taketh it from Me. Therefore doth My Father *love* Me (John x. 17, 18). He *loveth* the Son, and hath given all things into His hand (John iii. 35). Cp. on Ephes. i. 6.

8. *εἰ μὴ τὸν Ἰησοῦν μόνον*] Moses and Elias vanish; *Christ is left alone.* The Law and the Prophets were for a time, but the Gospel remains for ever to the end. "Finis Legis Christus; Lex et Prophetia ex Verbo; quæ autem à Verbo cœperunt, in Verbo desinunt." (*Ambrose,* in Luc. ix. 36.)

9. *Μηδενί*] *To no one.* "Ne condiscipulis quidem." (*Bengel.*)

10. *Ἠλίαν δεῖ ἐλθεῖν πρῶτον*] *Elias must come first.* The reason why the Disciples spoke of Elias, seems to be, they had heard that Elias should come *before* the Messiah. But they had just seen Elias. Could therefore their Master, who had appeared *before* Elias, be the Christ, as Peter had owned Him to be?

The Jews and some of the Fathers affirm that Elias will appear again *in person* before Christ's Second Advent (Mal. iii. 1; iv. 5. Cp. *Rosenm.* here). *Bp. Andrewes* says (contra Bellarmin., cap. xi. p. 255) that this opinion was derived from the reading in the LXX in Mal. iv. 5, *τὸν Θεσβίτην, the Tishbite,* which is not in the original Hebrew; and from the reading in 2 Kings ii. 1 and 11, *ὡς εἰς τὸν οὐρανὸν,* which is not a correct translation of the original, but passed from the LXX into the writings of the Greek and Latin Fathers of the Church.

On this point however it seems better to suspend our judgment. See *Theophylact* and others on Mark ix. *Origen* and *Chrys.* in Matt. xvii. *Hilary,* cap. xx. in St. Matt. *Lactant.* vii. 16. *S. Aug.* de Civ. Dei, xx. 29, and in Joh. Tract. iv.: "Quomodo duo adventus, sic duo præcones: hoc erit in secundo adventu Elias, quod in primo Joannes. *Tunc* Elias per proprietatem Elias *erit,* nunc per *similitudinem* Elias *erat;*" and *Gregory,* Moral. in Job xi. 9; xiv. 11; xx. 25; and Hom. vii. and xxix. in Evangel. See further on Luke i. 17, and above on Matt. xi. 14.

11. *ἀποκαταστήσει*] On this word see on Acts i. 6.

12. *ἤδη ἦλθε*] *already came.*

16. *οὐκ ἠδυνήθησαν*] *they could not heal him.* A proof of St. Matthew's honesty, and that they had worked miracles.

17. *Ὦ γενεὰ ἄπιστος*] *O faithless generation.* Our Lord rebukes the Jews here publicly for want of faith in His Divine Power. (*Jerome, Hilary, Chrys.*) The fault, He tells them, is not so much in His Apostles as in themselves. They had blamed the Apostles by saying *οὐκ ἠδυνήθησαν*, but Christ tells them to look to themselves. Unless *you have faith,* not even I shall be able, i. e. morally able, to heal you. (See Mark vi. 5.) And He says to the father, *εἰ δύνασαι πιστεῦσαι, πάντα δυνατὰ τῷ πιστεύοντι.* And therefore the father, feeling himself corrected by Christ, says, *πιστεύω, Κύριε, βοήθει μου τῇ ἀπιστίᾳ* (Mark ix. 24).

But lest the Apostles should imagine that there was no fault in themselves, He also rebukes *them;* but in *private* (*v.* 20).

τῷ ὄρει τούτῳ, Μετάβηθι ἐντεῦθεν ἐκεῖ, καὶ μεταβήσεται, καὶ οὐδὲν ἀδυνατήσει
ὑμῖν. 21 *Τοῦτο δὲ τὸ γένος οὐκ ἐκπορεύεται εἰ μὴ ἐν προσευχῇ καὶ νηστείᾳ.*
($\frac{176}{II}$) 22 *Ἀναστρεφομένων δὲ αὐτῶν ἐν τῇ Γαλιλαίᾳ, εἶπεν αὐτοῖς ὁ Ἰησοῦς,*
[d] *Μέλλει ὁ Υἱὸς τοῦ ἀνθρώπου παραδίδοσθαι εἰς χεῖρας ἀνθρώπων,* 23 *καὶ* d ch. 16. 21.
ἀποκτενοῦσιν αὐτὸν, καὶ τῇ τρίτῃ ἡμέρᾳ ἐγερθήσεται· καὶ ἐλυπήθησαν σφόδρα.
($\frac{177}{X}$) 24 *Ἐλθόντων δὲ αὐτῶν εἰς Καφαρναοὺμ, προσῆλθον οἱ τὰ δίδραχμα*
λαμβάνοντες τῷ Πέτρῳ, καὶ εἶπον, Ὁ διδάσκαλος ὑμῶν οὐ τελεῖ [e] *τὰ δίδραχμα;* e Exod. 30. 12—16.
25 *λέγει, Ναί. Καὶ ὅτε εἰσῆλθεν εἰς τὴν οἰκίαν, προέφθασεν αὐτὸν ὁ Ἰησοῦς* & 38. 24—26. 2 Chron. 24. 9.
λέγων, Τί σοι δοκεῖ, Σίμων; οἱ βασιλεῖς τῆς γῆς ἀπὸ τίνων λαμβάνουσι τέλη
ἢ κῆνσον; ἀπὸ τῶν υἱῶν αὐτῶν, ἢ ἀπὸ τῶν ἀλλοτρίων; 26 *Λέγει αὐτῷ ὁ*
Πέτρος, Ἀπὸ τῶν ἀλλοτρίων. Ἔφη αὐτῷ ὁ Ἰησοῦς, Ἄραγε ἐλεύθεροί εἰσιν
οἱ υἱοί· 27 [f] *ἵνα δὲ μὴ σκανδαλίσωμεν αὐτοὺς, πορευθεὶς εἰς θάλασσαν βάλε* f 1 Cor. 9. 19—22
ἄγκιστρον, καὶ τὸν ἀναβάντα πρῶτον ἰχθὺν ἆρον· καὶ ἀνοίξας τὸ στόμα αὐτοῦ & 10. 32, 33. ch. 5. 39.
εὑρήσεις στατῆρα· ἐκεῖνον λαβὼν δὸς αὐτοῖς ἀντὶ ἐμοῦ καὶ σοῦ.
XVIII. ($\frac{178}{II}$) 1 *Ἐν ἐκείνῃ τῇ ὥρᾳ προσῆλθον οἱ μαθηταὶ τῷ Ἰησοῦ λέγοντες,*

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21. Τοῦτο τὸ γένος] *This kind of evil spirit goeth not out except by prayer and fasting.* It was a deaf and dumb spirit, and παιδιόθεν (Mark ix. 25; ibid. 21). Its terrible power was seen in its effects. (Mark ix. 22. 26.) This was therefore a very awful form of demoniacal possession. There *are* therefore *different* kinds and degrees of diabolical agency and energy; but Christ conquers them *all*, and enables His servants to do so by His grace obtained through prayer and self-mortification, and used with faith in Him.

24. οὐ τελεῖ] *does He not pay?* Hence it would seem that this payment, though binding on the conscience, was not enforced in the civil courts.

— τὰ δίδραχμα] *the didrachma* = half a stater, or two denarii; the tribute which the Law imposed on the people of Israel, for the redemption of every soul and body, and was applied to the ministry of those who *served in the Temple.* (*Hilary* and *Ambrose* ad Justum, Epist. vii.) This was paid to the Priests and the Temple. (*Theophylact.*)

This half-stater was the same as the *half of the shekel*, שֶׁקֶל, which was due annually from each Jew a little before the Passover; whence the time of this miracle may be determined.

This Temple-rate was begun to be demanded by public proclamation on the first day of the month Adar, and was due on the first of Nisan. See *Mishna* de Siclis, cap. i. col. 7; and *Surenhus.* p. 260, 261. This tribute was levied for the maintenance of the Temple and its sacred worship, i. e. for incense, wood, red heifer, shewbread, &c. See Exod. xxx. 13; xxxviii. 26. *Joseph.*, Antiq. iii. 8. Bell. Jud. vii. 6. Antiq. xviii. 12; and *Winer*, Lex. vv. *Sekel* and *Stater*. This Temple-rate was afterwards sequestered by the Romans, and under Vespasian was transferred to the capitol at Rome. *Joseph.* B. J. vii. 6, 6. Cp. *Rosenm.*

25. οἱ βασιλεῖς τῆς γῆς] *the kings of the earth.* מַלְכֵי־אֶרֶץ (*malche erets*), as distinguished from God the King of *Heaven*, Ps. ii. 2. (*Rosenm.*)

The sense is: If the *kings of the earth* do not receive tribute from *their children*, how can I, who am the Son of the King of Heaven, be required to pay tribute to My Father's House? If the children of earthly kings are exempt from tribute, how much more am I? But, in order that we may not be supposed to despise the law, I will pay the tribute. I will pay it, not as due from Me, but in order to *avoid offence*, and to strengthen and correct the weakness of others. (*Theophyl.*)

In a spiritual sense, the act of paying tribute, which was not due from Him, was done by Christ in the most signal manner by His *death*, when "He paid the things which He never took" (Ps. lxix. 5). "Sic persolvit et morte. *Non debebat*, et persolvebat. *Ille* nisi *indebitum* persolveret, nunquam *nos* à *debito* liberaret." (*Aug.* Serm. 155.)

— τέλη] *toll* for wares. κῆνσον, *capitation-tax*, and for land; aere a poll-tax.

27. βάλε ἄγκιστρον] *cast a hook*,—not a *net*,—in order that the miracle may be more apparent. A wonderful combination of Miraculous and Prophetical power. Not one fish among many caught in a net, but *one* fish, and that the *first*, caught by a *hook*, was to bring in its *mouth* (not belly) the *sum*, and that *the precise* sum required for Christ and His Discip'

— ἀναβάντα] that *comes up* from the deep to obey Me. Cp. Ps. viii. 8.

— εὑρήσεις στατῆρα] *thou shalt find a stater.* Some Expositors endeavour to explain away this miracle, e. g. *Dr. Paulus*, who refers στόμα to Peter, and interprets αὐτοῦ '*on the spot*;' and *Leisner*. And from this exposition there was only one step (which has been taken by *Strauss*, ii. p. 184), to treat the whole as a fable.

It has been alleged by other Expositors, that our Lord meant only that St. Peter would catch a fish, and *obtain a stater by its sale*; and that our Lord must have been without money at the time, or He would not have commanded St. Peter to go to the sea and fish; and that our Lord rebuked St. Peter for rashness in saying that He paid the δίδραχμα; and that it is *not said* that Peter caught the fish, and found the money in its mouth.

The first of these allegations is refuted by the words of the Evangelist, taken in their plain grammatical sense.

On the second we may say, that our Lord showed His *Divinity* by reading Peter's thoughts, and by levying tribute on the deep, and by His power and prescience with regard to the fish. And He paid the tribute in this manner, not because He *had no money*, but rather because, though He *had money* (John xiii. 29), He would show, by supplying the money, *not* from the common purse, or from any other ordinary source, but from *the sea*, that while doing an act of obedience to human authority as *man*, He is supreme over all as *God*. And so He makes the example of His *obedience* more striking, exemplary, and instructive; and teaches another lesson on the great doctrine of the Unity of the Two Natures, Divine and Human, in His One Person.

Doubtless our Lord, Who obeyed the Law for Man, had paid the tribute (which was an annual one) in former years; and St. Peter, knowing this, answered as he did, *vai*, yes.

St. Matthew does not say that the Miracle was done. No; he leaves that to be supposed: and is there not something sublime in this *silence?* He had just been relating the glories of Christ's Transfiguration, and His victory over the Evil Spirit in one of his fiercest forms, and he had recorded our Lord's rebuke to the multitude for want of faith. He may well suppose his reader to be awe-struck by what he himself has seen, and heard, and written of Christ; and he may well deem it needless to say, and he does not suppose that any one will require to be told, that what Christ spake was done. And yet many now demand this, who are called intelligent, candid men! Not so the truly wise. By his reverential silence, St. Matthew shows his own faith, and exercises the faith of his readers, in Christ, Who is the Word, and by Whom all things were made.

The practical bearing of this Divine Act on the question of '*Church-Rates*,' deserves careful consideration; some remarks on this subject have been offered in the Editor's Occasional Sermons, No. 39.

— δὸς αὐτοῖς] *give to them.* Although the Temple Service was then administered by His enemies, who (as He had just told His Disciples, ch. xvi. 21) were about to conspire against Him and put Him to death, yet He, who is our Divine Exemplar, paid the annual Tribute to the Temple.

a Mark 9. 33—37. Luke 9. 46—48. ch. 20. 20—28. & 23. 11, 12. Rom. 12. 10. Phil. 2. 3. [a] Τίς ἄρα μείζων ἐστὶν ἐν τῇ βασιλείᾳ τῶν οὐρανῶν; 2 Καὶ προσκαλεσάμενος
ὁ Ἰησοῦς παιδίον ἔστησεν αὐτὸ ἐν μέσῳ αὐτῶν, 3 καὶ εἶπεν, Ἀμὴν λέγω ὑμῖν,
ἐὰν μὴ στραφῆτε καὶ γένησθε ὡς τὰ παιδία, οὐ μὴ εἰσέλθητε εἰς τὴν βασιλείαν
τῶν οὐρανῶν. 4 [a] Ὅστις οὖν ταπεινώσει ἑαυτὸν ὡς τὸ παιδίον τοῦτο, οὗτός
ἐστιν ὁ μείζων ἐν τῇ βασιλείᾳ τῶν οὐρανῶν· 5 καὶ ὃς ἐὰν δέξηται παιδίον
τοιοῦτον ἓν ἐπὶ τῷ ὀνόματί μου, ἐμὲ δέχεται· (179/II) 6 ὃς δ' ἂν σκανδαλίσῃ ἕνα
τῶν μικρῶν τούτων τῶν πιστευόντων εἰς ἐμὲ, συμφέρει αὐτῷ ἵνα κρεμασθῇ
μύλος ὀνικὸς ἐπὶ τὸν τράχηλον αὐτοῦ, καὶ καταποντισθῇ ἐν τῷ πελάγει τῆς
b ch. 13. 41. Rom. 2. 24. θαλάσσης. 7 [b] Οὐαὶ τῷ κόσμῳ ἀπὸ τῶν σκανδάλων· ἀνάγκη γάρ ἐστιν ἐλθεῖν
τὰ σκάνδαλα· πλὴν οὐαὶ τῷ ἀνθρώπῳ ἐκείνῳ δι' οὗ τὸ σκάνδαλον ἔρχεται.
c Mark 9. 43—48. Luke 14. 26, 27. & 18. 22—24. (180/VI) 8 [c] Εἰ δὲ ἡ χείρ σου ἢ ὁ πούς σου σκανδαλίζει σε, ἔκκοψον αὐτὰ καὶ
βάλε ἀπὸ σοῦ· καλόν σοι ἐστὶν εἰσελθεῖν εἰς τὴν ζωὴν χωλὸν ἢ κυλλὸν, ἢ δύο
χεῖρας ἢ δύο πόδας ἔχοντα βληθῆναι εἰς τὸ πῦρ τὸ αἰώνιον. 9 Καὶ εἰ ὁ
ὀφθαλμός σου σκανδαλίζει σε, ἔξελε αὐτὸν καὶ βάλε ἀπὸ σοῦ· καλόν σοι
d Luke 16. 22. Heb 1. 14. Ps. 34. 7. Acts 12. 15. Dan. 10. 13, 20, 21. 1 Cor. 11. 10. ἐστὶ μονόφθαλμον εἰς τὴν ζωὴν εἰσελθεῖν, ἢ δύο ὀφθαλμοὺς ἔχοντα βληθῆναι
εἰς τὴν γέενναν τοῦ πυρός. (181/X) 10 Ὁρᾶτε μὴ καταφρονήσητε ἑνὸς τῶν μικρῶν
τούτων· λέγω γὰρ ὑμῖν, ὅτι [d] οἱ ἄγγελοι αὐτῶν ἐν οὐρανοῖς διὰ παντὸς βλέ-

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CH. XVIII. 1.] The mention of the *Kings of the earth* (xvii. 25) suggests the question on the *Kingdom of Heaven*.

2. παιδίον] *a child*. Mark ix. 36. Supposed by some to have been *Ignatius*, called θεοφόρος; but this opinion is refuted by *Bp. Pearson* (Vind. Ign. xii. p. 527, ed. *Churton*).

6. σκανδαλίσῃ] *cause to stumble*, i. e. to sin.—σκάνδαλον is used by the LXX for מוֹקֵשׁ (*mokesh*), *a trap*, from root יָקַשׁ (*yakash*), and for מִכְשׁוֹל (*michshol*), from rad. כָּשַׁל (*cashal*), *titubavit*; a stumbling-stone; which is the sense of σκάνδαλον here. Cp. xiii. 41. In Church-matters, says Jul. Rom. apud *Athanas.* (c. Arian. p. 111), *οὐ λόγων ἐπίδειξίς ἐστιν, ἀλλὰ κανόνες Ἀποστολικοί, καὶ σπουδὴ τοῦ μὴ σκανδαλίζειν ἕνα τῶν μικρῶν· συμφέρει γὰρ*, and then he quotes this text.

— μικρῶν] *little ones*. My *Disciples*; however they may be despised by the world. See x. 42.

— πιστευόντων εἰς ἐμέ] *believing in Me*. So πιστεύειν ἐν, and πίστις εἰς, and ἐν. This use of the preposition is derived from that of the Hebrew בְּ. *Vorst.* de Hebr. pp. 668—677. *Latin* Ecclesiastical writers do not distinguish between Credo *in* and Credo with a dative (see *Bp. Pearson* on the Creed, Art i.); and the difference made between the two by *Aug.* (Joh. Tract. 29), "Credimus *Paulo*, sed non credimus *in* Paulum," and *Ruffinus* (in Expositione Symbol.), "hâc præpositionis syllabâ (IN) Creator à creaturis secernitur," is derived from the language of the *Greek* Test. Cp. *Jerome* in Epist. ad Philemon. As *Vorst.* observes, p. 676, "Nunquam in Novo Fœdere phrasis *Græca* πιστεύειν εἴς τινα de Petro, Paulo, aliisque sanctis usurpatur, sed de *Deo* tantùm," and it is used often concerning Christ, as here—a proof of His Divinity.

— μύλος ὀνικός] *A mill-stone* too heavy to be turned by *hand* (see xxiv. 41), and requiring the power of an *ass* to turn it. St. Mark (ix. 42) has λίθος μυλικός.

Consider the aptness of the expression. Man puts a stumbling-*stone* in his brother's way; but he who does so, had better have a mill-*stone* about his neck.

On the punishment of καταποντισμὸς, *or drowning in the sea* (*noyade*), see *Casaubon*, Sueton. Octav. 67.

7. Οὐαὶ—ἀπό] ἀπὸ = מִן (*min*). See LXX in Exod. ii. 23. (*Rosenm.*)

If it is necessary that offences must come, why, it may be said, did Our Lord not stretch out His hand to avert them?

He became Man for us, He took the form of a servant and endured the worst sufferings for our sakes He did all that it became Him to do for our salvation. And therefore He laments for the wicked, who will not be healed by Him; as a Physician bewails a sick man, who will not follow his advice, and be whole. In the latter case, however, there is little use in the commiseration, but here the denunciation of future Woe may excite the sinner, and heal him of his sins. And we are not to imagine that Christ's Prophecy *brings* the offences. No; the offences foreseen are the cause of the Prophecy. They do not come, because He foretells them; but He foretells them because they will come. Because many would choose to remain incurable, therefore He forewarned us of the fact. But why does He not remove offences or avert them? For whose sake ought He to do so? For the sake of those who are hurt by them? But they who are hurt, are hurt by their own fault; and others are not hurt by them, but win glory by them: as Joseph did, and Job did, and all good men do. Offences are stimulants to the good. They make us watch, and quicken our steps, and walk warily. They try us; they distinguish the evil from the good. *Chrys.*

If evil does not arise through fault of our own wills, why do men ever reprove their servants or their children? Evils proceed from our own evil will and evil acts. Men inquire what is the origin of evil? but no one who lives well will ask this question. They who lead vicious lives entangle themselves in these perplexing subtleties, which we solve not by words but deeds. For no one sins by necessity. If sins were necessary, our Lord would never have said, *Woe to him by whom the offence cometh!* Our Lord commiserates those who *choose* to be sinners. And He proves to them that sins are not necessary, by commanding us to *cut off a right hand, if it offends us*, or causes us to sin. *Chrys.*

— ἀνάγκη ἐστί] *it is necessary*. Not absolutely, and *per se*, but *ex hypothesi*; i. e. on the supposition and previous foreknowledge of certain conditions, viz. the agency of Satan on man's evil passions. Compare the words in St. Luke xvii. 1, ἀνένδεκτόν ἐστι, and 1 Cor. xi. 19, δεῖ αἱρέσεις εἶναι. This use of the word ἀνάγκη explains the sense of the celebrated and controverted passage of *S. Irenæus*, iii. 3, "Ad hanc Ecclesiam *necesse est* omnem convenire Ecclesiam;" i. e. it is *certain* that every Church *does* agree with this Church. Cp. the *Editor's* S. Hippolytus, &c. pp. 196—203, on the sense of ἀνάγκη, which has been much misunderstood. See also on x. 34, and on Luke xii. 49.

8. Εἰ—σκανδαλίζει σε] "Qui *sibi* a *scandalo* non cavet, aliis *scandala* objicit." (Cp. *Beng.*)

— καλὸν—ἤ] *it is good to enter* in halt; and better *than*, &c. So *Fritsche, Meyer, Winer*: but the phrase seems rather to be derived from the Hellenistic use of the LXX, Gen. xxix. 19; xlix. 12, where ἤ is the Hebrew מִן (*Arnoldi*), It is good, *rather*, &c.

10. οἱ ἄγγελοι αὐτῶν] *their Angels*, i. e. the Angels appointed by God to minister to them (Heb. i. 14. Ps. xxxiv. 7; xci. 11); though sent forth to do God's errands, as His ἄγγελοι or messengers upon earth, yet they always enjoy the beatific vision of His countenance in heaven; wherever they are, they carry that blessedness with them. (*Gregor., Bernard.* ap. *Maldon.*)

ἄγγελος is used by the LXX for the Hebrew מַלְאָךְ (*mal'ak*), which also signifies a *messenger*.

Our Lord here shows the dignity of every Christian, however poor, especially of the weak, who cannot defend themselves when in danger, and teaches us to revere them on account of the Angels who watch over them (Acts xii. 15); and St. Paul applies the same argument *à fortiori* to Christian *Congregations*, see 1 Cor. xi. 10. Compare *Bp. Bull*, Serm. xii. pp. 289 - 326, on the "Ministry of Angels towards the Faithful."

He had before said, that we must sacrifice what is nearest and dearest to us, if it offends us, or causes us to sin; He now tempers that precept with mercy, and teaches us to seek the salvation of

πουσι τὸ πρόσωπον τοῦ Πατρός μου τοῦ ἐν οὐρανοῖς. 11 e *Ἦλθε γὰρ ὁ Υἱὸς* e Luke 19. 10.
τοῦ ἀνθρώπου σῶσαι τὸ ἀπολωλός. (182/V) 12 f *Τί ὑμῖν δοκεῖ; ἐὰν γένηταί τινι* f Luke 15. 4, &c.
ἀνθρώπῳ ἑκατὸν πρόβατα, καὶ πλανηθῇ ἓν ἐξ αὐτῶν, οὐχὶ ἀφεὶς τὰ ἐνενη-
κονταεννέα ἐπὶ τὰ ὄρη πορευθεὶς ζητεῖ τὸ πλανώμενον; 13 *καὶ ἐὰν γένηται*
εὑρεῖν αὐτὸ, ἀμὴν λέγω ὑμῖν, ὅτι χαίρει ἐπ' αὐτῷ μᾶλλον ἢ ἐπὶ τοῖς ἐνενη-
κονταεννέα τοῖς μὴ πεπλανημένοις· 14 *οὕτως οὐκ ἔστι θέλημα ἔμπροσθεν*
τοῦ Πατρὸς ὑμῶν τοῦ ἐν οὐρανοῖς ἵνα ἀπόληται εἷς τῶν μικρῶν τούτων.
(183/V) 15 g *Ἐὰν δὲ ἁμαρτήσῃ εἰς σὲ ὁ ἀδελφός σου, ὕπαγε καὶ ἔλεγξον αὐτὸν* g Luke 17. 3, 4. Lev. 19. 17.
μεταξὺ σοῦ καὶ αὐτοῦ μόνου· (184/X) 16 h *ἐάν σου ἀκούσῃ, ἐκέρδησας τὸν ἀδελφόν* Ecclus. 19. 13, &c. h Deut. 19. 15.
σου· ἐὰν δὲ μὴ ἀκούσῃ, παράλαβε μετὰ σοῦ ἔτι ἕνα ἢ δύο, ἵνα ἐπὶ στόματος John 8. 17. 2 Cor. 13. 1.
δύο μαρτύρων ἢ τριῶν σταθῇ πᾶν ῥῆμα· 17 i *ἐὰν δὲ παρακούσῃ αὐτῶν,* i Rom. 16. 17.
εἰπὲ τῇ ἐκκλησίᾳ, ἐὰν δὲ καὶ τῆς ἐκκλησίας παρακούσῃ, ἔστω σοι ὥσπερ ὁ
ἐθνικὸς καὶ ὁ τελώνης. (185/VII) 18 k *Ἀμὴν λέγω ὑμῖν, ὅσα ἐὰν δήσητε ἐπὶ τῆς γῆς,* k ch. 16. 19. John 20. 23.

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the souls of others by means of our own. Great is the worth of the soul, for it has an *Angel* assigned it by God. (*Jerome.*)

Our Lord excites us to be zealous for the salvation of others, however poor and despised they may be. He stimulates us to this by His own example. Observe the order of His precepts. By saying that no one can enter the kingdom of heaven, except he become as a little child, He brings down our pride. By telling us that offences must needs come, He excites our vigilance. By pronouncing *Woe* on him by whom the offence cometh, He teaches every one to take heed not to be a cause of stumbling to others. By commanding us to cut off whatever offends us, or makes us to sin, He makes our salvation easy; and by ordering us not to despise those who may offend us, or any, however humble, He makes us more eager in promoting the salvation of others. And He presents us the example of the Angels, and His own example, and that of His Father, for our imitation, in order to stimulate our zeal. (*Chrys.*)

11. Ἦλθε γάρ] *For the Son of Man came* down from heaven *to save that which was lost.* Such was His love to it, and such was its value in His sight. *Therefore* do not thou despise it; despise not any one of Christ's disciples, or *little ones*, however they may be despised as such by the world: but endeavour to promote their spiritual welfare by good example, and by offices of love; for they are dear to Angels, and to God, and to the Son of God, who has come to save them.

12. τὰ ἐνενηκονταεννέα] *the ninety and nine.* Christ has set thee an example of tender regard for a single soul. He left the *ninety and nine* (the Angels of whom He had just been speaking) to seek and save the human race, which is but as a single sheep of His fold. See *Irenæus, Hilary, Ambrose*, and others, cited by *à Lapide*. The word πορευθεὶς is to be construed with ἐπὶ τὰ ὄρη.

13. χαίρει ἐπ' αὐτῷ μᾶλλον] *He rejoices rather upon it.* He does not say πλέον, but μᾶλλον; not *plus*, but *magis*; not *more*, but *rather*; i. e. *at the time* of the recovery and restoration of the one lost sheep, His joy is *rather* directed to that particular sheep, than to all the rest. And why? Because that particular sheep is now delivered from that condition of misery, for which He had so much grieved; and because it is *restored* to the company and condition of the other sheep, who have not strayed, and in whom He joys so much.

Our Lord here speaks κατ' ἄνθρωπον, and by a mode of speech common in Scripture He transfers human feelings to God Himself. Cp. Luke xv. 7.

14. οὐκ ἔστι θέλημα] Not, 'it is not the will;' but He is *unwilling* that any should perish: πάντας θέλει σωθῆναι, *He desires all to be saved.* (1 Tim. ii. 4.)

15. Ἐὰν δέ] *If thy brother shall have sinned against thee*, do not despise him, do not reject him, but seek for reconciliation, seek for his spiritual good. This precept is to be connected with what precedes, concerning the duties of edification of one Christian toward another.

— ἁμαρτήσῃ εἰς] A Hebraism—חָטָא followed by לְ.

16. ἐπὶ στόματος] עַל־פִּי (*al-pi*), *at the mouth*, or attestation,—as the cause of confirmation. Cp. Deut. xix. 15. 2 Cor. xiii. 1. John viii. 17. Heb. x. 28.

— πᾶν ῥῆμα] כָּל דָּבָר, every thing that is *spoken.*

Our Lord had commanded His disciples not to give offence, and to cut off what is most dear—to separate from our nearest friend—if he offends us, i. e. causes us to sin. But lest they should proceed hastily and haughtily in this matter, He prescribes the course which they must pursue in the exercise of discipline. He calls the sinner their *brother*, and commands them to deal with him privately at first, and if he hearkens to them and confesses his sin, then He does not say, Thou hast inflicted punishment or obtained satisfaction, but thou *hast gained* thy *brother*. And the more refractory he may be, the more eager thou must also be as a patient and tender physician for the restoration of his spiritual health. If one remedy fails, try another, and another. Take with thee one or two more, that it may be manifest that thou art ready to do all on thy part that may conduce to amendment and restoration. But if he will not hear them, tell it to the Church—that, through fear of being cast out of the Church by excommunication, and of the binding in heaven, consequent on it, he may be so shamed, and lay aside his malice. Our Lord threatens the sinner with these punishments, in order that he may repent and escape them. Hence He does not cut off the sinner at once from the Church, but establishes a first, a second, and a third tribunal, in order that if he refuse to hear the first, he may hearken to the second or the third, and if he have no reverence for that, he may stand in awe of the future judgment of God. (*Chrys.*)

17. τῇ ἐκκλησίᾳ] *to the Church.* Our Lord had already *prepared* His Apostles for the use of this word ἐκκλησία (see above, xvi. 18), to describe the Visible Society of His faithful people. He had informed them who were to bear office publicly in it for the exercise of godly discipline therein (cp. 1 Cor. v. 5. 1 Tim. v. 20) in His Name and for the general good.

On the mode and measure of administering reproof, public and private, see *Chrys.* here, and *Augustine* de Correptione, vol. x. p. 1316, and Serm. xiii. and lxxxii. and Epist. 95, and De Civ. Dei, i. 4, and *Hooker* vi. 4, and *Hammond* on Fraternal Correption, Works, i. p. 290, ed. 1674.

— ὁ ἐθνικός] Observe ὁ. Not *a* heathen man, who may be a good man in his way, but as *the* heathen in *his heathenism*. On this use of the article, see John iii. 10; xviii. 10.

18. Ἀμὴν λέγω ὑμῖν] *Verily I say unto you, whatsoever ye shall have bound on earth, shall have been bound in heaven.* Observe the *tenses* here, δήσητε and δεδεμένα: cp. above, xvi. 19. From speaking of Church-discipline as a divinely-appointed means of reconciliation and spiritual edification, He proceeds to state its authority and efficacy, and introduces this declaration with the solemn preamble—*Verily I say unto you*, showing its importance.

The Christian Priest is said to forgive sins because he *ministers* the Word and Sacraments instituted by *Christ* for the forgiveness of sins.

Ordering of Priests in the *Book of Common Prayer* of the United Church of England and Ireland. "Receive the Holy Ghost for the Office and Work of a Priest in the Church of God, now committed unto thee by the Imposition of our Hands. Whose sins thou dost forgive, they are forgiven; and whose sins thou dost retain, they are retained. And be thou a faithful Dispenser of the Word of God, and of His Holy Sacraments; in the Name of the Father, and of the Son, and of the Holy Ghost, Amen." See also the Forms of Absolution in Morning and Evening Prayer; the Order for the Holy Communion; and the Office for the Visitation of the Sick.

"Absolution hath the promise of forgiveness of sins." *Homily* on Common Prayer, p. 330 (ed. 1822).

"God hath given the keyes of the kingdom of heaven, and authority to forgyve sin, to the ministers of the Church." *Abp. Cranmer* on the Power of the Keyes, Catech. p. 202.—Compare *Cranmer's* Works, iv. p. 283, ed. Jenkyns. May I refer to my "Pastoral on Confession and Absolution," 1874.

ἔσται δεδεμένα ἐν τῷ οὐρανῷ, καὶ ὅσα ἐὰν λύσητε ἐπὶ τῆς γῆς, ἔσται λελυμένα
l ch. 21. 22. John 15. 7, 16. 1 John 3. 22. & 5. 14. ἐν τῷ οὐρανῷ. (186/X) 19 l Πάλιν λέγω ὑμῖν, ὅτι ἐὰν δύο ὑμῶν συμφωνήσωσιν ἐπὶ
τῆς γῆς περὶ παντὸς πράγματος οὗ ἐὰν αἰτήσωνται, γενήσεται αὐτοῖς παρὰ τοῦ
Πατρός μου τοῦ ἐν οὐρανοῖς· 20 οὗ γάρ εἰσι δύο ἢ τρεῖς συνηγμένοι εἰς τὸ ἐμὸν
ὄνομα, ἐκεῖ εἰμι ἐν μέσῳ αὐτῶν.
m Luke 17. 3, 4. (187/V) 21 m Τότε προσελθὼν αὐτῷ ὁ Πέτρος εἶπε, Κύριε, ποσάκις ἁμαρτήσει εἰς
ἐμὲ ὁ ἀδελφός μου, καὶ ἀφήσω αὐτῷ; ἕως ἑπτάκις; 22 Λέγει αὐτῷ ὁ Ἰησοῦς,
Οὐ λέγω σοι ἕως ἑπτάκις, ἀλλ' ἕως ἑβδομηκοντάκις ἑπτά.
(188/X) 23 Διὰ τοῦτο ὡμοιώθη ἡ βασιλεία τῶν οὐρανῶν ἀνθρώπῳ βασιλεῖ, ὃς
ἠθέλησε συνᾶραι λόγον μετὰ τῶν δούλων αὐτοῦ· 24 ἀρξαμένου δὲ αὐτοῦ συναί-
n 2 Kings 4. 1. ρειν, προσηνέχθη αὐτῷ εἷς ὀφειλέτης μυρίων ταλάντων· 25 n μὴ ἔχοντος δὲ αὐτοῦ
ἀποδοῦναι, ἐκέλευσεν αὐτὸν ὁ κύριος αὐτοῦ πραθῆναι, καὶ τὴν γυναῖκα αὐτοῦ
καὶ τὰ τέκνα, καὶ πάντα ὅσα εἶχε, καὶ ἀποδοθῆναι· 26 πεσὼν οὖν ὁ δοῦλος
προσεκύνει αὐτῷ λέγων, Κύριε, μακροθύμησον ἐπ' ἐμοὶ, καὶ πάντα σοι ἀποδώσω·
27 σπλαγχνισθεὶς δὲ ὁ κύριος τοῦ δούλου ἐκείνου ἀπέλυσεν αὐτὸν, καὶ τὸ δάνειον
ἀφῆκεν αὐτῷ. 28 Ἐξελθὼν δὲ ὁ δοῦλος ἐκεῖνος εὗρεν ἕνα τῶν συνδούλων αὐτοῦ,
ὃς ὤφειλεν αὐτῷ ἑκατὸν δηνάρια, καὶ κρατήσας αὐτὸν ἔπνιγε λέγων, Ἀπόδος εἴ
τι ὀφείλεις. 29 Πεσὼν οὖν ὁ σύνδουλος αὐτοῦ εἰς τοὺς πόδας αὐτοῦ παρεκάλει
αὐτὸν λέγων, Μακροθύμησον ἐπ' ἐμοὶ, καὶ ἀποδώσω σοι. 30 Ὁ δὲ οὐκ ἤθελεν,
ἀλλὰ ἀπελθὼν ἔβαλεν αὐτὸν εἰς φυλακὴν ἕως οὗ ἀποδῷ τὸ ὀφειλόμενον.
31 Ἰδόντες δὲ οἱ σύνδουλοι αὐτοῦ τὰ γενόμενα ἐλυπήθησαν σφόδρα, καὶ ἐλθόντες

"They that have the *keys* of the kingdom of heaven are hereby signified to be stewards of the house of God, under whom they guide, command, and judge His family. The souls of men are God's treasure, committed to the trust and fidelity of such as must render a strict account for the very least which is under their custody." *Hooker*, VI. iv. 1.

"Whether they remit or retain sins, whatsoever is done by way of *orderly* and *lawful proceeding*, the Lord Himself hath promised to ratify." *Hooker*, VI. iv. 2.

"The Priest gives pardon, not as a King, nor yet as a Messenger, i. e. not by way of authority, nor yet only by declaration; but as a *physician* gives *health*, i. e. he gives the *remedies* which God appoints." *Bp. Taylor* on Repentance, x. § 4.

"If our confession be serious and hearty, this Absolution is effectual, as if God did pronounce it from heaven: so says the Confession of Saxony, and Bohemia, and the Augsburgh Confession (xi. xii. xiii.); and so says *S. Chrysostom* in his Fifth Homily on Esay, Heaven waits and expects the Priest's sentence here on earth; and what the servant *rightly* binds or looses on earth, that the Lord confirms in heaven. S. Augustine and S. Cyprian, and general Antiquity, say the same." *Bp. Sparrow*, Rationale, p. 14, ed. 1704.

"Come to your spiritual physician, not only as to a learned man, experienced in the Scriptures, as one that can speak quieting words to you, but as to one who hath Authority delegated to him from God Himself, to absolve and acquit your sins." *Chillingworth*, p. 409 (Serm. vii.).

19. Πάλιν λέγω] *Again, I say unto you.* Having spoken of the efficacy of Church-*Censures*, and of *Absolution*, He proceeds to speak of that of Church-Communion in *public prayer*.

— ἐὰν δύο] *if two* do His will and ask with faith and charity *in Christ's Name*, and if what they ask is according to His Will, and expedient for them, it shall be done for them. See John ix. 31. James v. 16. 1 John iii. 22; v. 14.

— συμφωνήσωσιν] A beautiful word, expressive of the holy music and *symphony* of hearts and voices in Public Prayer. Compare the eloquent exposition of it by *S. Ignatius* (ad Ephes. c. 4): τὸ ἀξιονόμαστον ὑμῶν πρεσβυτέριον τοῦ Θεοῦ ἄξιον οὕτως συνήρμοσται τῷ ἐπισκόπῳ ὡς χορδαὶ κιθάρᾳ· διὰ τοῦτο ἐν ὁμονοίᾳ ὑμῶν καὶ συμφώνῳ ἀγάπῃ Ἰησοῦς Χριστὸς ᾄδεται· καὶ οἱ κατ' ἄνδρα δὲ χορὸς γίνεσθε, ἵνα σύμφωνοι ὄντες ἐν ὁμονοίᾳ χρῶμα Θεοῦ λαβόντες ᾄδητε ἐν φωνῇ μιᾷ διὰ Ἰησοῦ Χριστοῦ τῷ Πατρὶ, ἵνα καὶ ὑμῶν ἀκούσῃ, καὶ ἐπιγινώσκων δι' ὧν εὖ πράσσετε μέλη ὄντας τοῦ υἱοῦ αὐτοῦ. χρήσιμον οὖν ἐστιν ὑμᾶς ἐν ἀμώμῳ ἑνότητι εἶναι, ἵνα καὶ Θεοῦ πάντοτε μετέχητε.

20. συνηγμένοι εἰς τὸ ἐμὸν ὄνομα] *gathered together into My Name:* not collecting themselves promiscuously in their own name, (see *S. Cyprian* de Unitate Eccles. 12), much less in a spirit of strife and division; but with yearnings of love to Me and of union with Me; in the manner appointed by Me in the unity of My Church, and in obedience to My law, and for the furtherance of My glory. See *Hilary* and *Chrys.* here.

Observe the *passive* participle συνηγμένοι, and the preposition εἰς, and the *accusative* τὸ ὄνομα (stronger than ἐν τῷ ὀνόματι) containing the idea of love *to*, and of incorporation *into*, by the agency of Christ Himself. See on x. 41, and xxviii. 19.

On the meaning of the phrase to "do any thing in Christ's Name," see *Dr. Barrow*, Sermon xxxiii. vol. ii. pp. 246—249.

— ἐν μέσῳ] *in the midst.* Observe how our Lord reconciles sinners, not only through fear, but by love. Having declared the evils consequent on strife, He now displays the blessings of unity. By unity we persuade our Father to grant our prayers, and we have Christ in *the midst of us.* (*Chrys.*)

22. ἑβδομηκοντάκις ἑπτά] *seventy times seven.* The number *seven* in Holy Scripture is used to signify completeness (Luke xxiii. 56; xxiv. 1); and the multiplication of 70×7 here signifies that there is to be no stint or limit to the spirit of forgiveness.

The number *seventy-seven* is used to express the fulness of *retribution* for Lamech (Gen. iv. 24). And for bringing in of *forgiveness* of sins into the world there are *seventy-seven* generations from Adam to Christ. Luke iii. 23—38. (*Hilary* and *Aug.*)

But here the number is *seventy times seven*, the number of years from the rebuilding of the wall of Jerusalem unto Christ, who brought in the forgiveness of sins (Dan. ix. 24).

28. ἑκατὸν δηνάρια] *a hundred pence.* About a 1,250,000th part of the 10,000 Talents (v. 24).

In order to show the easiness and necessity of forgiveness, our Lord had introduced His own example, whence it appears that even if we forgive our brother *seventy times seven*, i. e. an indefinite number of times, our clemency is not so much as a drop of water compared with the Ocean of God's goodness to us, without which we must be condemned hereafter. And now observe the difference between men's *trespasses* against *us* and *our* trespasses against *God*. The former are to the latter as a hundred pence to ten thousand talents. The difference is infinite; as appears from the difference of the *persons*, as well as from the frequency and greatness of the *sin*. Consider also the *benefits* we have received and do receive, public and private, spiritual and temporal, from God. (*Chrys.*)

— εἴ τι ὀφείλεις] *if thou owest any thing.* εἴ τι has been rightly restored by recent editors from the best MSS. for ὅ τι: you *owe*, therefore *pay*. The creditor is ashamed to mention the petty hundred pence. Therefore he does not say ὅ τι, but εἴ τι.

διεσάφησαν τῷ κυρίῳ αὐτῶν πάντα τὰ γενόμενα. 32 Τότε προσκαλεσάμενος
αὐτὸν ὁ κύριος αὐτοῦ λέγει αὐτῷ, Δοῦλε πονηρέ, πᾶσαν τὴν ὀφειλὴν ἐκείνην
ἀφῆκά σοι ἐπεὶ παρεκάλεσάς με· 33 οὐκ ἔδει καὶ σὲ ἐλεῆσαι τὸν σύνδουλόν σου,
ὡς καὶ ἐγὼ σὲ ἠλέησα; 34 καὶ ὀργισθεὶς ὁ κύριος αὐτοῦ παρέδωκεν αὐτὸν τοῖς
βασανισταῖς, ἕως οὗ ἀποδῷ πᾶν τὸ ὀφειλόμενον αὐτῷ. 35 Οὕτω καὶ ὁ Πατήρ
μου ὁ ἐπουράνιος ποιήσει ὑμῖν, ἐὰν μὴ ἀφῆτε ἕκαστος τῷ ἀδελφῷ αὐτοῦ ἀπὸ
τῶν καρδιῶν ὑμῶν τὰ παραπτώματα αὐτῶν.

XIX. ($\frac{189}{VI}$) 1 [a] Καὶ ἐγένετο ὅτε ἐτέλεσεν ὁ Ἰησοῦς τοὺς λόγους τούτους, a Mark 10. 1, &c. John 10. 40–42.
μετῆρεν ἀπὸ τῆς Γαλιλαίας, καὶ ἦλθεν εἰς τὰ ὅρια τῆς Ἰουδαίας πέραν τοῦ
Ἰορδάνου· 2 καὶ ἠκολούθησαν αὐτῷ ὄχλοι πολλοί· καὶ ἐθεράπευσεν αὐτοὺς
ἐκεῖ. 3 Καὶ προσῆλθον αὐτῷ οἱ Φαρισαῖοι πειράζοντες αὐτὸν καὶ λέγοντες
αὐτῷ, εἰ ἔξεστιν ἀνθρώπῳ ἀπολῦσαι τὴν γυναῖκα αὐτοῦ κατὰ πᾶσαν αἰτίαν;
4 [b] Ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς, Οὐκ ἀνέγνωτε, ὅτι ὁ ποιήσας ἀπ' ἀρχῆς b Gen. 1. 27. & 5. 2.
ἄρσεν καὶ θῆλυ ἐποίησεν αὐτούς, 5 [c] καὶ εἶπεν, Ἕνεκεν τούτου καταλείψει Mal. 2. 15. c Gen. 2. 24.
ἄνθρωπος τὸν πατέρα καὶ τὴν μητέρα, καὶ κολληθήσεται τῇ γυναικὶ Eph. 5. 31. 1 Cor. 6. 16.
αὐτοῦ· καὶ ἔσονται οἱ δύο εἰς σάρκα μίαν; 6 ὥστε οὐκέτι εἰσὶ δύο, ἀλλὰ
σὰρξ μία· ὃ οὖν ὁ Θεὸς συνέζευξεν, ἄνθρωπος μὴ χωριζέτω.
7 [d] Λέγουσιν αὐτῷ, Τί οὖν Μωϋσῆς ἐνετείλατο δοῦναι βιβλίον ἀποστασίου, καὶ d Deut. 24. 1. ch. 5. 31.

—And thus the force of the parable, teaching the duty of equitably receding from the rigid enforcement of rights, is more clearly seen.

34. βασανισταῖς] *to the tormentors.* See above, iv. 24, τοῖς βασ., "non modò *custodibus*." (*Beng.*)

Observe, past sins *revive* to the unforgiving. Cruelty to others cancels the grant of God's mercy to us.

Among *men*, the party who sues his debtors at law does not decide the cause; but God is not only our *Creditor*, but our *Creator*, *Legislator*, *Sovereign*, and *Judge*. See *Grotius* de Satisf. Christi, c. 1.

— ἕως οὗ ἀποδῷ] *until he should have paid.* See *v.* 30. The 10,000 talents was a sum that never could be paid (*Chrys.*), and therefore this expression cannot be taken to intimate that sin, not repented of and not forgiven in *this* life, will be forgiven *hereafter*. See above, v. 26; xii. 32.

35. ὁ Πατήρ μου] *My* heavenly Father. He does not say *your* Father, for the *unforgiving* servant has ceased to be *a child of God.* (*Chrys.*)

Ch. XIX. 1. τὰ ὅρια κ.τ.λ.] On this circuit in *Peræa* see note on Luke x. 1.

An exposition of this chapter to *v.* 12 will be found in *Greg. Nazian.* Orat. xxxvii. p. 645.

— πέραν τοῦ Ἰορδάνου] *beyond Jordan.* He *crossed* Jordan, and came into the *confines* of Judæa. See Mark x. 1. Luke xvii. 11. It is doubtful whether any region *east* of Jordan was called *Judæa.* See *Patrit.* ii. 441. 489; and *Arnoldi*, p. 484.

3. πειράζοντες] *tempting* Him; for He had already forbidden Divorce. (Matt. v. 32.) If He now allowed it, they would say, Why then didst thou forbid it before? If He repeated what He had before said, they would urge against Him the authority of Moses. (*Chrys.*)

Observe the wisdom of our Lord. He did not directly reply in the negative, but He began with showing them the original ordinance of God, and that His own teaching is in harmony with it; and not contrary to, but in unison with, the Law of Moses. And He proves this from Creation and from primitive Legislation. He says that God *made* one man and one woman, and that God also *commanded* that the *one man* should be coupled with the *one woman.* If God had been willing that the man should *put away his wife* and marry another, He would have made several women when He made one man; but by the terms of Creation as well as original Legislation, God declared that *one* man should continually dwell together with *one* woman, and *never* be put asunder. Observe also how our Lord expresses this: "*He that made them in the beginning made them male and female:*" they sprang from one root, and from one body, for He says *they twain shall be one flesh* (or rather be joined *into* one flesh). He represents it as a heinous sin to despise this Legislation; for He says, What *God* hath joined together, let not *man* put asunder. And if you allege against Me the authority of Moses (He may be supposed to say), I show you here the *God* of Moses, and I confirm what I say by priority of time; for in the *beginning* God made them male and female. This law is the *older* law, though it may seem to you to be now first enacted by Me. And it was enacted with much solemnity; for God brought the woman to the man, and commanded him to leave father and mother for her sake; and not only to come to her, but to *cleave* (κολληθῆναι) to her,—showing by the word used the *indissolubility* of the bond; and He proceeds to reiterate the law by His own authority,—"Wherefore they are no more twain, but one flesh." As then it is a sacrilegious thing for a man to mangle *his own flesh* (Lev. xxi. 5), so it is unlawful for him to put away his wife. (*Chrys.*)

— κατὰ πᾶσαν αἰτίαν] *for every cause;* = עַל כָּל־דָּבָר (*al col dabhar*), which was the exposition given of Deut. xxiv. 1, by the school of Rabbi *Hillel*, in opposition to the stricter school of Rabbi *Schammai.* See *Buxtorf*, de Syn. Jud. c. 29.

The Pharisees came to our Lord seemingly for a solution of this question, but in fact to entangle Him in His words.

4. ἄρσεν καὶ θῆλυ] *male and female*, which is said *only* of Man (Gen. i. 27), not of any other animal.

Polygamy was first introduced in the family of *Cain* by Lamech the *sixth* from Adam (Gen. iv. 19), and is seen in connexion with *murder* (Gen. iv. 23), and God does not vouchsafe to trace its issue beyond the first generation.

For illustrations from the LXX of these verses 4—12, see *Grinfield*, pp. 117, 118.

5. εἶπεν] *God spake* by the mouth of Adam, Gen. ii. 24. It is evident that God spake by Adam; for how could Adam then know, except by divine inspiration, that a man would have a *father* or *mother* to leave? On this speech, see above on Gen. ii. 24.

— κολληθήσεται] *he shall cleave.* Ruth i. 14. Prov. xviii. 24. "Arctissimo amoris *glutino* conjungetur cum eâ copulatus." Cp. 1 Cor. vi. 16, κολλώμενος τῇ πόρνῃ. Rev. xviii. 5, ἐκολλήθησαν αἱ ἁμαρτίαι ἄχρι τοῦ οὐρανοῦ.

— εἰς σάρκα μίαν] εἰς = Hebr. לְ. The words are more expressive than σὰρξ μία or ἐν σαρκὶ μιᾷ, and literally rendered from the Hebr. לְבָשָׂר אֶחָד (*le-basar echad*), *joined into one flesh*, so as to be no longer twain, but one. Cp. Gen. ii. 24. On similar uses of εἰς, see εἰς τὸ ὄνομα, xviii. 20. *Vorst.* Hebr. p. 680. Cp. 1 Cor. xv. 45, ἐγένετο εἰς ψυχὴν ζῶσαν. See St. Paul's argument from this text against Fornication, 1 Cor. vi. 16, and for conjugal love. Cp. above, note on Gen. ii. 24.

The LXX have inserted the words οἱ δύο, which are not in the original; and our Lord approves the insertion as giving the true sense. Observe οἱ here, '*the* two.' Marriage is *only* 'inter duos;' a protest against Polygamy.

6. ὃ—χωριζέτω] What therefore God joined together, let not man *put asunder.* Man *does* put asunder, when he divorces his wife, with desire of marrying another. (*Jerome.*)

7. ἐνετείλατο] he *commanded.* Moses did not *command* to do so, but only permitted it (*v.* 8), and *ex hypothesi*, i. e. on supposition of a resolve to divorce a wife, he ordered that it should not be done hastily and passionately by *mere* word of *mouth*, but in a set form, with a written document properly prepared, attested,

ἀπολῦσαι αὐτήν; 8 Λέγει αὐτοῖς, Ὅτι Μωϋσῆς πρὸς τὴν σκληροκαρδίαν ὑμῶν
ἐπέτρεψεν ὑμῖν ἀπολῦσαι τὰς γυναῖκας ὑμῶν· ἀπ' ἀρχῆς δὲ οὐ γέγονεν οὕτω.
e ch. 5. 32. Mark 10. 11. Luke 16. 18. 1 Cor. 7. 11. (190/II) 9 e Λέγω δὲ ὑμῖν, ὅτι ὃς ἂν ἀπολύσῃ τὴν γυναῖκα αὐτοῦ, μὴ ἐπὶ πορνείᾳ,
καὶ γαμήσῃ ἄλλην, μοιχᾶται· καὶ ὁ ἀπολελυμένην γαμήσας μοιχᾶται.
(191/X) 10 Λέγουσιν αὐτῷ οἱ μαθηταὶ αὐτοῦ, Εἰ οὕτως ἐστὶν ἡ αἰτία τοῦ ἀνθρώ-
f 1 Cor. 7. 2, 7, 9, 17. που μετὰ τῆς γυναικὸς, οὐ συμφέρει γαμῆσαι. 11 f Ὁ δὲ εἶπεν αὐτοῖς, Οὐ πάντες
χωροῦσι τὸν λόγον τοῦτον, ἀλλ' οἷς δέδοται· 12 εἰσὶ γὰρ εὐνοῦχοι, οἵτινες
g 1 Cor. 7. 32, 34 & 9. 5, 15. ἐκ κοιλίας μητρὸς ἐγεννήθησαν g οὕτω· καί εἰσιν εὐνοῦχοι, οἵτινες εὐνουχί-
σθησαν ὑπὸ τῶν ἀνθρώπων· καί εἰσιν εὐνοῦχοι, οἵτινες εὐνούχισαν ἑαυτοὺς διὰ
τὴν βασιλείαν τῶν οὐρανῶν. Ὁ δυνάμενος χωρεῖν χωρείτω.
(192/II) 13 Τότε προσηνέχθη αὐτῷ παιδία, ἵνα τὰς χεῖρας ἐπιθῇ αὐτοῖς καὶ προσ-
h Mark 10. 13. Luke 18. 15. ch. 18. 3. εύξηται· οἱ δὲ μαθηταὶ ἐπετίμησαν αὐτοῖς. 14 h Ὁ δὲ Ἰησοῦς εἶπεν, Ἄφετε
τὰ παιδία, καὶ μὴ κωλύετε αὐτὰ ἐλθεῖν πρός με· τῶν γὰρ τοιούτων ἐστὶν
ἡ βασιλεία τῶν οὐρανῶν. 15 Καὶ ἐπιθεὶς αὐτοῖς τὰς χεῖρας ἐπορεύθη ἐκεῖθεν.

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and executed before a magistrate; in order to give time to the husband to consider what he was doing, and to secure evidence to the wife that she had not left her husband of her own accord. See *Vitringa*, de Synagog. Jud. c. xl. and above, v. 31.

8. πρὸς τὴν σκληροκαρδίαν] *with a view to your hardness of heart.* πρὸς = Hebr. לְ (*propter, contra*)—i. e. lest you in your cruelty should rid yourselves of your wives by violent means (see on v. 31, 32); lest you should maltreat your wife. "He permitted divorce, in order to avoid homicide." (*Jerome.*) Therefore the *permission* to which you appeal is a proof of your own cruelty; *that*, which you plead as your excuse, is a proof of your *hardness of heart*, and of your own degradation; and if you were children of God it would not exist.

— ἐπέτρεψεν] *permitted;* a correction of ἐνετείλατο, *commanded.*

9. ὃς ἂν ἀπολύσῃ] *whosoever shall divorce.* See above, on ch. v. 31. Our Lord admits but one cause of divorcing a wife—*fornication.* And here we must understand, that if a woman leaves her husband on this single cause, for which divorce is allowed, she ought to remain unmarried, or be reconciled to her husband, either reformed or to be tolerated, rather than marry another man. And the Apostle adds, "Let not the husband put away his wife" (see 1 Cor. vii. 10—15),—intimating briefly in the case of the husband the same course as he had commanded in the case of the wife. *S. Aug.* (de divers. quæst. 83). See also *Hermas Pastor*, ii. Mand. iv. *Tertullian* c. Marcion. iv. 34. *Concil. Arelat.* can. 10. *Concil. Eliber.* can. 65. *Neocæsar.* can. 8. *Epiphan.* Hæret. lix. *Lactant.* Inst. vi. 23. *Asterius*, Bishop of Amasea, has a homily on this text in Bibl. Patr. Max. v. p. 818; and see also *Greg. Nazianz.*, Orat. 37, p. 650.

Our Lord says, that he who takes to wife a woman that has been divorced by her husband is the cause of her adultery, for he gives her occasion to sin; and if he did not receive her, she might return to her husband. *Clemens Alex.* Strom. ii. p. 507.

A wife may be put away for fornication (*Hilary* on Matt. v. 31); but a man who puts away his wife for fornication may not marry another during her life. And it is said by our Lord, that he who marries an adulteress is guilty of adultery. (*Jerome.*) By a marriage, which never could have taken place if the adulteress had remained faithful to her husband, he who marries an adulteress makes himself one flesh with her, and so is a partner in adultery.

The sentence of our Lord is, that a wife is not to be put away except for fornication, and that she who is put away is not to be married to another. (*Jerome*, Epist. xxx. pro libris suis adv. *Jovin.*) We pronounce that man to be an adulterer who puts away his wife for any cause save fornication; but we do not therefore absolve from the taint of this sin ('non hujus peccati labe defendimus') him who having put away his wife for fornication has married another; and no one can deny that he is an adulterer who has married a woman wnom her husband has put away for fornication. *Augustine* de Conj. Adult. i. 9. 12; ii. 16.

— μοιχᾶται] *commits adultery.* In Matt. v. 32, our Lord says ποιεῖ αὐτὴν μοιχᾶσθαι, *makes her to commit adultery.* The man who divorces his wife and marries another, *commits adultery*, inasmuch as he unites himself to another woman while he has a wife living: and he *makes her commit adultery*,—because he exposes her to the danger of doing so, by tempting her to unite herself to another man while she has a husband living.

— ὁ ἀπολ. γαμ. μοιχ.] Our Lord prevents adultery by saying that a divorced adulteress may not gain another husband by hea adultery.

The result of an examination of the passages of Holy Scripture concerning Divorce, and of ancient authorities, is

1. That a man may not divorce his wife, except for fornication.

2. That if he divorces her for *this* cause, it is not *expedient* for him to marry again in the lifetime of the partner whom he has divorced; some Latin Fathers say, it is not *lawful.*

3. That whosoever marrieth a woman that has been divorced committeth adultery.

See above on v. 31, and the Editor's Occasional Sermons, No. 40 and No. 50.

10. ἡ αἰτία] *the case.* Hebr. דִּבְרָה (*dibrah*).

11. χωροῦσι] *receive* and *contain.* A metaphor derived from the capacity of a *vessel*, σκεῦος, to which the *human body* is compared in N. T. 1 Thess. iv. 4. Cp. 1 Pet. iii. 7. All are not capable of *holding*, i. e. of observing τοῦτον τὸν λόγον, *this precept*, viz. celibacy; but some are, οἷς δέδοται, and then He gives certain examples. Cf. 1 Cor. vii. 2. 7. 9. 17.

12. εὐνοῦχοι] εὐνοῦχος, Hebr. סָרִיס (*saris*), from סָרַס (*saras*), 'abscidit' (*Gesen.*); and thence,—because εὐνοῦχοι were often 'cubicularii,'—it signifies a chamberlain, and in such cases is not to be taken in the literal signification.

The word εὐνοῦχος had been already used by the LXX for chamberlain, εὐνὴν ἔχων, a lord of the bedchamber, a courtier *generally*, in numberless places of the O. T. See Gen. xxxix. 1, concerning Potiphar, who was *married*, and yet is called εὐνοῦχος Φαραώ; and cp. xl. 2. 7, concerning the chief butler and baker. See also 1 Sam. viii. 15. Esth. i. 10. 12. 15. In Gen. xxxvii. 36, and Isa. xxxix. 7, the LXX use σπάδων, and so mark the difference of meaning.

Thus it appears, that the phrase εὐνούχισαν ἑαυτοὺς is not to be taken literally, by amputation (heaven forbid!), but by the extirpation of sensual thoughts. They who act upon this literally, give occasion to those who traduce creation, and encourage the heresy of the Manichæans, and fall into the sin of those among the Gentiles who violate themselves. (*Chrys.*, doubtless with reference to the case of Origen.) See *Euseb.* vi. 8. *Epiphan.* Hær. lxiv. 3. Cp. note below on Gal. v. 12.

The phrase (εὐν. ἑαυτοὺς) in this verse signifies also those, both men and women, who abstain from married life and its cares, that they may attend with more assiduity on the service of the Marriage Chamber and Court of the Heavenly Bridegroom and King. Cp. Isa. lvi. 3, to which passage probably our Lord alludes; and *Greg. Naz.* p. 658, who says, τὸ μέχρι τῶν σωματικῶν εὐνούχων στῆσαι τὸν λόγον, μικρὸν καὶ ἀνάξιον λόγου.

13. παιδία] *children.* He had vindicated the rights of Marriage (*Matrimonium*, the state of a *Mater*), and now defends that of its fruit; and so consecrates both.

— ἵνα τὰς χεῖρας ἐπιθῇ αὐτοῖς] *that He might put His hands on them.* As Jacob did on Ephraim and Manasseh (Gen. xlviii. 14, 15). Cf. Isa. xl. 11, a prophecy concerning the Messiah, here fulfilled by our Lord.

14. Ἄφετε τὰ παιδία] *Suffer children to come unto Me.* On this text, as an argument for Baptism of *Infants*, see *S. Aug.* Serm. 174, quoted below on Mark x. 14. Cp. Luke xviii. 16.

— τῶν τοιούτων] *of such.* "Si *talium*, multo magis *ipsorum* (i. e. infantium)." (Cp. *Beng.*)

(193/II) 16 [i] Καὶ ἰδοὺ εἷς προσελθὼν εἶπεν αὐτῷ, Διδάσκαλε ἀγαθὲ, τί ἀγαθὸν i Mark 10. 17.
ποιήσω ἵνα ἔχω ζωὴν αἰώνιον; 17 Ὁ δὲ εἶπεν αὐτῷ, Τί με ἐρωτᾷς περὶ τοῦ Luke 18. 18.
ἀγαθοῦ; εἷς ἐστιν ὁ ἀγαθὸς, ὁ Θεός. Εἰ δὲ θέλεις εἰς τὴν ζωὴν εἰσελθεῖν,
τήρησον τὰς ἐντολάς. 18 [k] Λέγει αὐτῷ, Ποίας; Ὁ δὲ Ἰησοῦς εἶπε, Τὸ οὐ k Exod. 20. 13.
φονεύσεις· οὐ μοιχεύσεις· οὐ κλέψεις· οὐ ψευδομαρτυρήσεις· 19 [l] τίμα Deut. 5. 17. l ch. 15. 4.
τὸν πατέρα καὶ τὴν μητέρα· καὶ ἀγαπήσεις τὸν πλησίον σου ὡς Eph. 6. 2. Lev. 19. 18.
σεαυτόν. 20 Λέγει αὐτῷ ὁ νεανίσκος, Πάντα ταῦτα ἐφυλαξάμην ἐκ νεότητός ch. 22. 39. Rom. 13. 9. Gal. 5. 14.
μου, τί ἔτι ὑστερῶ; (194/II) 21 [m] Ἔφη αὐτῷ ὁ Ἰησοῦς, Εἰ θέλεις τέλειος εἶναι, James 2. 8. m ch. 6. 20.
ὕπαγε, πώλησόν σου τὰ ὑπάρχοντα καὶ δὸς πτωχοῖς, καὶ ἕξεις θησαυρὸν ἐν Luke 12. 33.
οὐρανῷ· καὶ δεῦρο ἀκολούθει μοι. (195/II) 22 Ἀκούσας δὲ ὁ νεανίσκος τὸν λόγον
ἀπῆλθε λυπούμενος· ἦν γὰρ ἔχων κτήματα πολλά.
23 [n] Ὁ δὲ Ἰησοῦς εἶπε τοῖς μαθηταῖς αὐτοῦ, Ἀμὴν λέγω ὑμῖν, ὅτι δυσκόλως n Mark 10. 23, &c.
πλούσιος εἰσελεύσεται εἰς τὴν βασιλείαν τῶν οὐρανῶν. 24 Πάλιν δὲ λέγω Luke 18. 24, &c. 1 Tim. 6. 9, 10.
ὑμῖν, εὐκοπώτερόν ἐστι κάμηλον διὰ τρυπήματος ῥαφίδος διελθεῖν, ἢ πλούσιον
εἰς τὴν βασιλείαν τοῦ Θεοῦ εἰσελθεῖν. 25 Ἀκούσαντες δὲ οἱ μαθηταὶ ἐξεπλήσ-
σοντο σφόδρα λέγοντες, Τίς ἄρα δύναται σωθῆναι; 26 [o] Ἐμβλέψας δὲ ὁ Ἰησοῦς o Jer. 32. 17.
εἶπεν αὐτοῖς, Παρὰ ἀνθρώποις τοῦτο ἀδύνατόν ἐστι, παρὰ δὲ Θεῷ πάντα δυνατά. Zech. 8. 6. Luke 1. 37.

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16. εἷς] *one*, emphatically; for he was a *ruler*, ἄρχων (Luke xviii. 18).

17. Τί με ἐρωτᾷς περὶ τοῦ ἀγαθοῦ;] *Why dost thou ask Me concerning the good?* This appears to be the true reading, and is received by *Gb.*, *Lachm.*, *Tisch.*, *Alf.*, *Tregelles*, from B, D, L, and is found in *Syriac Cureton*, and in *Origen*, *Euseb.*, *Jerome*, *Aug.*, and others, for τί με λέγεις ἀγαθόν; Cp. Mark x. 18. Luke xviii. 19. See next note.

— εἷς ἐστιν ὁ ἀγαθός] This also appears to be the right reading, and is given by B, D, L, and *Syr. Cureton*, and received by *Tisch.* 1856, and *Tregelles*, for οὐδεὶς ἀγαθὸς, εἰ μὴ εἷς.

The ὁ ἀγαθὸς is God. Cp. 1 Pet. iii. 13, τίς ὑμᾶς ὁ κακώσων ἐὰν τοῦ ἀγαθοῦ μιμηταὶ γένησθε; St. Matt. gives our Lord's answer to the *question*, the other two Evangelists to the *address* of the young man. The sense is, "*Why do you ask me concerning the good* that you should do in order to have life? *There is One Who is good,—the* good—God. He is the sole Source of good, and you need not any other Instructor but Him; and you must comply with His Law, and not rely on yourself, but pray for His *grace* in order to be enabled to do the least good."

This reply is very fitly followed by that in the other Gospels. Since God alone is good, why do you call *Me* good? or, if you call Me good, why do you not rise higher in your thoughts of Me, and call Me, not Rabbi, but God? "Commodissimè igitur," says *Aug.* de Cons. Ev. ii. 63, "intelligitur utrumque dictum *Quid dicis Me bonum?* et *Cur interrogas Me de bono?*" (Cp. *Aug.* de Trin. i. 13.)

Some blame this young man as a hypocrite; but we read in St. Mark that our Lord looked on him *and loved him* (Mark x. 21). His fault was that he doted on his possessions, which got the mastery over him. Wealth is a powerful tyrant, and blights many virtues. (*Chrys.*)

But why did our Lord say "*none is good?*" Because this young man came to Him merely as a man—as a human teacher; He therefore *speaks* as a man; for he often replies to the *thoughts* of His hearers. When He says "*None is good,*" He does not deny Himself to be good; heaven forbid! He did not say, "I am not good," but "None is good." No man is good—much less in comparison with God. He thus elevates his thoughts and detaches him from earthly good, and fixes his mind on God, and teaches him what is the essence and source of good, and to ascribe honour to Him. So when He said, "Call no man father on earth" (Matt. xxiii. 9), He was speaking *in comparison* with God, and teaching us what is the *first* principle of all things. The young man showed no small eagerness for good; for when others came for temporal blessings, he came to ask concerning eternal life. His mind was like good and fertile ground, but it was overgrown with thorns which choked the seed. (*Chrys.*)

18. οὐ φονεύσεις] *thou shalt not kill.* To show him his imperfection He begins with the *Second* Table of the Law.

Christ sends the *proud* to the *Law*, and invites the *humble* to the *Gospel.*

21. Εἰ θέλεις τέλειος εἶναι] *If you desire to be perfect;* as much as to say that as yet he is *not* so, although he says τί ἔτι ὑστερῶ; τέλειος, for Hebr. תָּמִים (*tamim*), *integer*, used by LXX of Noah, Gen. vi. 9; of Job, i. 1. Our Lord commands all His Disciples to be τέλειοι, v. 48; and so St. Paul. Cf. 1 Cor. xiv. 20. Col. i. 28. And the command here given was designed to reveal the young man to himself. The young man's stumbling-block was his wealth, his besetting sin was covetousness; and our Lord touches him to the quick by piercing at once that besetting sin, and He thus shows Himself to be something more than 'Good Master,' and to be no other than God, Who *trieth the very hearts and reins*. And, like a good Physician, He applies the special remedy adapted to this particular case. (Cp. xvi. 24, 25; xviii. 8.) "Præceptum est particulare, ad idiosyncrasiam hujus animæ accommodatum." (*Beng.*)

Thus our Lord teaches Christian Ministers to study the *particular needs* of each member of their flock, and to deal with them accordingly.

The general inference is, that all Christians are so to hold every thing they have, that they may not be sorry but rejoice to surrender it, if *Christ requires the surrender*, or if it retards or impedes them in following Him. See further on Luke xii. 33.

Pelagius argued from our Lord's words, that no rich man could be saved unless he sold his possessions and gave them to the poor. But this notion was refuted by *Aug.*, Ep. ad Paulinum. (*À Lapide.*) Cp. *Clem. Alex.*, "Quis dives salvetur?" ii. p. 935; see on Acts ii. 44; iv. 32. 1 Tim. vi. 18, and next note.

23. δυσκόλως εἰσελεύσεται] *will enter hardly.*

24. κάμηλον] *a camel.* To express an ἀδύνατον, or impossibility, the Rabbis used to say, "It is easier for *an Elephant to pass through a needle's eye.*" See *Talmud*, Berachot. fol. 55. Bavamezia, fol. 38. *Vorst.* de Hebr. p. 764. The *camel and needle* are found in the *Koran*, Sur. 7. 38. Our Lord uses the word Camel as perhaps better known to the hearers and readers of His Gospel, and on account of the form of the Camel; the hump on its back being an apt emblem of worldly wealth as a heavy load and impediment to entrance through the narrow gate —the needle's eye—of everlasting life.

If a rich man cannot enter the kingdom of God, any more than a camel can pass through the eye of a needle, then no rich man could be saved. But Isaiah says (lx. 6) "that the *camels* of Midian and Ephah shall come with their gifts and offerings to Zion;" and they who before were crooked and bent and distorted, may enter its gates; so those camels, to which the rich are compared here, when they have cast off the heavy loads, and crooked humps of their worldliness, may by the Divine mercy enter the strait gate which leadeth unto life. (*Jerome.*) It is not a sin to be rich, for how can a man give largely without means? But it is a sin to covet wealth and to dote upon it. (*Hilary.*)

— διελθεῖν—εἰσελθεῖν] Such appears to be the true reading. The comparison is between *passing through* one thing (the needle's eye) and *entering into* another, the kingdom of heaven. Cp. Mark x. 25. Luke xviii. 25.

26. ἀδύνατον] What is *impossible* with men, acting by their own unassisted strength, is possible to them with the help of Divine *grace*, for which they ought therefore to pray. (*Chrys.*)

p Mark 10. 28, &c. Luke 18. 28, &c. [27] p Τότε ἀποκριθεὶς ὁ Πέτρος εἶπεν αὐτῷ, Ἰδοὺ, ἡμεῖς ἀφήκαμεν πάντα, καὶ
q Acts 3. 21. 2 Pet. 3. 13. ἠκολουθήσαμέν σοι· τί ἄρα ἔσται ἡμῖν; (196/X) [28] q Ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς,
Rev. 21. 1. Luke 22. 29, 30. Ἀμὴν λέγω ὑμῖν, ὅτι ὑμεῖς οἱ ἀκολουθήσαντές μοι, ἐν τῇ παλιγγενεσίᾳ ὅταν
καθίσῃ ὁ Υἱὸς τοῦ ἀνθρώπου ἐπὶ θρόνου δόξης αὐτοῦ, (197/V) καθίσεσθε καὶ ὑμεῖς
ἐπὶ δώδεκα θρόνους, κρίνοντες τὰς δώδεκα φυλὰς τοῦ Ἰσραήλ. (198/II) [29] Καὶ
πᾶς ὅστις ἀφῆκεν οἰκίας, ἢ ἀδελφοὺς ἢ ἀδελφὰς, ἢ πατέρα ἢ μητέρα, ἢ γυναῖκα
ἢ τέκνα, ἢ ἀγροὺς, ἕνεκεν τοῦ ὀνόματός μου, ἑκατονταπλασίονα λήψεται, καὶ
r ch. 20. 16. Mark 10. 31. Luke 13. 30. ζωὴν αἰώνιον κληρονομήσει. (199/II) [30] r Πολλοὶ δὲ ἔσονται πρῶτοι ἔσχατοι, καὶ
ἔσχατοι πρῶτοι.

XX. (200/X) [1] Ὁμοία γάρ ἐστιν ἡ βασιλεία τῶν οὐρανῶν ἀνθρώπῳ οἰκοδεσ-
πότῃ, ὅστις ἐξῆλθεν ἅμα πρωῒ μισθώσασθαι ἐργάτας εἰς τὸν ἀμπελῶνα αὐτοῦ.
[2] Συμφωνήσας δὲ μετὰ τῶν ἐργατῶν ἐκ δηναρίου τὴν ἡμέραν ἀπέστειλεν αὐτοὺς
εἰς τὸν ἀμπελῶνα αὐτοῦ. [3] Καὶ ἐξελθὼν περὶ τρίτην ὥραν εἶδεν ἄλλους ἑστῶτας

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28. *ἐν τῇ παλιγγενεσίᾳ*] *in the new birth* of the saints at the Resurrection,—in the new Jerusalem. (See 2 Pet. iii. 13. Rev. iii. 12; xxi. 2. 5.) This *παλιγγενεσία*, or *Regeneration*, is commenced in, and typified by, the Regeneration or new birth in the Church Visible on earth in the Holy Sacrament of Baptism (Tit. iii. 5). See *Aug.* de C. D. xxv. 5, and note below on Rom. viii. 22. *Bp. Bull*, Serm. vii. p. 171.

With the phrase *ἐν τῇ παλιγ. ὅταν*, cp. Mark xii. 23, *ἐν τῇ ἀναστάσει, ὅταν*.

— *καθίσεσθε—ἐπὶ δώδεκα θρόνους, κρίνοντες*] *ye shall sit on twelve thrones judging.* Not that the Apostles are not first to *be judged* by Christ. See Rom. xiv. 10. 1 Cor. iv. 3, 4. 2 Cor. v. 10. 2 Tim. iv. 8. "Ineunte Judicio *stabunt* (Luke xxi. 36. 2 Cor. v. 10), tum, absoluti *considebunt.*" (*Beng.*) They will be *set* to judge, i. e. to reign and abide, on seats of glory and dignity in His Kingdom. See Dan. vii. 9, which speaks of Thrones being set, &c. Cf. Rev. iii. 21, and iv. 4. To *judge* is equivalent to *reigning;* see Rev. xx. 4. Wisdom iii. 8, *κρινοῦσιν ἔθνη, καὶ κρατήσουσι λαῶν.*

We are not to suppose (says *Aug.* de Civ. Dei, xx. 5) that only *twelve persons* are to judge with Christ. But by the perfect number *twelve* is signified the *whole number* of those who shall judge. Otherwise, as Matthias was elected into the place of Judas, the Apostle Paul, who laboured more abundantly than they all, would have no place to judge. But St. Paul shows that he, with the rest of the saints, is numbered among the Judges, when he says, Know ye not that *we* shall judge Angels? 1 Cor. vi. 3. Cp. *Aug.* Serm. 351.

— *δώδεκα θρόνους*] *twelve thrones.* He says *δώδεκα*, although *Judas* would forfeit his throne. "Loquitur Christus, ut theologi solent, secundùm præsentem justitiam, et non tam de personis, quàm de personarum statu; quasi dicat Apostolorum *officium* hoc habere propositum præmium, ut qui eo *bene functus fuerit*, in Judicio super sedem sessurus sit." (*Maldonat.*)

He tells *Peter* that they should sit on *twelve* Thrones. He does not promise *him One Throne* by himself. Let the Bishop of Rome, who claims to be Peter's Successor, admit all other Bishops to be *σύνθρονοι* with himself; or else let him fear that he may forfeit his throne by covetousness,—as Judas did.

— *δώδεκα φυλὰς τ. Ἰσραήλ*] *ye shall judge the twelve tribes;* condemning them for not believing what you believe, i. e. the Gospel. (*Jerome.*) Cp. Matt. xii. 27.

In a secondary sense, *the twelve tribes of Israel* may also mean the whole Visible Church. (*Aug.* de Civ. Dei, xx. 5.) See Rev. vii. 4—9, and xxi. 12. By the word *παλιγγενεσία*, our Lord had drawn off the minds of the Apostles from earthly hopes to spiritual joys; and He now speaks of the *heavenly* Jerusalem, the Israel of God, in which the Apostles will reign in glory; and therefore their names are said to be written on the foundation stones of the heavenly City (Rev. xxi. 14).

See further on Luke xxii. 30, and 1 Cor. vi. 2, 3.

29. *πᾶς*] *every one*, even the poorest of the poor.

— *οἰκίας*] Some Editors transpose *οἰκίας* after *ἀγρούς*, but against the majority of MSS. and the structure of the sentence, which is one of *ascent* first, and then of *descent*.

— *γυναῖκα*] *wife.* Some expunge *γυναῖκα*, as if a *wife* was never to be left; against the balance of MSS. and the tenor of the sentence; which is, that *all* must be left *if* Christ so requires —a condition implied in *ἕνεκεν τοῦ ὀνόματός μου*. And see Mark x. 29. Luke xiv. 26; xviii. 29, and therefore *γυναῖκα* has peculiar force.

— *ἑκατονταπλασίονα*] *a hundredfold.* For all Christians are brothers and sisters in Christ.

30. *πρῶτοι*] *first;* not *οἱ πρῶτοι*, "*the first*," here, as it is in xx. 16. See note there.

Ch. XX. 1. *ἀμπελῶνα*] *vineyard.* The Visible Church of God had been already compared to an *ἀμπελὼν* כֶּרֶם (*kerem*), in the Old Test. Isa. v. 1—7. Cant. viii. 12.

2. *Συμφωνήσας—ἐκ δηναρίου τὴν ἡμέραν*] *Having agreed for a denarius a day.* The Lord is described as *agreeing* with those only who were hired *first*, for a specific sum, a *denarius*, or *drachma*, by *the day*, the usual rate of wages for a day's labour. See Tobit v. 14. Rev. vi. 6. *Tacit.* Ann. i. 17. *Akermann*, p. 8.

To the *others* he promises to *give whatever may be right* (*v.* 4), and they enter his service in a trustful spirit, on these terms.

The first called, the Jews, were under the covenant of *Works;* all others, after the coming of Christ, are under the covenant of *Grace.*

3. *Καὶ ἐξελθών*] *and having gone forth.* Almighty God has been ever *going forth* to call men into His Vineyard, that of the Visible Church. On this Parable, 1—16, see *Chrys.* v. 708. Orat. 101. *Greg. M.* Homil. i. 19, p. 1510.

In expounding this Parable, *S. Chrysostom* introduces a remark of general use for the interpretation of Parables. "We must remember that the discourse is a Parable, and we must not be too curious in pressing *every particular* in it literally, but must consider the *general scope* of the whole, and comprehend this in our grasp, and not be over-scrupulous with the rest." A similar remark is made by *S. Cyril* (on Luke xvi. 1—9), who says that "our Lord's Parables teach us figuratively much for our edification, provided we interpret their meaning in a summary way; and do not search into all the parts of the Parable in a subtle and inquisitive manner. All the details of the Parable are not serviceable for the explanation of what is meant, but are to be taken together to form a picture of some great matter which sets forth a lesson for the profit of the hearers." These remarks are specially applicable to the interpretation of the present Parable. We must consider its *general scope*, and not lay too much stress on its subordinate *accessories.*

The scope of the Parable is as follows:—

St. Peter had heard our Lord's answer to the young man, "Sell all that thou hast, and give to the poor, and follow Me, and thou shalt have treasure in heaven" (xix. 21. Mark x. 21. Luke xviii. 22); and St. Peter hence inferred that *he himself* and his brother Apostles, who *had done* what Christ *commanded* the young man to do, i. e. *had left all* and followed Christ, would have large *wages* for their *work:* and he asks, *What* shall *we* have *therefore?* (xix. 27.)

Our Lord tells him in *v.* 28, and adds, that not only they, but *every one* who makes sacrifices of worldly advantages for His sake, will have an abundant reward hereafter (*v.* 29. Mark x. 29—31. Luke xviii. 29, 30).

And yet He warns him that at the Last Day, *many* who are now *first shall be last, and many who are last be first.*

For (He adds) the Visible Church on earth is like a *Vineyard.* And then He recites the Parable (xx. 1—16); at the close of which He says that *the* first shall be last, and *the* last first. Observe there the *article οἱ* with *πρῶτοι* and with *ἔσχατοι*, showing that the words refer to two particular classes—i. e. *the Jews and*

ἐν τῇ ἀγορᾷ ἀργούς· 4 κἀκείνοις εἶπεν, Ὑπάγετε καὶ ὑμεῖς εἰς τὸν ἀμπελῶνα, καὶ
ὃ ἐὰν ᾖ δίκαιον, δώσω ὑμῖν· 5 οἱ δὲ ἀπῆλθον. Πάλιν ἐξελθὼν περὶ ἕκτην καὶ
ἐνάτην ὥραν ἐποίησεν ὡσαύτως. 6 Περὶ δὲ τὴν ἑνδεκάτην ὥραν ἐξελθὼν εὗρεν
ἄλλους ἑστῶτας ἀργοὺς, καὶ λέγει αὐτοῖς, Τί ὧδε ἑστήκατε ὅλην τὴν ἡμέραν

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the Gentiles—a special case, illustrating the general proposition in xix. 30; and He adds, "*for* many are called, but few are chosen."

The one *Denarius*, given to all, cannot mean *eternal Salvation*; for eternal life is never represented in Scripture as *wages* due for *work*; but as the *free gift* (χάρις) of God in Christ; and the last, who receive a *denarius* and murmur, are not represented as saved. There will be no murmuring in heaven (*v.* 11). The very fact of having a *murmuring* spirit is itself a *punishment*. Envy disqualifies for heaven,

> "Invidus alterius macrescit rebus opimis,
> *Invidiâ* Siculi non invenere tyranni
> Majus *tormentum*."

It is an inward hell. And so the *Jews*, and all who murmur against God, and envy others, are lost, self-degraded, self-condemned, self-exiled from heaven; and they are condemned by the Almighty Judge, Who says, take *thine own* (τὸ σὸν)—*thine own due*—and *go thy way* (*v.* 14), *depart* from Me.

The one *Denarius*, given to *all*, represents, that as to *works*, all that *any* can claim as a *right* is an *earthly* coin, a miserable *denarius*, the wages of a *day-labourer* on *earth*. And the award of this one sum to *all* is a proof of the *equal impotency* of all human works, to *merit heaven* as wages *due*.

But we ought not to lay too much stress on the *Denarius*, or *penny*, or to speculate too inquisitively upon its meaning. It is only one of the *accessories* of the Parable. Here the cautions above cited of *S. Chrysostom* and *S. Cyril* are applicable. We ought to fix our eyes on the *main scope* of the Parable, and not to pry curiously into its minor *accidents* and *details*.

The design of the Parable is to teach, that the Vineyard of the Visible Church on earth is the Lord's; that it is He Who calls labourers into it; that He made a *special covenant*—that of *works*—with some, viz. the Jews whom He called first, on special terms; that He did not *specify* these terms to others whom He afterwards called, and is ever calling in succession into the same Vineyard; but that He tells them that He will *give* them whatever is right. Observe, that the remuneration for *work*—for all must work—is represented now as a *gift*.

In the evening, the labourers are called to receive their hire. They who have laboured for one hour only are first paid, and receive the sum which was promised as wages to the first. They are put into the same condition of reward as had been assured to the first for the performance of the whole day's work.

They who had been first hired receive the same sum; they are disappointed, and murmur against the householder, and utter invidious words against their fellow-labourers who had been called last. "These last worked one hour and Thou madest them equal to us who bore the burden and heat of the day." But the Householder answered and said to one of them, "Friend, I wrong thee not; didst not thou agree with me for a penny? Take thine own and go thy way. Is it not lawful for Me to do what I will with Mine own? Is thine eye evil because I am good?"

Thus it is clearly stated, that, in the kingdom of heaven, salvation is offered to all *on equal terms*. It is My will (θέλω) to give to this last even as unto thee. May I not do what I will (θέλω) with *Mine own?* I am debtor to no man; I am responsible to no man. The Vineyard is Mine. The call is from Me. All the power to work is from Me; all the power to bear the burden and heat of the day is from Me. In envying others, to whom I am good, thou showest an evil eye. Thou makest My goodness to be an occasion of thy malice and wickedness, both toward Me and toward thine own comrades in the Vineyard.

The discontented, envious, and ungrateful spirit of the Jews, murmuring against Almighty God, the sole Proprietor of all, and the great Judge of all, Who had shown His special favour to the Jews by calling them first, and Whose goodness was manifested in placing the whole Gentile world in Christ on the same footing as the Jews, and ought to have been magnified by the Jews (as it was by the Angels) in a spirit of dutiful love and reverence to their heavenly Father, and of filial acquiescence, thankfulness, and joy, in all His dispensations, and of affectionate exultation for the recovery and salvation of their lost brethren of the Gentile World, is made awfully striking in the Parable, by being represented as inveterate and incurable; and as giving vent to its sullen, undutiful, and cruel temper, in malignant and impious words at the Last Day, even before the Judgment-seat of God. Their doom is pronounced by Christ. "So" (that is, in this way, and on this account, and not by any fault of the Householder), "*So, the last* shall be *first*, and *the first* shall be *last*; for many are called, but few are chosen."

Those of the Jews who continue to cherish this evil temper even to the end, even to the hour of final reckoning, will forfeit their place in God's favour, and will be reduced to the lowest degree of degradation. They will thus *reduce themselves* from the first place to the last; they who *were* God's chosen people, and were first *called* by Him, will be the cause of their own rejection by God. And, on the other hand, they against whom they harbour envy and malice unto the end will be raised by Him to the first place forfeited by the Jews (see *Bp. Bull*, Serm. vii. 188).

This is the primary scope of the Parable.

It is introduced naturally as a salutary warning to *St. Peter*, who had asked Christ, "What shall *we* have *therefore?*" That is, What shall we receive, who have forsaken all to follow Thee? (See xix. 27.) What will be the reward given to *us* for our self-sacrifice, and for our self-devotion to Thee, and for our labours and sufferings in Thy service?

This question betrayed an erroneous notion concerning future reward. It indicated a belief that it is *due* as *wages* to *human* work. It was the language of one who would make a *bargain* with the Householder for working in His Vineyard. "What shall we have therefore?" It was a falling back from the *Christian doctrine* of Justification by Faith in Christ, represented by the trustful spirit of those labourers who went into the Vineyard on an assurance from the Householder that they would receive what was right (*v.* 4. 7), and it was a recurrence to the *Jewish notions* of establishing their own righteousness (Rom. x. 3), and of claiming the joy of heaven, not as a free gift of grace, but as a debt due to their own works. (See Rom. iv. 4, 5; xi. 5, 6.)

Peter was *first* of the Apostles (Matt. x. 2). The words of Christ were therefore very applicable to *him*. Thou hast done well in following Me. Great will be thy reward, if thou followest Me aright, i. e. for *My Name's sake* (xix. 29), not for the sake of thyself; then great will be thy reward. *But* (δὲ) take heed. Many that are *first* shall be last; and many that are last shall be first. *For* the kingdom of heaven is like to a condition of things, in which this truth will be exemplified at the great Day of Reckoning in a signal manner; then *the* first will be last, and *the* last will be first. Therefore, Peter, take heed; thou art now first among the Apostles; but if thou hast this spirit, which appears in thy question, thou wilt forfeit all thy prerogatives, and be last in the kingdom of heaven.

In this warning of Christ to St. Peter, we may recognize a divine preparation for the heavenly Vision which was afterwards vouchsafed to that Apostle at Cæsarea (Acts x. 10—16; xi. 1—17), and to his own comment upon it at Jerusalem. If then God *gave an equal gift* to *them* (the Gentiles) as *to us*, who was I that I should be able to resist God? Then they who heard this held their peace, and glorified God, saying, Then to the *Gentiles* also has God *given* repentance unto *life* (Acts xi. 18).

Thus the Parable was prophetic of an important fact in the history of the Church; viz. that those who were the first called (viz. the Jews), would be the last; and that the last called (viz. the Gentiles), would be the first.

It also contains a solemn warning, especially against *all* self-righteousness,—"Many are called, but few are chosen."

Thus also our Lord prepares His disciples for what He is about to reveal to them more fully, viz. that their Master Himself would suffer much from the *Jews* (see xx. 18). He cheers them by what He has just said, and exhorts them not to be staggered, and cast down, though they themselves, who had left all to follow Him, should suffer, as He was about to suffer. For in due time, they who suffered with Him should be rewarded, and all His enemies, who might now seem triumphant for a time, be punished; and so the first be last, and the last first.

This is the main scope of the Parable.

Subordinately, it may be applied to represent God's gracious dealings with each individual soul, in the successive stages of human life (see *Greg.* Hom. in Evang. 19).

— τρίτην ὥραν] *the third hour, nine o'clock.* On the division of the Roman day, see *Martial*, iv. 8. They had gone to the ἀγορὰ, and waited there, in order *to be hired*.

4. δώσω] I will *give*: of free *grace*. Observe the contrast between this offer to the Gentiles as contrasted with the *covenant* for *wages* with the first called—the Jews.

ἀργοί; 7 Λέγουσιν αὐτῷ, Ὅτι οὐδεὶς ἡμᾶς ἐμισθώσατο. Λέγει αὐτοῖς, Ὑπ-
άγετε καὶ ὑμεῖς εἰς τὸν ἀμπελῶνα, καὶ ὃ ἐὰν ᾖ δίκαιον λήψεσθε. 8 Ὀψίας δὲ
γενομένης, λέγει ὁ κύριος τοῦ ἀμπελῶνος τῷ ἐπιτρόπῳ αὐτοῦ, Κάλεσον τοὺς
ἐργάτας, καὶ ἀπόδος αὐτοῖς τὸν μισθὸν, ἀρξάμενος ἀπὸ τῶν ἐσχάτων ἕως
τῶν πρώτων. 9 Καὶ ἐλθόντες οἱ περὶ τὴν ἑνδεκάτην ὥραν ἔλαβον ἀνὰ δηνά-
ριον. 10 Ἐλθόντες δὲ οἱ πρῶτοι ἐνόμισαν ὅτι πλείονα λήψονται· καὶ ἔλαβον
καὶ αὐτοὶ ἀνὰ δηνάριον· 11 λαβόντες δὲ ἐγόγγυζον κατὰ τοῦ οἰκοδεσπότου
12 λέγοντες, Ὅτι οὗτοι οἱ ἔσχατοι μίαν ὥραν ἐποίησαν, καὶ ἴσους ἡμῖν αὐτοὺς
ἐποίησας τοῖς βαστάσασι τὸ βάρος τῆς ἡμέρας καὶ τὸν καύσωνα. 13 Ὁ δὲ
ἀποκριθεὶς εἶπεν ἑνὶ αὐτῶν, Ἑταῖρε, οὐκ ἀδικῶ σε· οὐχὶ δηναρίου συνεφώνησάς
μοι; 14 ἆρον τὸ σὸν καὶ ὕπαγε· θέλω δὲ τούτῳ τῷ ἐσχάτῳ δοῦναι ὡς καὶ σοί.
a Rom. 9. 21. James 1. 18. b Deut. 15. 9. Prov. 23. 6. ch. 6. 23. c ch. 19. 30. & 22. 14. d Mark 10. 32. Luke 18. 31. John 12. 12.
15 a ἢ οὐκ ἔξεστί μοι ποιῆσαι ὃ θέλω ἐν τοῖς ἐμοῖς; b ἢ ὁ ὀφθαλμός σου
πονηρός ἐστιν, ὅτι ἐγὼ ἀγαθός εἰμι; 16 c Οὕτως ἔσονται οἱ ἔσχατοι πρῶτοι,
καὶ οἱ πρῶτοι ἔσχατοι· πολλοὶ γάρ εἰσι κλητοὶ, ὀλίγοι δὲ ἐκλεκτοί.
(201/II) 17 d Καὶ ἀναβαίνων ὁ Ἰησοῦς εἰς Ἱεροσόλυμα παρέλαβε τοὺς δώδεκα
μαθητὰς κατ' ἰδίαν ἐν τῇ ὁδῷ, καὶ εἶπεν αὐτοῖς, 18 Ἰδοὺ ἀναβαίνομεν εἰς Ἱερο-
σόλυμα, καὶ ὁ Υἱὸς τοῦ ἀνθρώπου παραδοθήσεται τοῖς ἀρχιερεῦσι καὶ γραμμα-
e John 18. 32.
τεῦσι, καὶ κατακρινοῦσιν αὐτὸν θανάτῳ, 19 e καὶ παραδώσουσιν αὐτὸν τοῖς
ἔθνεσιν εἰς τὸ ἐμπαῖξαι καὶ μαστιγῶσαι καὶ σταυρῶσαι· καὶ τῇ τρίτῃ ἡμέρᾳ
ἀναστήσεται.
f ch. 4. 21. Mark 10. 35, &c.
(202/VI) 20 f Τότε προσῆλθεν αὐτῷ ἡ μήτηρ τῶν υἱῶν Ζεβεδαίου μετὰ τῶν υἱῶν
αὐτῆς προσκυνοῦσα καὶ αἰτοῦσά τι παρ' αὐτοῦ. 21 Ὁ δὲ εἶπεν αὐτῇ, Τί
θέλεις; Λέγει αὐτῷ, Εἰπὲ ἵνα καθίσωσιν οὗτοι οἱ δύο υἱοί μου, εἷς ἐκ δεξιῶν
g ch. 26. 39 42. John 18. 11.
σου καὶ εἷς ἐξ εὐωνύμων σου ἐν τῇ βασιλείᾳ σου. 22 g Ἀποκριθεὶς δὲ ὁ Ἰησοῦς

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7. Λέγουσιν αὐτῷ, Ὅτι οὐδεὶς] *They say to him, because no one hired us.* Therefore, they *would* have gone into the Vineyard with the first, *if* they had been *hired.* God not only knows how men act, but how they *would* have acted, under circumstances which do not occur.

The readiness with which many of the *Gentiles* embraced the Gospel, when it was offered, is a very favourable circumstance for the case of those to whom it was *not* offered. The case of *Cornelius* (Acts x.) shows what the great men, e. g. the soldiers of the *Cornelia gens*, the Scipios, &c. *would have* done, *if* the Gospel had been offered them. May we not say the same of Cicero, Virgil, Horace, and many others? From what they *said* and *wrote*, and from what others whom they resembled, *did*, may we not charitably believe that they *would have* been Christians, if the Gospel had been made known to them? And God not only knows what every one says, writes, and does, but He also knows what every one would have said, written, and done, *under every possible contingency*, and He judges accordingly. Hence may we not therefore hope, that Christ's merits may extend to them?

10. πλείονα] *Tischendorf* and others read not πλεῖον, but πλείονα, which has the best authority, and is more suitable than πλεῖον, as signifying an indefinite expectation of *more*, without any right to, or even anticipation of, any *one* particular greater sum.

11. ἐγόγγυζον] *they were murmuring.* A word already used by the LXX for Hebr. רָגַן (*raghan*), to *murmur* from discontent and in rebellion. Ps. cvi. 25. Isa. xxix. 24. γογγύζω is from the Ionic dialect, as σκορπίζω. See *Lobeck*, Phryn. p. 358. *Winer*, p. 21.

"They that were called of old," says *Jerome*, i. e. the *Jews*, "envy the *Gentiles*, and are grieved at the grace of the Gospel;" as if the prize was impaired by its being imparted to others.

This incident in the Parable is prophetic of the jealous spirit of the Jews toward the Gentiles. See Acts xiii. 45, 46, and particularly 1 Thess. ii. 16, "*forbidding* us to preach to the *Gentiles*, that they might be saved."

The *first-hired* labourers boast of their own works, "*We have borne the burden and scorching heat of the day.*" Compare the elder brother in the Parable, Luke xv. 29. And so the *Jews*, going about to *establish their own righteousness*, have not submitted themselves unto the righteousness of God (Rom. x. 3), and have not attained to the law of righteousness (Rom. ix. 31); but the *Gentiles*, who *have trusted* in God, have attained to the righteousness of *faith* (ix. 30).

12. ἐποίησαν] "they *spent* one hour," not, *worked*.

15. ὀφθαλμὸς—πονηρός] *evil eye.* βάσκανος, *invidus*, see Deut. xxviii. 54. Prov. xxiii. 6. The Jews had *an evil eye*, being grieved at the call of the Gentiles to salvation. Therefore the Jews are rejected, as the Parable declares, *The first shall be last, and the last first.* The Jews, from being the head, are become the tail; and we Gentiles, from being the tail, are the head. Deut. xxviii. 13. 44. (*Jerome.*)

16. οἱ ἔσχατοι] *the last*, they who were the last, viz. the Gentiles, *shall be the first;* and *they* who were *the first*, the Jews, *shall be the last.* See on *v.* 11, and on *v.* 15.

— πολλοὶ γάρ] *for many are called, but few are chosen. All* the Jews in all the world are called by Me, and by My Apostles: but out of that vast multitude there is only a *small remnant*, the *election of grace*, which will receive the Gospel. See below, Rom. xi. 7. 28, and the Introduction to that Epistle, p. 193.

This saying is *also* applied to the *world* generally, below, xxii. 14.

17. παρέλαβε] *He took them aside.*

19. σταυρῶσαι] *to crucify.* Our Lord reveals the future by degrees, as His Apostles were able to bear it; i. e. in proportion as they were more and more schooled by His miracles in the doctrine of His Divinity, and in proportion as He drew nearer to His Passion.

He had before told them that the Son of Man should be *killed* (xvi. 21, where see note), and He had said that His *Disciples* must take up the *cross* and *follow* Him (x. 38; xvi. 24); and thus He had prepared them gradually for the revelation which He *now* makes to them at almost the close of His Ministry, that *He Himself* should be *delivered to the Gentiles* (Romans) to be *mocked and scourged and crucified.* How natural is all this! Here is one of the many silent proofs of the Truth of the Gospel History, as well as of the long-suffering, wisdom, and tenderness of Christ.

20. ἡ μήτηρ] *the mother.* For their *father*, Zebedee (as appears from Mark i. 20), had been *left with the hired servants.*

— προσκυνοῦσα] The request is attributed by St. Mark (x. 35) to the two Disciples; and St. Matthew implies that they took part in the request (*vv.* 22, 23).

21. ἐκ δεξιῶν] See 2 Sam. xvi. 6. 1 Kings ii. 19; xxii. 19. 2 Chron. xviii. 18.

εἶπεν, Οὐκ οἴδατε τί αἰτεῖσθε. Δύνασθε πιεῖν τὸ ποτήριον ὃ ἐγὼ μέλλω πίνειν,
καὶ τὸ βάπτισμα, ὃ ἐγὼ βαπτίζομαι, βαπτισθῆναι; λέγουσιν αὐτῷ, Δυνάμεθα.
23 *Καὶ λέγει αὐτοῖς, Τὸ μὲν ποτήριόν μου πίεσθε, καὶ τὸ βάπτισμα, ὃ ἐγὼ*
βαπτίζομαι, βαπτισθήσεσθε· τὸ δὲ καθίσαι ἐκ δεξιῶν μου καὶ ἐξ εὐωνύμων μου
οὐκ ἔστιν ἐμὸν δοῦναι ἀλλ' οἷς ἡτοίμασται ὑπὸ τοῦ Πατρός μου.
(203/II) 24 [h] *Καὶ ἀκούσαντες οἱ δέκα ἠγανάκτησαν περὶ τῶν δύο ἀδελφῶν·* 25 [i] *ὁ* h Mark 10. 41. Luke 22. 24.
δὲ Ἰησοῦς προσκαλεσάμενος αὐτοὺς εἶπεν, Οἴδατε ὅτι οἱ ἄρχοντες τῶν ἐθνῶν i Mark 10. 42. Luke 22. 25.
κατακυριεύουσιν αὐτῶν, καὶ οἱ μεγάλοι κατεξουσιάζουσιν αὐτῶν· 26 *οὐχ οὕτως*
δὲ ἔσται ἐν ὑμῖν· ἀλλ' ὃς ἐὰν θέλῃ ἐν ὑμῖν μέγας γενέσθαι, ἔστω ὑμῶν διάκονος,
27 *καὶ ὃς ἐὰν θέλῃ ἐν ὑμῖν εἶναι πρῶτος, ἔστω ὑμῶν δοῦλος.* (204/IV) 28 [k] *ὥσπερ* k Phil. 2. 7. Luke 22. 27.
ὁ Υἱὸς τοῦ ἀνθρώπου οὐκ ἦλθε διακονηθῆναι, ἀλλὰ διακονῆσαι, καὶ δοῦναι τὴν 1 Tim. 2. 6. 1 Pet. 1. 19.
ψυχὴν αὐτοῦ λύτρον ἀντὶ πολλῶν.
(205/II) 29 [l] *Καὶ ἐκπορευομένων αὐτῶν ἀπὸ Ἱεριχὼ ἠκολούθησεν αὐτῷ ὄχλος* l Mark 10. 46, &c. Luke 18. 35, &c.

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22. *ποτήριον*] *cup.* See xxvi. 39. 42. John xviii. 11. Rev. xiv. 10, used by the LXX for כּוֹס (*cos*), a cup of suffering or wrath (Ps. lxxv. 8).

— *βάπτισμα*] *baptism.* Luke xii. 50. The *Cup* is the bitter water to be drunk; the *Baptism* is the Red Sea of His own Blood to be passed through. Cf. 1 Cor. x. 2; see Luke xii. 50.

The prophecy was fulfilled in the case of James, Acts xii. 2; in that of John, Rev. i. 9. Cp. *Bede* in Caten. Aur. here. On the genuineness of this clause in *this* place see *Scrivener*, and cp. *Tregelles*, p. 140.

23. *Τὸ μὲν ποτήριόν μου πίεσθε*] *Ye shall drink of My cup.* How beautifully this harmonizes with His own language afterwards in His Agony, xxvi. 39—42!

The one, St. James, was the *first* of the Apostles to drink the *cup of suffering;* the other, St. John, who survived the rest, drank the *largest and deepest draught* of it.

Our Lord here describes the two kinds of Christian Martyrdom; and all Christians must be prepared for one or the other of them. Every one must be a James or a John. Cp. *S. Greg.* in Luc. xxi. 9: "Si virtutem patientiæ servare contendimus, et in pace Ecclesiæ vivimus, martyrii palmam tenemus. Duo quippe sunt martyrii genera, unum in mente, aliud in mente simul et actione. Itaque esse martyres possumus, etiamsi nullo percutientium ferro trucidemur. Mori quippe à persequente, martyrium in aperto opere est; ferre verò contumelias, odientem diligere, martyrium est in occultâ cogitatione. Nam quia *duo sunt martyrii genera*, unum in occulto opere, aliud in publico testatur Veritas, quæ Zebedæi filios requirit, dicens: *Potestis bibere calicem, quem ego bibiturus sum?* Cui cùm protinus responderent (Matt. xx. 22), *Possumus*, illico Dominus respondet, dicens: *Calicem quidem meum bibetis.* Quid enim per calicem, nisi *dolorem* passionis accipimus? De quo aliàs dicit: *Pater, si fieri potest, transeat à me calix iste* (ib. xxvi. 39. Marc. xiv. 36). Et Zebedæi filii, id est Jacobus et Johannes, non uterque per martyrium occubuit, et tamen quòd uterque *calicem biberet*, audivit. Johannes namque nequaquam per martyrium vitam finivit, sed tamen martyr extitit; quia passionem, quam non suscepit in corpore, servavit in mente. Et nos ergo hoc exemplo sine ferro esse possumus martyres, si patientiam veraciter in animo custodimus."

— *οὐκ ἔστιν ἐμὸν δοῦναι ἀλλ'—*] *it is not mine to give, except to those for whom it has been prepared.* There is a double emphasis here; first on *δοῦναι*, to *give*, and next on *ἡτοίμασται.* It is not Mine to *give* to any as a mere *boon* or *favour*, to be gained by *solicitation;* but it will be assigned to those for whom it has been *prepared*, according to certain laws prescribed by God. Cp. *Basil. Seleuc.* Orat. xxiv. p. 134, who says *καμάτων ἆθλον ὁ θρόνος, οὐ φιλοτιμίας χάρισμα· ἐκ κατορθωμάτων, οὐκ ἐξ αἰτήσεως ἡ δόσις.* For there is no respect of *persons* with God, but he who is most worthy, not in person, but in practice, will receive it from Him. (*Jerome.*)

Besides, *ἀλλὰ* means *except* here. Cp. *ἀλλὰ* xix. 11; Mark ix. 8; where Matt. xvii. 8 has *εἰ μή.* We are not to imagine that *Christ* will *not* be the *giver* of future rewards, even the highest, for St. Paul says, "there is laid up for me a crown of righteousness, which the Lord the righteous Judge shall *give* me at that day" (2 Tim. iv. 8). And that no one will have a higher place than St. Paul, is, I suppose, manifest to all. (*Chrys.*)

But the eternal reward will not be given to any *except* to those for whom it has been *prepared* (see xxv. 34), and who have been *prepared* for it.

24. *οἱ δέκα*] *the ten.* Observe St. Matthew's ingenuousness, recording his own failings and those of his brethren,—a proof of truth. See xv. 23; xvii. 16.

27. *ὃς ἐὰν θέλῃ*] Christ teaches (*v.* 25) that it is a *heathen* passion to seek pre-eminence; and He proposes His own practice as a pattern. The Son of Man was King of heaven, and condescended to become Man, and to be rejected, and suffer death for His enemies. Suffering was His road to glory. Humility is the door of heaven. By desiring great things we lose them; by not seeking them we gain them. What is lower than the Devil? And how did he become so? By self-exaltation. And how are we enabled to tread him under foot? By humility. (*Chrys.*)

28. *λύτρον ἀντί*] *a ransom in the stead of many.* *λύτρον* is the word used by the LXX for פִּדְיוֹן (*pidhyon*), *a ransom* (Exod. xxi. 30), from root פָּדָה (*padhah*), *to pay a ransom*, for which *λυτροῦν* is used in numerous passages by the LXX: Exod. xiii. 13. 15; xxxiv. 20. Lev. xix. 20; xxvii. 29. Numb. xviii. 15. 17. Deut. vii. 8; ix. 26. Ps. xxv. 22; xxvi. 11; xxxi. 5. Isa. li. 11. Jer. xv. 21. Cp. 1 Pet. i. 18, 19, which supplies the best comment on this passage, *οὐ φθαρτοῖς, ἀργυρίῳ ἢ χρυσῷ, ἐλυτρώθητε, ἀλλὰ τιμίῳ αἵματι, ὡς ἀμνοῦ ἀμώμου καὶ ἀσπίλου, Χριστοῦ.* *Λύτρον* is also something more; it is *purchase money* for some *great benefit.* See *Grotius*, de Satisfactione Christi, p. 162.

Here then is a divine assertion of the doctrine of the *Atonement;* the life of Christ was given by Him as a *price* by which mankind is *ransomed* from the captivity and slavery of sin and death, and for the purchase of a *glorious liberty and of life everlasting.* See below on Eph. i. 6, 7. 14. Rom. iii. 21—26.

It must be remembered, that *λύτρον* is not a price paid for a *thing*, but for a *person;* a *ransom* paid for his liberty.

The LXX use also the word כֹּפֶר (*copher*) for *λύτρον*, in the sense of *ransom.* (See Exod. xxi. 30; xxx. 10. 16.) And the Mercy-seat, as *covering* the Ark (the figure of the Church), and as that on which God reposes in mercy between the Cherubim, is called כַּפֹּרֶת (*capporeth*), Exod. xxv. 17—22, or *covering*, and also *ἱλαστήριον* (Heb. ix. 5), and is a fit type of the *propitiation* made by Christ. Christ says that He *gives* His life, that is, *willingly.* A refutation of the Socinian objection to the Atonement as inconsistent with the Father's love to the Son. Cp. on Matt. xvii. 5. John x. 17.

— *ἀντὶ πολλῶν*] *instead of many.* Why does He not say *πάντων, all?* That would be true; see Heb. ii. 9. Rom. viii. 32. 1 Tim. ii. 6, *ὁ δοὺς ἑαυτὸν ἀντίλυτρον ὑπὲρ πάντων*, where see note.

But the Sacrifice was not yet offered; when it had been, it would declare its own nature; and the Apostles would proclaim it. He makes His gracious revelations to them by degrees. See xvi. 21 and xxvi. 2. Cp. on xxvi. 28, *περὶ πολλῶν ἐκχυνόμενον*, and see how in this case *οἱ πολλοὶ* and *πάντες* are equivalent, Rom v. 12—19.

29. *ἐκπορευομένων αὐτῶν*] *as they were going out.* At first sight there seems to be a difficulty in reconciling this narrative with that in St. Luke (xviii. 35—43) and St. Mark (x. 46—52), which see.

The solution seems to be as follows:

Our Lord on entering Jericho sees a blind man by the wayside begging (Luke xviii. 35—43). St. Luke says that our Lord paused after a time and healed him. St. Luke then *goes back* to give an account of Zacchæus, who was anxious to see Jesus as He was entering Jericho (Luke xix. 1). And he then recounts how our Lord spends the night in the house of Zacchæus, probably at Jericho, and leaves the city for Jerusalem

πολύς. 30 καὶ ἰδοὺ δύο τυφλοὶ καθήμενοι παρὰ τὴν ὁδὸν ἀκούσαντες ὅτι
Ἰησοῦς παράγει ἔκραξαν λέγοντες, Ἐλέησον ἡμᾶς, Κύριε, υἱὸς Δαυΐδ. 31 Ὁ
δὲ ὄχλος ἐπετίμησεν αὐτοῖς ἵνα σιωπήσωσιν· οἱ δὲ μεῖζον ἔκραζον λέγοντες,
Ἐλέησον ἡμᾶς, Κύριε, υἱὸς Δαυΐδ. 32 Καὶ στὰς ὁ Ἰησοῦς ἐφώνησεν αὐτοὺς, καὶ
εἶπε, Τί θέλετε ποιήσω ὑμῖν; 33 Λέγουσιν αὐτῷ, Κύριε, ἵνα ἀνοιχθῶσιν ἡμῶν οἱ
ὀφθαλμοί. 34 Σπλαγχνισθεὶς δὲ ὁ Ἰησοῦς ἥψατο τῶν ὀφθαλμῶν αὐτῶν· καὶ
εὐθέως ἀνέβλεψαν αὐτῶν οἱ ὀφθαλμοὶ, καὶ ἠκολούθησαν αὐτῷ.
a Mark 11. 1, &c. Luke 19. 29, &c. XXI. (206/II) 1 [a] Καὶ ὅτε ἤγγισαν εἰς Ἱεροσόλυμα, καὶ ἦλθον εἰς Βηθφαγῆ
πρὸς τὸ ὄρος τῶν ἐλαιῶν, τότε ὁ Ἰησοῦς ἀπέστειλε δύο μαθητὰς 2 λέγων
αὐτοῖς, Πορεύθητε εἰς τὴν κώμην τὴν ἀπέναντι ὑμῶν, καὶ εὐθέως εὑρήσετε
ὄνον δεδεμένην, καὶ πῶλον μετ' αὐτῆς· λύσαντες ἀγάγετέ μοι. 3 Καὶ ἐάν τις
ὑμῖν εἴπῃ τι, ἐρεῖτε, Ὅτι ὁ Κύριος αὐτῶν χρείαν ἔχει, εὐθέως δὲ ἀποστελεῖ
αὐτούς. (207/VII) 4 Τοῦτο δὲ ὅλον γέγονεν, ἵνα πληρωθῇ τὸ ῥηθὲν διὰ τοῦ προφήτου
b Gen. 49. 10, 11. Isa. 62. 11. & 40. 9. λέγοντος, 5 [b] Εἴπατε τῇ θυγατρὶ Σιὼν, Ἰδοὺ, ὁ βασιλεύς σου ἔρχε-
Zech. 9. 9. John 12. 13. ταί σοι πραῢς, καὶ ἐπιβεβηκὼς ἐπὶ ὄνον, καὶ πῶλον υἱὸν ὑποζυ-

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St. Luke describes and puts together *the whole history* of the blind man's cure, and so anticipates the result by a prolepsis common in Scripture.

It appears from the other Evangelists, that the blind man was *not healed immediately;* but that our Lord tried his faith by postponing his cure till the morrow; and that when our Lord, after His sojourn with Zacchæus, was going out the next day from Jericho, the same blind man, now attended by another blind man who had heard of our Lord's intention to go that way, and who had perhaps been invited by the other blind man to join him, was sitting near the gate which led out of Jericho toward Jerusalem (see Matt. xx. 29. 34), and that *both* were *then healed.*

See further on this subject the note on Mark x. 46.

In confirmation of the above remarks, it may be observed that nothing is more striking in sacred history (compared with human annals) than the practice of *Anticipation* and *Recapitulation* (see xxvi. 6). It belongs to the nature of the Divine Author of Scripture (ὁ ὢν καὶ ὁ ἦν καὶ ὁ ἐρχόμενος, Rev. i. 4), to Whom all time is present at once. Holy Scripture, to be rightly understood, must be read and interpreted accordingly. One of the Rabbis says well, "Non est prius, aut posterius, in Scripturâ." (*R. Jarchi*, in Gen. vi.)

A similar instance of *finishing-off* a subject may be seen in St. Matthew's narrative of the withering of the fig-tree (xxi. 20), which he connects with the remarks of the Disciples upon it, although those remarks were not made till the next day. (Mark xi. 20.)

See also a remarkable instance of Anticipation in St. Luke, iii. 19, and another xix. 45. By a similar prolepsis Mary is said, in John xi. 2, to have anointed Jesus, though the anointing did not take place till afterwards (xii. 3). See also Matt. xxvii. 52, 53.

— Ἱεριχώ] *Jericho.* For a description of this place see below on Luke xviii. 35.

31. *οἱ δὲ μεῖζον ἔκραζον*] *but they were crying the more.* A proof of faith. The *blind* men *saw* Jesus with the eye of faith, and prayed to Him as their Saviour,—while the world, who could see His *person*, saw Him not. And yet the blind world, which did not see Jesus, rebuked the blind men who saw and worshipped Him; but they were nothing daunted by the rebuke, but cried to Him the more earnestly. Thus the blind recovered sight; and they who saw were blind. John ix. 39.

Comp. the case of the faithful woman, who alone *touched* Him (though it was but by the hem of His garment), while the profane crowd which *pressed* on Him touched Him *not* (ix. 20).

34. ἥψατο] *He touched* them as Man, and healed them as God.

Ch. XXI. 1. *ὅτε ἤγγισαν εἰς Ἱεροσόλυμα*] *when they drew near to Jerusalem.* This day seems to have been the tenth day of the month Abib or Nisan, on which the paschal lamb was to be *taken up* (Exod. xii. 1—5).

The true Paschal Lamb therefore now goes up to Jerusalem to those who would slay Him; He goes to that City, where alone the Passover could be sacrificed. He thus shows that He is the true Passover, and that He laid down His life willingly (John xviii. 1).

For Homilies on *Palm Sunday* (εἰς τὰ βαΐα), see *S. Epiphanius* ii. p. 251 and 301, and *S. Methodius*, p. 430. Cf. note on *v.* 9.

— Βηθφαγῆ] בֵּית־פַּגֵּא (*beth-phage*) "locus grossorum," *the place of Figs*, at the foot of the Mount of Olives, to the west of Bethany. Among the Rabbinical Writers the term *Bethphage* is applied to a District stretching from Jerusalem to the Mount of Olives. (*Lightfoot.*) See further on xxvi. 6, and note below on Acts i. 12.

— ὄρος τῶν ἐλαιῶν] *the Mount of Olives*, Zech. xiv. 4, five furlongs east of Jerusalem (Acts i. 12. *Joseph.* Ant. xx. 8), and separated from it by the brook *Kedron* (*Joseph.* B. J. v. 2).

2. μοι] *to me.* On this dative see Acts ii. 33.

4. *τὸ ῥηθὲν διὰ τοῦ προφήτου*] *that which was spoken through the prophet.* Isa. lxii. 11. Zech. ix. 9. "Solent Scriptores N. T. ex duobus vel pluribus locis allegatis unum contexere." (*Glass.* Philol. Sacr. p. 960.) "*Prophetam* autem in *singulari* vocat, ut pulcherrimam vaticiniorum harmoniam insinuet, et *omnes* prophetas *uno* Spiritu locutos fuisse ostendat." See on ii. 23, and below on xxi. 13, and xxvii. 9, and on Mark i. 2.

5. *τῇ θυγατρὶ Σιών*] Jerusalem. Ps. cxxxvii. 8. Cp. Isa. xlvii. 1. Jer. xlvi. 24. On this text, see above on Zech. ix. 9.

— πραῢς] Zech. has עָנִי (*ani*), *poor*, rendered πραῢς by LXX.

— ὄνον] The riding on an *Ass* was a sign of peacefulness; as opposed to the use of the *Horse*, the emblem of War; and a rebuke to the Jewish spirit, which in defiance of the Divine command not to *multiply horses*, put their trust in *chariots* and in *horses* (Ps. xx. 7), i. e. in worldly strength, and not in the Name of the Lord. See *Bp. Sherlock* on the Prophecies, Diss. iv.

Contrast this peaceful entry of our Lord, riding on the *foal of an ass*, with His majestic appearance (as described in Ps. xlv. 3—6) as Conqueror, King, and God; and also as displayed in the Apocalypse, riding on the *White Horse*—conquering and to conquer (Rev. vi. 2; xix. 11), as King of kings and Lord of lords.

— *ὄνον, καὶ πῶλον*] *an ass and even on a foal of an ass.* The conjunction καί, *and*, does not express *addition* here, but explanation (*Vorst.* Hebr. 382): Our Lord did not ride on the mother and the foal, but on the foal only. See below on *v.* 7, and Mark xi. 2. Luke xix. 35. John xii. 14. The phrase may be rendered thus:—"He is thy King, but He does not come to thee riding on a horse, but on an ass; and not on an ass of full age and size, which might be a noble creature, but even on the foal of an ass." Such is thy Messiah—in His meekness and humility!

This act of *riding* on the *foal*, followed by its *mother*, was typical and prophetical; see *Justin Martyr*, c. Tryphon. 53. Man in his *natural* state, lawless and untamed, is like "a wild ass's colt" (Job xi. 12). The Colt symbolized the Gentile Church, which was unclean before it received Christ, Who sat upon it, and sanctified it. (*Chrys.*) The Mother, which *had been tamed*, was a figure of the Jewish people, which had received the yoke of the law; the foal of the ass on which none had ever sat, was the Gentile world. Christ sent His Apostles to both. (*Jerome.*) The Jewish Nation is called the *Mother* of the Church in Canticles; see i. 6; iii. 4; viii. 2. St. Matthew, who wrote for the *Jews*, is the only one of the Evangelists who mentions the Ass. The Hebrew Nation, if it repents, will be saved by faith; and, as the Ass *followed* the colt, so will the Jewish Nation be converted to Christ, *when the fulness of the Gentiles is come in.* (Rom. xi. 25.) Thus He fulfilled Jacob's prophecy of Shiloh, *binding the foal* of Gentilism *to the Vine* of the Hebrew Church. See Gen. xlix. 10; and on Zech. ix. 9, and *Clem. Alex.* Cohort. ad fin.

γίου. ($\frac{208}{\Gamma}$) 6 c *Πορευθέντες δὲ οἱ μαθηταὶ, καὶ ποιήσαντες καθὼς προσέταξεν* c Mark 11. 4, &c. Luke 19. 32, &c.
αὐτοῖς ὁ Ἰησοῦς 7 *ἤγαγον τὴν ὄνον καὶ τὸν πῶλον, καὶ ἐπέθηκαν ἐπάνω αὐτῶν*
τὰ ἱμάτια αὐτῶν, καὶ ἐπεκάθισεν ἐπάνω αὐτῶν. 8 d *Ὁ δὲ πλεῖστος ὄχλος* d John 12. 13.
ἔστρωσαν ἑαυτῶν τὰ ἱμάτια ἐν τῇ ὁδῷ, ἄλλοι δὲ ἔκοπτον κλάδους ἀπὸ τῶν
δένδρων καὶ ἐστρώννυον ἐν τῇ ὁδῷ, ($\frac{209}{\mathrm{I}}$) 9 e *οἱ δὲ ὄχλοι οἱ προάγοντες καὶ* e Ps. 118. 24, 25 ch. 23. 39.
οἱ ἀκολουθοῦντες ἔκραζον λέγοντες, Ὡσαννὰ τῷ υἱῷ Δαυὶδ, εὐλογημένος ὁ
ἐρχόμενος ἐν ὀνόματι Κυρίου, Ὡσαννὰ ἐν τοῖς ὑψίστοις.

($\frac{210}{\mathrm{X}}$) 10 *Καὶ εἰσελθόντος αὐτοῦ εἰς Ἱεροσόλυμα ἐσείσθη πᾶσα ἡ πόλις λέ-*
γουσα, Τίς ἐστιν οὗτος; 11 f *Οἱ δὲ ὄχλοι ἔλεγον, Οὗτός ἐστιν Ἰησοῦς ὁ* f ch. 2. 23.
προφήτης, ὁ ἀπὸ Ναζαρὲθ τῆς Γαλιλαίας.

($\frac{211}{\mathrm{I}}$) 12 g *Καὶ εἰσῆλθεν ὁ Ἰησοῦς εἰς τὸ ἱερὸν τοῦ Θεοῦ, καὶ ἐξέβαλε πάντας* g Mark 11. 15. Luke 19. 45, &c.
τοὺς πωλοῦντας καὶ ἀγοράζοντας ἐν τῷ ἱερῷ, καὶ τὰς τραπέζας τῶν κολλυβιστῶν John 2. 13. Deut. 14. 25.
κατέστρεψε, καὶ τὰς καθέδρας τῶν πωλούντων τὰς περιστερὰς, 13 h *καὶ λέγει* h Isa. 56. 7. Jer. 7. 11.
αὐτοῖς, Γέγραπται, Ὁ οἶκός μου οἶκος προσευχῆς κληθήσεται, ὑμεῖς
δὲ αὐτὸν ἐποιήσατε σπήλαιον λῃστῶν.

($\frac{212}{\mathrm{X}}$) 14 *Καὶ προσῆλθον αὐτῷ τυφλοὶ καὶ χωλοὶ ἐν τῷ ἱερῷ, καὶ ἐθεράπευσεν*
αὐτούς.

($\frac{213}{\mathrm{V}}$) 15 i *Ἰδόντες δὲ οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς τὰ θαυμάσια ἃ ἐποίησε,* i Luke 19. 47.
καὶ τοὺς παῖδας κράζοντας ἐν τῷ ἱερῷ καὶ λέγοντας Ὡσαννὰ τῷ υἱῷ Δαυὶδ,
ἠγανάκτησαν, 16 j *καὶ εἶπον αὐτῷ, Ἀκούεις τί οὗτοι λέγουσιν; Ὁ δὲ Ἰησοῦς* j Ps. 8. 2.
λέγει αὐτοῖς, Ναί· οὐδέποτε ἀνέγνωτε, Ὅτι ἐκ στόματος νηπίων καὶ θηλα-

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7. *ἐπέθηκαν—τὰ ἱμάτια*] For illustration of this usage, see 2 Kings ix. 13. *Grinf.* p. 128. *Lightfoot*, i. p. 977.

— *ἐπεκάθισεν ἐπάνω αὐτῶν*] *they set him on them*, i. e. on the garments (*Theophyl.*, *Euthym.*), not (as some have imagined) on the ass and its colt; for He rode only on the foal. See on *v.* 5.

8. *ἔκοπτον κλάδους*] *they were cutting branches.* They imitate the holy offices prescribed for the feast of Tabernacles. Levit. xxiii. 40. Cp. 1 Macc. xiii. 51. 2 Macc. x. 7; and on John xii. 13.

9. *Ὡσαννά*] הוֹשִׁיעָה־נָּא (*Hoshiah-na*), *save now;* from Ps. cxviii. 25, 26, which formed part of the great Hillel (i. e. Ps. cxiii.—cxviii.), or song of praise then sung. They acknowledge Him as *Jesus* (*Jehoshua*, *Jeshua*) or *Saviour*, and as Son of David and King; and as coming in the Name, i. e. with the power of, the *Lord*, *Jehovah*. Palm Sunday,—the day of this triumphal entry,—was called the *Day of Hosannas* by the ancient Church. *Cyril* on Luke, p. 601, ed. Smith.

Perhaps the use of the solemnities of the *Feast of Tabernacles* on this occasion may have been providentially ordered as an intimation that their God and King was now manifest in the *Tabernacle* of Human *Flesh*. (John i. 14. Rev. vii. 15; xxi. 3.) See John xii. 13.

It is observable that our Lord made His triumphal entry into Jerusalem on a *Sunday*, the Sunday before His Passion. He then showed Himself as King, Saviour, and Conqueror, and rode on the foal of the ass (the type of the Gentile world; see on Mark xi. 2. John xii. 14) into *Jerusalem*, the Holy City of God. Well might the Psalmist in the Spirit, hearing with the prophetic ear the future Hosannas of his own city at the triumphal entry of his own Son and King (see Ps. cxviii. 24. 26), exclaim, "This is *the Day* which the *Lord* hath made (the *Lord's Day*), we will rejoice, and be glad in it." And may not this event be among those that were prophetic of the sanctity, dignity, beauty, and glory of the Christian Sunday?

On the events of the Holy Week, beginning with Palm Sunday, see *Dean Stanhope's* Holy Week, and *Williams'* Holy Week, p. 24, &c.; and *Adams*, Rev. *W.*, Warnings of Holy Week. See on *v.* 1.

12. *εἰς τὸ ἱερόν*] *into the Temple.* St. Matthew appropriately proceeds from the triumphant entry to speak of our Lord's visit to the *Temple*—His own Palace—in His own Capital—and thus brings out more clearly the meaning of the withering of the Fig-tree, typical of the destruction of Jerusalem,—flourishing with the luxuriant foliage of a hypocritical show of Religion in the Services of the Temple, but barren of religious fruit.

— *ἐν τῷ ἱερῷ*] In the *outer* court of the Temple (not the *ναὸς* or sanctuary) in which the money-changers had erected their booths. Christ, Who was so zealous for the sanctification of the *outer court* of the *Jewish* Temple, requires all to treat with reverence the Christian sanctuary—where He is present in His Holy Word and Sacraments, and where Angels wait upon Him. 1 Cor. xi. 10.

— *κολλυβιστῶν*] the *κερματισταὶ*, '*nummularii;*' those who *exchanged larger sums into* smaller (*κόλλυβοι* or *κέρματα*), for the convenience of those who had to pay the half-shekel or Temple-rate (see above, xvii. 24, and *Mishna* de Siclis, cap. i. col. 7), or to buy doves (see Luke ii. 24. Levit. i. 14; v. 7), or other victims. "Auxerat emporium appropinquans Pascha." (*Rosenm.*) See further on John ii. 14—16.

— *τὰς περιστεράς*] *the* doves; for oblations. The Priests sold doves and victims to the people who came to the Temple for sacrifice; and they acted also as money-changers, to change money, in order that the people might buy, and to lend money to those who had none.

Our Lord overturned the seats (cathedras or chairs) of those who *sold doves*. The Dove is an emblem of the Holy Spirit. The seat is a place of teaching. He overturns the seats of all who *sell the gifts of the Spirit*, and who make a simoniacal traffic of their ministry. He reproves and punishes simony,—that is, the selling of spiritual grace for money. He is ever entering into the Temple of His Father, the Church, and He casts out from it those Bishops, Priests, Deacons, and laymen,—both sellers and buyers, who trade in spiritual things; for it is written, Freely ye have received, freely give. Matt. x. 8. (*Hilary. Jerome.*) Cp. Acts viii. 18—20.

Deacons who do not well dispense the funds of the Church, but grow rich from the poor man's portion, are the money-changers in Christ's Temple whose tables Christ overthrows. Bishops, who intrust Churches to unfit persons, are they who sell doves,—that is, spiritual grace,—whose seats Christ overthrows. (*Origen.*)

13. *σπήλαιον λῃστῶν*] *a den of robbers.* The term *λῃστὴς*, Hebr. פָּרִיץ (*parits*), is a general term for a factious and lawless person. On the text of Isaiah, see above on Isa. lvi. 7.

These words are not only descriptive of the then state of the Temple, but are *prophetic* of its *future* desecration by the bands of factious robbers and assassins (*λῃσταὶ*, *σικάριοι*), who would occupy the Temple during the siege. It is remarkable that Josephus (Ant. v. 12) uses the same word *λῃσταὶ* when speaking of them. Cp. *Surenhus.* p. 263.

Your holy House is deserted by *Me;* it is left for desolation. Comp. the remarkable words of *Tacitus*, Hist. v. 13, concerning the Temple of Jerusalem at the siege: "*Expassæ* repentè *delubri* fores, et audita major humanâ Vox, *Excedere Deos.*"

14. *προσῆλθον—τυφλοί*] *the blind*, *&c.*, *came to Him in the Temple.* He first as a King purifies His Palace, and then dispenses royal gifts to His people. (*Luc. Brug.*)

16. *οὐδέποτε ἀνέγνωτε—αἶνον*] For *κατηρτίσω αἶνον*, the original (Ps. viii. 2) has עֹז יִסַּדְתָּ (*yissadta oz*), i. e. 'Thou hast grounded, established, *strength*.' Our Lord adopts the sense already given

ζόντων κατηρτίσω αἶνον; (214/VI) [17] καὶ καταλιπὼν αὐτοὺς ἐξῆλθεν ἔξω τῆς
πόλεως εἰς Βηθανίαν, καὶ ηὐλίσθη ἐκεῖ.
k Mark 11. 13, &c. [18] [k] Πρωΐας δὲ ἐπανάγων εἰς τὴν πόλιν ἐπείνασε· [19] καὶ ἰδὼν συκῆν μίαν
ἐπὶ τῆς ὁδοῦ ἦλθεν ἐπ' αὐτὴν, καὶ οὐδὲν εὗρεν ἐν αὐτῇ, εἰ μὴ φύλλα μόνον·
καὶ λέγει αὐτῇ, Μηκέτι ἐκ σοῦ καρπὸς γένηται εἰς τὸν αἰῶνα· καὶ ἐξηράνθη
παραχρῆμα ἡ συκῆ. [20] Καὶ ἰδόντες οἱ μαθηταὶ ἐθαύμασαν λέγοντες, Πῶς
παραχρῆμα ἐξηράνθη ἡ συκῆ· (215/VI) [21] Ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν αὐτοῖς,
Ἀμὴν λέγω ὑμῖν, ἐὰν ἔχητε πίστιν καὶ μὴ διακριθῆτε, οὐ μόνον τὸ τῆς συκῆς
ποιήσετε, ἀλλὰ κἂν τῷ ὄρει τούτῳ εἴπητε, Ἄρθητι καὶ βλήθητι εἰς τὴν θάλασ-
l ch. 7. 7. Mark 11. 22. Luke 11. 9. John 15. 7. 1 John 3. 22. & 5. 14. σαν, γενήσεται· (216/IV) [22] [l] καὶ πάντα ὅσα ἂν αἰτήσητε ἐν τῇ προσευχῇ πιστεύ-
οντες λήψεσθε.
m Mark 11. 27, &c. Luke 20. 1, &c. (217/II) [23] [m] Καὶ ἐλθόντι αὐτῷ εἰς τὸ ἱερὸν προσῆλθον αὐτῷ διδάσκοντι οἱ
ἀρχιερεῖς καὶ οἱ πρεσβύτεροι τοῦ λαοῦ λέγοντες, Ἐν ποίᾳ ἐξουσίᾳ ταῦτα
ποιεῖς; καὶ τίς σοι ἔδωκε τὴν ἐξουσίαν ταύτην; [24] Ἀποκριθεὶς δὲ ὁ Ἰησοῦς
εἶπεν αὐτοῖς, Ἐρωτήσω ὑμᾶς κἀγὼ λόγον ἕνα· ὃν ἐὰν εἴπητέ μοι, κἀγὼ ὑμῖν
n ch. 14. 5. Mark 6. 20. Luke 20. 6. ἐρῶ ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιῶ· [25] τὸ βάπτισμα Ἰωάννου πόθεν ἦν; ἐξ
οὐρανοῦ, ἢ ἐξ ἀνθρώπων; Οἱ δὲ διελογίζοντο παρ' ἑαυτοῖς λέγοντες, [n] Ἐὰν

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by the Jewish Translators, the LXX, as a correct one, as showing that the *strength* of the weak is in *praise:* and that worship of Himself is *strength*. Cp. *Mede*, p. 37. See note above, on the Psalm.

— ἐκ στόματος] From the *mouth;* for it was not done by their *mind;* but by divine power giving articulate sounds to lisping tongues; a figure of the Gentile world then stammering in infancy, but soon about to sing with faith. Here was also a cheering encouragement to the Apostles. God gives eloquence to babes, in order that the Apostles, being illiterate men, might not doubt that they themselves would be enabled to preach. Remark the contrast. Infants sing praise to Christ, like the Angels in heaven; and men reject Him. Christ is the Author of nature. He makes children speak wisdom in harmony with prophecy, while wise men become fools. (*Chrys.*)

Holiness makes babes into men; and sin makes men into babes. Some reckon the Raising of Lazarus, or the giving of sight to one born blind, or the Transfiguration, as the greatest of our Lord's Miracles. But it seems to me that nothing was more marvellous than this. One man, Jesus, then so despised in their eyes, that He was afterwards delivered to be crucified, did what He now does, while the Rulers rage against Him and see their gains destroyed. He ejects a multitude, and overturns their tables and their seats, and does what a large force could hardly have done. Certainly a flame of fire and starry brightness flashed from His eyes, and the Majesty of the Godhead shone in His face. (*Jerome.*)

17. ἐξῆλθεν—Βηθανίαν] *He went out of the city to Bethany, and lodged there.*

"Ex urbe *autem Jesus discessit*, ut omnem affectati regni terreni suspicionem à se amoveret. Præclarè ad h. l. notavit *Michaëlis*, templum munitissimum, et coacervatam fuisse in eo infinitam pecuniæ atque frumenti copiam, adeo ut qui templum, arcem urbis, occupasset, in ipsâ quoque urbe dominaretur. Jesum ergo, quem tam insignis multitudo hominum rerum novarum cupidissimorum, eumque Messiam agnoscentium, in templum comitata esset, si voluisset regnum terrenum affectare, opportunissimam tunc temporis occasionem nactum fuisse seditionem movendi, præsertim cùm plus quàm decies centena millia, tempore festi Paschatos, Hierosolymis commorarentur; eum verò hâc occasione non usum esse, sed è templo, et ipsâ urbe, discessisse." (*Kuin.*) He went out to Bethany. In the great city of Jerusalem—His own Metropolis—the King of the Jews and of heaven itself has not where to lay His head; but He goes out to a small village in the suburbs for a lodging. See on xxvi. 6.

18. ἐπείνασε] *He was an hungered*—showing His humanity, as He ever was wont to do when about to exert His *divine* power.

He was an hungered also spiritually. He yearned for the salvation of believers, and was grieved for the unbelief of Jerusalem. In the Fig-tree we see the Jewish Nation, standing near the Way —for it was planted by the Wayside of God's Law—and He came to it and found on it nothing but leaves, the rustling leaves of religious profession, the barren traditions of the Pharisees, the ostentatious display of the Law, and vain exuberance of words without the good fruit of works. He says to it, 'Let no man eat fruit of thee for ever.' And it was withered, because it had not the fruit for which Christ hungered. Our Lord was going to His crucifixion, and He therefore confirmed the minds of His disciples by this assurance of His power. If He had so willed, He could have withered His enemies, who were about to crucify Him, but He waited for their salvation by Repentance. See further below on Mark xi. 13.

19. μίαν] *one.* And so more conspicuous; and there was but *one* Jerusalem (of which the tree was a type) in the whole world. Single it was in favour,—and in sin.

— εἰ μὴ φύλλα μόνον] *save leaves only.* The leaves proved that it had received the *sap* of divine grace, enabling it, morally speaking, to bear *fruit* also; and so its own *foliage* condemned it for barrenness of *fruit*.

— Μηκέτι] He hungers as Man, and withers the tree as God. He gives proof of His Divine Power, for He is about to suffer death in the weakness of Humanity.

20. ἐξηράνθη] *it was withered.* The withering of the fig-tree was a Parable and Prophecy in action;

Our Lord withers a fig-tree, the most succulent of trees, in its full luxuriance of leaf, and near the public road, and thus the miracle was more striking. He here manifests His punitive power in order that the disciples may learn that He is able to wither the Jews who crucify Him. But He would not show this punitive power on any rational creature. The Evangelist St. Mark (xi. 13) says it was not yet *the season for figs*. But the Jewish people was here represented, and it *was* the *season* for the fruit of faith there. (Cp. *Chrys.*)

We here see a proof of our Lord's goodness. When He exercised His *Mercy* in His Miracles, He did it on the bodies of *men*, but when He displayed the severity of His future judgment, it was done upon a Tree, in order that the danger of unbelief might be shown without damage to those whom He had come to redeem. (*Hilary.*) Trees were made for *men;* they have no volition, and therefore cannot sin, and have no feeling of punishment. And this barren fig-tree, withered by Christ's word, bears fruit for ever in the garden of Holy Scripture by the warning it gives against hypocritical ostentation and luxuriant unfruitfulness.

21. ἐὰν ἔχητε πίστιν] *if ye have faith.* The leafy and barren fig-tree, which looked so fair and flourishing, was withered by the breath of Christ, in order to teach the Apostles to *have faith in Him;* and to assure them, that, although He Himself was now about, as it were, to be withered by the blighting scorn and scorching rage of the Jewish Nation, now seeming to flourish in prosperity and power, yet He could blast it in a moment, and would wither it, if it did not bring forth fruits of Repentance. Let not therefore the Disciples of Christ ever faint; let them not be cast down by the temporary triumph of evil over good, but,—let them *have faith in God*. See further on Mark xi. 22.

— τῷ ὄρει τούτῳ] *to this Mountain* of Olives, far from the Sea. Cp. Zech. xiv. 4. Rev. vi. 14; viii. 8.

The moving of mountains, i.e. of impediments and difficulties, is characteristic of Faith. See 1 Cor. xiii. 2. Job ix. 5.

24. ἕνα] *one;* not more—*one* will suffice—though *you* have assailed *Me often*.

εἴπωμεν, ἐξ οὐρανοῦ, ἐρεῖ ἡμῖν, Διατί οὖν οὐκ ἐπιστεύσατε αὐτῷ; 26 ἐὰν δὲ
εἴπωμεν, ἐξ ἀνθρώπων,—φοβούμεθα τὸν ὄχλον, πάντες γὰρ ἔχουσι τὸν Ἰωάννην
ὡς προφήτην. 27 Καὶ ἀποκριθέντες τῷ Ἰησοῦ εἶπον, Οὐκ οἴδαμεν. Ἔφη
αὐτοῖς καὶ αὐτὸς, Οὐδὲ ἐγὼ λέγω ὑμῖν ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιῶ.
(218/X) 28 Τί δὲ ὑμῖν δοκεῖ; Ἄνθρωπος εἶχε τέκνα δύο· καὶ προσελθὼν τῷ
πρώτῳ εἶπε, Τέκνον, ὕπαγε σήμερον ἐργάζου ἐν τῷ ἀμπελῶνί μου. 29 Ὁ δὲ
ἀποκριθεὶς εἶπεν, Οὐ θέλω· ὕστερον δὲ μεταμεληθεὶς ἀπῆλθε. 30 Καὶ προσελ-
θὼν τῷ ἑτέρῳ εἶπεν ὡσαύτως. Ὁ δὲ ἀποκριθεὶς εἶπεν, [o] Ἐγὼ, κύριε· καὶ οὐκ o Luke 7. 29, 30.
ἀπῆλθε. 31 Τίς ἐκ τῶν δύο ἐποίησε τὸ θέλημα τοῦ πατρός; Λέγουσιν αὐτῷ, Ὁ
πρῶτος. Λέγει αὐτοῖς ὁ Ἰησοῦς, Ἀμὴν λέγω ὑμῖν, ὅτι οἱ τελῶναι καὶ αἱ πόρναι
προάγουσιν ὑμᾶς εἰς τὴν βασιλείαν τοῦ Θεοῦ· 32 [p] ἦλθε γὰρ πρὸς ὑμᾶς Ἰωάννης p Luke 3. 11, 13.
ἐν ὁδῷ δικαιοσύνης, καὶ οὐκ ἐπιστεύσατε αὐτῷ· οἱ δὲ τελῶναι καὶ αἱ πόρναι
ἐπίστευσαν αὐτῷ· ὑμεῖς δὲ ἰδόντες οὐ μετεμελήθητε ὕστερον τοῦ πιστεῦσαι αὐτῷ.
(219/II) 33 [q] Ἄλλην παραβολὴν ἀκούσατε· Ἄνθρωπος ἦν οἰκοδεσπότης, ὅστις q Mark 12. 1. Luke 20. 9.
ἐφύτευσεν ἀμπελῶνα, καὶ φραγμὸν αὐτῷ περιέθηκε, καὶ ὤρυξεν ἐν αὐτῷ ληνὸν, Isa. 5. 1. Jer. 2. 21.
καὶ ᾠκοδόμησε πύργον, καὶ ἐξέδοτο αὐτὸν γεωργοῖς, καὶ ἀπεδήμησεν. 34 Ὅτε Ps. 80. 9. Cant. 8. 11, 12.
δὲ ἤγγισεν ὁ καιρὸς τῶν καρπῶν, ἀπέστειλε τοὺς δούλους αὐτοῦ πρὸς τοὺς
γεωργοὺς, λαβεῖν τοὺς καρποὺς αὐτοῦ. 35 Καὶ λαβόντες οἱ γεωργοὶ τοὺς δού-
λους αὐτοῦ, ὃν μὲν ἔδειραν, ὃν δὲ ἀπέκτειναν, ὃν δὲ ἐλιθοβόλησαν. 36 Πάλιν
ἀπέστειλεν ἄλλους δούλους πλείονας τῶν πρώτων· καὶ ἐποίησαν αὐτοῖς ὡσαύ-
τως. 37 Ὕστερον δὲ ἀπέστειλε πρὸς αὐτοὺς τὸν υἱὸν αὐτοῦ λέγων, Ἐντραπή-
σονται τὸν υἱόν μου. 38 [r] Οἱ δὲ γεωργοὶ ἰδόντες τὸν υἱὸν εἶπον ἐν ἑαυτοῖς, r ch. 26. 3. & 27. 1.
Οὗτός ἐστιν ὁ κληρονόμος· δεῦτε, ἀποκτείνωμεν αὐτὸν, καὶ κατάσχωμεν τὴν John 11. 53.
κληρονομίαν αὐτοῦ. 39 Καὶ λαβόντες αὐτὸν ἐξέβαλον ἔξω τοῦ ἀμπελῶνος,
καὶ ἀπέκτειναν. 40 Ὅταν οὖν ἔλθῃ ὁ κύριος τοῦ ἀμπελῶνος, τί ποιήσει τοῖς
γεωργοῖς ἐκείνοις; 41 Λέγουσιν αὐτῷ, Κακοὺς κακῶς ἀπολέσει αὐτοὺς, καὶ
τὸν ἀμπελῶνα ἐκδώσεται ἄλλοις γεωργοῖς, οἵτινες ἀποδώσουσιν αὐτῷ τοὺς
καρποὺς ἐν τοῖς καιροῖς αὐτῶν. 42 [s] Λέγει αὐτοῖς ὁ Ἰησοῦς, Οὐδέποτε ἀνέγνωτε s Ps. 118. 22. Isa. 28. 16.
ἐν ταῖς γραφαῖς, Λίθον ὃν ἀπεδοκίμασαν οἱ οἰκοδομοῦντες, οὗτος Mark 12. 10. Luke 20. 17. Acts 4. 11.
ἐγενήθη εἰς κεφαλὴν γωνίας· παρὰ Κυρίου ἐγένετο αὕτη, καί ἐστι Rom. 9. 33. 1 Pet. 2. 7.

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28. Ἄνθρωπος εἶχε τέκνα δύο] *a man had two children.* In this and next Parable our Lord connects the reception of the Gentiles with the rejection of the Jews.

30. τῷ ἑτέρῳ] So *Tisch.* and others on good MS. authority for δευτέρῳ.

31. Ὁ πρῶτος] This is the reading of most MSS. and Versions, among which the old *Syriac Cureton.* And notwithstanding the ingenious observations of *Tregelles* (pp. 106—108) and the evidence given in his valuable edition of this Gospel, this reading cannot, it seems, be set aside for ὁ ὕστερος, or ὁ δεύτερος, or ὁ ἔσχατος, which probably arose from a transposition of the paragraphs (v. 29) ὁ δὲ ἀποκριθεὶς—μεταμεληθεὶς ἀπῆλθεν, and (v. 30) ὁ δὲ ἀποκριθεὶς—οὐκ ἀπῆλθεν, a transposition which was very likely to occur, because both clauses begin and end with the same words. Besides, it might be thought reasonable by some that the invitation should be made *first* to those who represented the *Pharisees.* Hence another occasion for transposition.

— προάγουσιν ὑμᾶς] *they go before and show you the way.*

32. ὁδῷ] דֶּרֶךְ (*dherech*), *way*, track, doctrine. Hence ἡ ὁδὸς, *the* way κατ' ἐξοχὴν, the *Gospel* (Acts ix. 2; xix. 23).

33. ἀμπελῶνα] *vineyard.* See above, xx. 1. Cp. Isa. v. 1—7. Ps. lxxx. 8—15.

34. τοὺς δούλους] *his servants.* The Prophets. (See Luke xiii. 34.) Servants—whom they beat as Jeremiah, or killed as Isaiah, or stoned as Naboth and Zechariah, whom they killed between the porch and the altar. Read the Epistle to the Hebrews and see what the servants suffered (Heb. xi.). (*Jerome.*)

— καρπούς] *fruit*, as rent. See Luke xvi. 5.

38. κατάσχωμεν] *let us keep* (as ours).

39. ἔξω τοῦ ἀμπελῶνος] *out of the vineyard.* A prophecy that He would suffer without the gate (Heb. xiii. 12).

42. Λίθον] *The Stone.* This quotation finds a very appropriate place here, being from the same Psalm (cxviii. 22) as the language of *Hosanna*, which had just been addressed to Christ. (See above, v. 9.) He then passes to another prophetical image concerning Himself represented as a Stone.

— εἰς κεφαλὴν γωνίας] *to the head of the corner.* This expression is synonymous with ἀκρογωνιαῖος, scil. λίθος, in Eph. ii. 20, and 1 Pet. ii. 6 (occurring also in Barnab. Epist. c. vi.), there quoted from Isa. xxviii. 16, where the Hebr. is אבן פנה, to which the Hebr. ראש פנה, corresponding to κεφαλὴ γωνίας is tantamount, since ראש there refers to the *headpoint*, or *angle*, where two walls meet. Now a *stone* so placed may serve to *bind* the two walls, with which it is united, together; and hence the metaphor is highly suitable, since Christ is here represented as uniting Jews and Gentiles in *Himself*, so as to form one Body,—the Church of the faithful,—ἐν ᾧ πᾶσα ἡ οἰκοδομὴ συναρμολογουμένη αὔξει εἰς ναὸν ἅγιον ἐν Κυρίῳ, Eph. ii. 21. This view is confirmed by *Euthym.*, who (after *Chrys.* and other ancient Fathers) explains: καθάπερ ἐκεῖνος (ὁ λίθος) ἐφ' ἑαυτῷ συνδεῖ τοίχους δύο, τὸν αὐτὸν τρόπον καὶ ὁ Χριστὸς ἐφ' ἑαυτῷ συνδεσμεῖ τοὺς δύο λαοὺς (Jews and Gentiles) καὶ συνενοῖ διὰ τῆς εἰς αὐτὸν πίστεως. The same view is expressed in nearly the same words by *Theophylact.* So also *Origen* ap. Catenam in Matt., Oxon., p. 176 (ed. Cramer): γωνία ἐστὶ συγκρότησις δύο τοίχων τὸ ἐξ Ἰσραὴλ λῆμμα (read λεῖμμα, and comp. Rom. xi. 5) καὶ τῶν ἐθνῶν πλήρωμα, εἰς ἓν συγκροτῶν ὁ λίθος Χριστὸς τὴν γωνίαν ποιήσας. (*Bloomf.*) Christ is become the Corner-stone, that He may join the two Walls of the two Peoples (Jews and Gentiles) in Himself. (*Jerome.*) On this text, see the notes above on Ps. cxviii. 22.

— αὕτη] A Hebraism, זאת (*zoth*), *hæc*, derived through the LXX (Ps. cxviii. 22). The feminine refers to the whole subject, not to γωνία or κεφαλή. Cp. John xvii. 3; and see *Vorst.* de Hebr. pp. 282—287; and *Kuin.*: "Hebræi fœmininum sæpius

θαυμαστὴ ἐν ὀφθαλμοῖς ἡμῶν; 43 Διὰ τοῦτο λέγω ὑμῖν, ὅτι ἀρθήσεται
ἀφ' ὑμῶν ἡ βασιλεία τοῦ Θεοῦ, καὶ δοθήσεται ἔθνει ποιοῦντι τοὺς καρποὺς
t Isa. 8. 15. Dan. 2. 34, 35. Luke 20. 18, 19. αὐτῆς. 44 t Καὶ ὁ πεσὼν ἐπὶ τὸν λίθον τοῦτον συνθλασθήσεται· ἐφ' ὃν δ' ἂν
πέσῃ, λικμήσει αὐτόν.
(220/I) 45 Καὶ ἀκούσαντες οἱ ἀρχιερεῖς καὶ οἱ Φαρισαῖοι τὰς παραβολὰς αὐτοῦ
u Mark 12. 12. ἔγνωσαν ὅτι περὶ αὐτῶν λέγει· 46 u καὶ ζητοῦντες αὐτὸν κρατῆσαι ἐφοβήθησαν
τοὺς ὄχλους, ἐπειδὴ ὡς προφήτην αὐτὸν εἶχον.
XXII. (221/V) 1 Καὶ ἀποκριθεὶς ὁ Ἰησοῦς πάλιν εἶπεν αὐτοῖς ἐν παραβολαῖς
a Luke 14. 16. Rev. 19. 7—9. 2 Cor. 6. 2. λέγων, 2 a Ὡμοιώθη ἡ βασιλεία τῶν οὐρανῶν ἀνθρώπῳ βασιλεῖ, ὅστις ἐποίησε
γάμους τῷ υἱῷ αὐτοῦ· 3 καὶ ἀπέστειλε τοὺς δούλους αὐτοῦ καλέσαι τοὺς κεκλη-
b Prov. 9. 2. μένους εἰς τοὺς γάμους· καὶ οὐκ ἤθελον ἐλθεῖν. 4 b Πάλιν ἀπέστειλεν ἄλλους
δούλους λέγων, Εἴπατε τοῖς κεκλημένοις, Ἰδοὺ τὸ ἄριστόν μου ἡτοίμασα, οἱ
ταῦροί μου καὶ τὰ σιτιστὰ τεθυμένα, καὶ πάντα ἕτοιμα· δεῦτε εἰς τοὺς γάμους.
5 Οἱ δὲ ἀμελήσαντες ἀπῆλθον, ὁ μὲν εἰς τὸν ἴδιον ἀγρὸν, ὁ δὲ εἰς τὴν ἐμπορίαν
αὐτοῦ. 6 Οἱ δὲ λοιποὶ κρατήσαντες τοὺς δούλους αὐτοῦ ὕβρισαν καὶ ἀπέκτειναν.
7 Καὶ ἀκούσας ὁ βασιλεὺς ὠργίσθη· καὶ πέμψας τὰ στρατεύματα αὐτοῦ
ἀπώλεσε τοὺς φονεῖς ἐκείνους, καὶ τὴν πόλιν αὐτῶν ἐνέπρησε. 8 Τότε λέγει
τοῖς δούλοις αὐτοῦ, Ὁ μὲν γάμος ἕτοιμός ἐστιν, οἱ δὲ κεκλημένοι οὐκ ἦσαν
ἄξιοι. 9 Πορεύεσθε οὖν ἐπὶ τὰς διεξόδους τῶν ὁδῶν, καὶ ὅσους ἐὰν εὕρητε,
καλέσατε εἰς τοὺς γάμους. 10 Καὶ ἐξελθόντες οἱ δοῦλοι ἐκεῖνοι εἰς τὰς ὁδοὺς
c 2 Cor. 5. 3. Eph. 4. 24. Col. 3. 10, 12. Rev. 3. 4. & 16. 15. & 19. 8. συνήγαγον πάντας ὅσους εὗρον, πονηρούς τε καὶ ἀγαθούς· καὶ ἐπλήσθη ὁ
γάμος ἀνακειμένων. (222/X) 11 c Εἰσελθὼν δὲ ὁ βασιλεὺς θεάσασθαι τοὺς ἀνακει-
d ch. 8. 12. & 13. 42. & 25. 30. μένους εἶδεν ἐκεῖ ἄνθρωπον οὐκ ἐνδεδυμένον ἔνδυμα γάμου· 12 καὶ λέγει αὐτῷ,
Ἑταῖρε, πῶς εἰσῆλθες ὧδε μὴ ἔχων ἔνδυμα γάμου; Ὁ δὲ ἐφιμώθη. 13 d Τότε

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ponere solent pro neutro, et hanc loquendi rationem secuti sunt quoque *interpp. Alexandrini*. 1 Sam. iv. 7, pro כָּזֹאת, est *τοιαύτη* pro *τοιοῦτο*· ib. xi. 2, pro כְּזֹאת, *ἐν ταύτῃ*· Judd. xix. 30, כָּזֹאת, *ὡς αὕτη*· Ps. xxvii. 4, *μίαν ᾐτησάμην παρὰ Κυρίου, ταύτην ἐκζητήσω*."

44. *ὁ πεσών*] *he that hath fallen.* The unbeliever stumbles at Christ, and is shattered to pieces; and the Stone will crush him and winnow him like chaff by its judicial power at the Great Day.

— *τὸν λίθον τοῦτον*] *this Stone*, i. e. *Myself.* See above on xvi. 18. He refers here also to the same prophecy of Daniel, as in that passage, *ταύτῃ τῇ πέτρᾳ*; and it is observable that in the translation of Dan. ii. 44 by *Theodotion*, the same word is used as here—*λικμήσει*—will become like a fan and winnow him away like chaff. The *λίθος* or stone cut out without hands, *λεπτυνεῖ καὶ λικμήσει πάσας τὰς βασιλείας.* (Dan. ii. 34—44). Cp. *v.* 35 in LXX, where the other kingdoms are described as so pulverized by the Stone, that they become *λεπτότερα ἀχύρου ἐν ἅλωνι*, i. e. *λικμώμενα*, "like *chaff in the summer threshing floor.*" *Stones* were used in threshing and winnowing.

CH. XXII. 2. *ἐποίησε γάμους*] The word *γάμος* had been used by LXX for a *Marriage Feast*, מִשְׁתֶּה (*mishteh*), from root שָׁתָה (*shatah*), *bibit*. Gen. xxix. 22. The *plural* may refer to its number of days, see on John ii. 1.

Almighty God *has made* a *Marriage Feast* for our Lord Jesus Christ and His Church, which is gathered from the Jews and Gentiles; and He has sent His servants, Moses and the Prophets, and other *servants*, the Apostles. His armies are the angels; or the Roman armies, under Vespasian and Titus, sent to destroy Jerusalem. (*Jerome.*) See *Greg. M.* Hom. in Ev. xxxviii.

9. *διεξόδους*] the various *outlets* of the roads.

10. *πονηροὺς καὶ ἀγαθούς*] *bad and good.* Such is the state of the *Visible Church* on earth, a mixed company, containing good and bad (see xiii. 3. 30). "Arca in undis diluvii Ecclesiæ typum gessit; in hâc Ecclesiâ nec mali sine bonis, nec boni sine malis." (*Greg. M.*) See above on xiii. 30—48.

11. *ἔνδυμα γάμου*] *a wedding garment.* Literally, a garment of a wedding: a *garment* of which the *peculiar characteristic* and *quality*, present to the speaker's mind, is, that it is worn at *a wedding.*

On this very expressive use of the *Genitive*—which may be called the *characterizing* Genitive—a use derived from, or at least very common in, the Hebrew, and much more convenient than that of an *Adjective*, because it brings out more clearly the *point* to which the attention is directed, see Luke xvi. 9, *μαμμωνᾶς ἀδικίας.* James i. 25, *ἀκροατὴς ἐπιλησμονῆς.* 2 Thess. ii. 3, *ἄνθρωπος ἁμαρτίας.* Heb. i. 8, *ῥάβδος εὐθύτητος.* 2 Pet. ii. 1, *αἱρέσεις ἀπωλείας.* 2 Thess. ii. 9, *τέρατα ψεύδους.* Matt. xxiv. 15, *βδέλυγμα ἐρημώσεως.* Cp. on Acts ix. 15, *σκεῦος ἐκλογῆς.* Acts vii. 2, *Θεὸς δόξης.* See *Vorst.* de Hebr. p. 247. *Glass.* Phil. Sac. p. 260, and 257. 599, and *Schroeder.* Inst. Hebr. p. 227. *Winer*, § 34, p. 210. Exod. xxix. 29. 1 Sam. i. 11. Jerem. xii. 10.

The *ἔνδυμα γάμου* is a Marriage Robe, which the King had provided for his guests, as was customary at Eastern audiences and entertainments. (Cp. Zeph. i. 8.) See *Rosenmüller* here, and the passages in *Trench* on the Parables, pp. 227, 228.

12. *πῶς εἰσῆλθες ὧδε μὴ ἔχων ἔνδυμα γάμου;*] *how camest thou in hither, not having on a wedding garment?*

What is represented by the *Wedding garment?* Many eminent Expositors say it is some *inward* affection, faith, or charity. Cp. *Aug.* Serm. xc. vol. v. pp. 702—706. But this does not seem to be an adequate reply to the question.

The Parable represents the Visible Church on Earth, in which are bad mingled with good (see *v.* 10). No doubt, all the good will be severed from the bad, when the King comes in to see the guests, i. e. at the Last Day. And this process of severance had been already described by our Lord in many *other* Parables, viz. the Wheat and the Tares, the bad fish and the good fish (see Matt. xiii. 30—48).

But the aim of the *present Parable* is to represent a *particular form* of badness, viz., the *refusal to wear the wedding garment*, provided and appointed by the King for the guests. It is expressly said above, *v.* 10, that there were bad and good in the Guest-chamber; and *bad* as well as *good* had on the Wedding garment. Therefore the Wedding garment cannot represent internal goodness.

A garment is a *visible* thing; and this garment was provided *for all*; it was one which all might and must wear, and by which they would be distinguished from all others, as wearing the livery of the King; but which did not of itself *make* the bad to be good, —for there were some bad who had it on,—and yet he who did not wear it was condemned as bad for not wearing it.

It must therefore be some *outward* mark, something which bad men may have as well as good, but without which, if wantonly and wilfully refused, when proffered by the King, none can hope to be saved.

We may conclude, therefore, that the *Wedding Garment*

εἶπεν ὁ βασιλεὺς τοῖς διακόνοις, Δήσαντες αὐτοῦ πόδας καὶ χεῖρας ἄρατε αὐτὸν
καὶ ἐκβάλετε εἰς τὸ σκότος τὸ ἐξώτερον· ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ ὁ βρυγμὸς
τῶν ὀδόντων· 14 [e] πολλοὶ γάρ εἰσι κλητοὶ, ὀλίγοι δὲ ἐκλεκτοί. e ch. 20. 16.
($\frac{223}{II}$) 15 [f] Τότε πορευθέντες οἱ Φαρισαῖοι συμβούλιον ἔλαβον ὅπως αὐτὸν f Mark 12. 13, &c.
παγιδεύσωσιν ἐν λόγῳ. 16 Καὶ ἀποστέλλουσιν αὐτῷ τοὺς μαθητὰς αὐτῶν Luke 20. 20, &c.
μετὰ τῶν Ἡρωδιανῶν λέγοντες, Διδάσκαλε, οἴδαμεν ὅτι ἀληθὴς εἶ, καὶ τὴν
ὁδὸν τοῦ Θεοῦ ἐν ἀληθείᾳ διδάσκεις, καὶ οὐ μέλει σοι περὶ οὐδενὸς, οὐ γὰρ
βλέπεις εἰς πρόσωπον ἀνθρώπων· 17 εἰπὲ οὖν ἡμῖν, τί σοι δοκεῖ; ἔξεστι δοῦναι
κῆνσον Καίσαρι, ἢ οὔ; 18 Γνοὺς δὲ ὁ Ἰησοῦς τὴν πονηρίαν αὐτῶν εἶπε, Τί με
πειράζετε, ὑποκριταί; 19 ἐπιδείξατέ μοι τὸ νόμισμα τοῦ κήνσου· οἱ δὲ προσ-
ήνεγκαν αὐτῷ δηνάριον. 20 Καὶ λέγει αὐτοῖς, Τίνος ἡ εἰκὼν αὕτη καὶ ἡ ἐπι-
γραφή; 21 [g] Λέγουσιν αὐτῷ, Καίσαρος. Τότε λέγει αὐτοῖς, Ἀπόδοτε οὖν τὰ g Rom. 13. 7.
Καίσαρος Καίσαρι, καὶ τὰ τοῦ Θεοῦ τῷ Θεῷ. 22 Καὶ ἀκούσαντες ἐθαύμασαν·
καὶ ἀφέντες αὐτὸν ἀπῆλθον.
23 [h] Ἐν ἐκείνῃ τῇ ἡμέρᾳ προσῆλθον αὐτῷ Σαδδουκαῖοι, οἱ λέγοντες μὴ εἶναι h Mark 12. 18, &c.
ἀνάστασιν, καὶ ἐπηρώτησαν αὐτὸν 24 λέγοντες, Διδάσκαλε, Μωϋσῆς εἶπεν, Ἐάν Luke 20. 27, &c. Acts 23. 8.

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means *external tokens* of the Christian faith *publicly professed*, and the Christian *Sacraments* openly received. Particularly it means *Baptism*, as the germ of all the means of spiritual grace. Hence *S. Cyril*, in his Catechetical Lecture on Baptism, p. 39, compares Baptism, in which the soul is espoused to Christ, to a wedding.

The question, therefore, "Friend, how camest thou in hither not having a wedding garment?" may be understood as specially addressed to those who bear the Christian Name, and who, by virtue of certain articles of Christian Belief that they hold, are, so far, members of the Visible Church; but who reject the visible signs and means of spiritual grace, which are provided for, and prescribed to, all by the Great King, viz. the Holy Sacraments.

This interrogation, uttered by the King and Judge of all, has a solemn and awful sense in reference to the Quakers, and others who slight the sacramental symbols ordained by Christ Himself,—"Friend, how camest thou in hither, not having a wedding garment?"

The white garment provided in the ancient Christian Church (especially on Whit Sunday) to be worn in Baptism, when the soul is *espoused* to Christ, may be referred to as illustrative of this interpretation. See *Bingham* XII. iv. Cp. the *Chrysom* in our own Church, mentioned in K. Edward VI.'s Prayer Books. *Bp. Gibson's* Codex, Tit. xviii. c. vii. Hence the Wedding Garment in this parable is applied to the Baptismal Robe kept pure and unsullied, or if sullied by sin, washed by penitential tears and in the Blood of Christ, by *Clemens R.* ii. 6, *ἐὰν μὴ τηρήσωμεν τὸ βάπτισμα ἁγνὸν καὶ ἀμίαντον ποίᾳ πεποιθήσει εἰσελευσόμεθα εἰς τὸ βασίλειον τοῦ Θεοῦ*; and *S. Cyril Hieros.* p. 3 and p. 39, and p. 12, who calls Baptism *ἔνδυμα φωτεινόν*. Cp. St. Paul's words, Gal. iii. 27.

— *ἐφιμώθη*] *was speechless;* properly, as one gagged by a muzzle. See *v.* 34, and on Luke iv. 35.

14. *πολλοὶ γάρ εἰσι κλητοί*] *for many are called, but few chosen.* Christ commands to *baptize all Nations* (Matt. xxviii. 19). And He says, "Drink ye *all* of this" (Matt. xxvi. 27). He proffers the Marriage garment to all, and yet how many refuse it, and prefer their own clothes!

Besides, even of those who have the Wedding garment, some are described as *bad*, *v.* 10. Therefore, *few are chosen*. The *called*, or *Ecclesia visibilis*, is numerous, but how few are the chosen! Compare what He has said concerning the *narrow gate*, vii. 13, 14, and His description of the character of the last days, xxiv. 37—39. Luke xvii. 26; xviii. 8.

He had used this saying also above, xx. 16, where see note.

15, 16. *Φαρισαῖοι—μετὰ τῶν Ἡρωδιανῶν*] They hated one another: the Pharisees, under pretence of zeal for Jehovah, being eager to rebel against Rome; the Herodians profaning the things of God, under plea of loyalty to Herod and to Rome; but they conspired together against Christ, who confounded them both by the force of Truth.

Observe *Herodiani*, a Latin termination, showing connexion with the Gentile world. So *Christiani*, a word first heard in a *Gentile* city (Acts xi. 26).

17. *ἔξεστι*] *is it lawful?* A dilemma. If He answer *No*, it is not lawful to give tribute to Cæsar, then the Herodians will accuse Him as a rebel against Cæsar. If *Yes*, the Pharisees will condemn Him as a traitor to God, whose Prophet and Son He professes to be. But see how He turns the horns of the dilemma against them both!

— *κῆνσον*] '*censum;*' *ἐπικεφάλαιον*, a poll-tax. (*Hesych.*)

— *Καίσαρι*] to *Cæsar*—at that time *Tiberius*. Compare St. Paul's precepts to those who lived under *Nero*, Rom. xiii. 1—3.

19. *νόμισμα τοῦ κήνσου*] *The money* in which *the Tax* is to be paid. Not a Jewish shekel, but a Roman coin; a Denarius having Cæsar's image; sometimes combined with heathen emblems, and showing that you are under his rule. "Ubicunque numisma regis alicujus obtinet" (says a Jewish writer, Maimonid. in Gezelah. v. 18), "illic incolæ regem istum pro *domino agnoscunt*."

20. *Τίνος ἡ εἰκών*] *Whose is this image?* He answers them by what they had in their hands, and with which they transacted their daily affairs—the current coin of the country—proving by its currency the subjection of their country to him whose coin it is.

21. *Ἀπόδοτε*] *Render ye.* They had talked of *giving* tribute to Cæsar, as if *tribute* was a boon! He corrects them by prefixing a preposition, *ἀπό*,—He does not say, *δότε*, but *ἀπό-δοτε*,—not *date*, but *reddite*. Tribute is not a *gift*, but a *due*. Render, therefore, tribute of your coin to Cæsar; and tribute of yourselves, coined in the Divine Mint, and stamped with the Divine Image and Superscription (Gen. i. 26, 27; ix. 6. 1 Cor. xi. 7), to Cæsar's God. *Tertullian* says (de Idol. xv.), "Reddite imaginem Cæsari quæ in nummo est, et imaginem Dei Deo quæ in homine est, ut Cæsari quidem pecuniam reddas, Deo temetipsum." Cp. *Aug.* in Joann. Tract. xi. 9, and xli. 2; and *Bp. Andrewes*, "On giving Cæsar his Due," v. p. 127—140.

The Pharisees had sent their disciples with the Herodians, preparing for Him a double snare, that, if He answered according to the opinion of the Herodians, the disciples of the Pharisees might accuse Him; but if He replied in their favour, then the Herodians might arraign Him. But He, as God, knew their thoughts, and, as His custom was, replied to them out of their own mouths. He does not say, "*Give* to Cæsar, but *render*, as a due." And lest they should allege that He subjected them to man, He adds, "And render the things of God to God." So St. Paul (Rom. xiii. 7), "*Render* unto *all* their dues."—And when you hear that you are to render the things of Cæsar to Cæsar, you are to understand that our Lord means you are to render those things which are not prejudicial to holiness; for the surrender of any thing that is sacred is not Cæsar's tribute, but Satan's. (*Chrys.*)

Render to *Cæsar; Tiberius*, under whom our Blessed Lord was crucified.—Render to Cæsar his due, tribute, custom; and to God His own,—namely, tithes and offerings. (*Jerome.*)

22. *ἀπῆλθον*] *they departed.* And afterwards accused Him of *forbidding* to give tribute to Cæsar! Luke xxiii. 2.

23. *οἱ λέγοντες*] Some omit *οἱ*—wrongly.

24. *Μωϋσῆς εἶπεν*] *Moses said.* The reference is to Deut. xxv. 5, of which the *substance* is here given, not the exact *words*.

This method of quoting, common among the Jews, deserves attention, as showing that our Blessed Lord, and His Apostles and Evangelists, followed the practice usual among the Jews in citing Holy Scripture, and in giving the sense sometimes in an enlarged, sometimes in a compendious form, rather than the exact words. See *Surenhus.*, and above on Matt. ii. 23.

τις ἀποθάνῃ μὴ ἔχων τέκνα, ἐπιγαμβρεύσει ὁ ἀδελφὸς αὐτοῦ τὴν
γυναῖκα αὐτοῦ, καὶ ἀναστήσει σπέρμα τῷ ἀδελφῷ αὐτοῦ. 25 Ἦσαν
δὲ παρ' ἡμῖν ἑπτὰ ἀδελφοί· καὶ ὁ πρῶτος γαμήσας ἐτελεύτησε, καὶ μὴ ἔχων
σπέρμα ἀφῆκε τὴν γυναῖκα αὐτοῦ τῷ ἀδελφῷ αὐτοῦ· 26 ὁμοίως καὶ ὁ δεύτερος,
καὶ ὁ τρίτος, ἕως τῶν ἑπτά. 27 Ὕστερον δὲ πάντων ἀπέθανε καὶ ἡ γυνή. 28 Ἐν
τῇ οὖν ἀναστάσει, τίνος τῶν ἑπτὰ ἔσται γυνή; πάντες γὰρ ἔσχον αὐτήν.
29 Ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν αὐτοῖς, Πλανᾶσθε μὴ εἰδότες τὰς γραφὰς, μηδὲ
τὴν δύναμιν τοῦ Θεοῦ· 30 ἐν γὰρ τῇ ἀναστάσει οὔτε γαμοῦσιν, οὔτε ἐκγαμίζονται,
ἀλλ' ὡς ἄγγελοι τοῦ Θεοῦ ἐν οὐρανῷ εἰσι. 31 Περὶ δὲ τῆς ἀναστάσεως τῶν
νεκρῶν, οὐκ ἀνέγνωτε τὸ ῥηθὲν ὑμῖν ὑπὸ τοῦ Θεοῦ λέγοντος, 32 [i] Ἐγώ εἰμι ὁ
Θεὸς Ἀβραὰμ, καὶ ὁ Θεὸς Ἰσαὰκ, καὶ ὁ Θεὸς Ἰακώβ; οὐκ ἔστιν ὁ
Θεὸς Θεὸς νεκρῶν, ἀλλὰ ζώντων. 33 [k] Καὶ ἀκούσαντες οἱ ὄχλοι ἐξεπλήσσοντο
ἐπὶ τῇ διδαχῇ αὐτοῦ.

(224/VI) 34 [l] Οἱ δὲ Φαρισαῖοι ἀκούσαντες ὅτι ἐφίμωσε τοὺς Σαδδουκαίους συν-
ήχθησαν ἐπὶ τὸ αὐτὸ, 35 καὶ ἐπηρώτησεν εἷς ἐξ αὐτῶν νομικὸς πειράζων αὐτὸν
καὶ λέγων, 36 Διδάσκαλε, ποία ἐντολὴ μεγάλη ἐν τῷ νόμῳ; 37 [m] Ἔφη αὐτῷ
Ἰησοῦς, Ἀγαπήσεις Κύριον τὸν Θεόν σου ἐν ὅλῃ τῇ καρδίᾳ σου, καὶ
ἐν ὅλῃ τῇ ψυχῇ σου, καὶ ἐν ὅλῃ τῇ διανοίᾳ σου. 38 Αὕτη ἐστὶν ἡ
μεγάλη καὶ πρώτη ἐντολή. 39 [n] Δευτέρα δὲ ὁμοία αὐτῇ, Ἀγαπήσεις τὸν
πλησίον σου ὡς σεαυτόν. 40 [o] Ἐν ταύταις ταῖς δυσὶν ἐντολαῖς ὅλος ὁ
νόμος κρέμαται καὶ οἱ προφῆται.

(225/VI) 41 [p] Συνηγμένων δὲ τῶν Φαρισαίων, ἐπηρώτησεν αὐτοὺς ὁ Ἰησοῦς
42 λέγων, Τί ὑμῖν δοκεῖ περὶ τοῦ Χριστοῦ; τίνος υἱός ἐστι; λέγουσιν αὐτῷ,
Τοῦ Δαυΐδ. 43 Λέγει αὐτοῖς, Πῶς οὖν Δαυΐδ ἐν πνεύματι Κύριον αὐτὸν καλεῖ
λέγων, 44 [q] Εἶπεν ὁ Κύριος τῷ Κυρίῳ μου, Κάθου ἐκ δεξιῶν μου, ἕως

i Exod. 3. 6, 16. Mark 12. 26. Luke 20. 37. Acts 7. 32. Heb. 11. 16.
k ch. 7. 28.
l Mark 12. 28. Luke 10. 25.
m Deut. 6. 5. Luke 10. 27.
n Lev. 19. 18. Mark 12. 31. Luke 10. 27. Rom. 13. 9. Gal. 5. 14. 1 Tim. 1. 5. James 2. 8.
o ch. 7. 12.
p Mark 12. 35, &c. Luke 20. 41, &c.
q Ps. 110. 1. Acts 1. 16. & 2. 34. 1 Cor. 15. 25. Heb. 1. 13. & 10. 12, 13.

29—32. *μὴ εἰδότες τὰς γραφάς*] *because ye know not the Scriptures.* See *Iren.* iv. 5. 2, who thence argues against the Gnostics, that the God of the Old Testament is the same as He Whom Christ reveals as His Father in the New. Cp. *Beveridge* and *Browne* on Art. VII.

32. *Ἐγώ εἰμι*] *I am the God of Abraham*, who is dead; but since I am His God, and since I am the everliving *Jehovah*, and all live in Me, therefore He will rise again.

God calls Himself the God of Abraham; and Abraham consists of *body* and soul; so that Abraham's body must rise again in order that God's promise may be true. (*Theophyl.* in Marc. xii.)

He proves also that Abraham's *soul* is still alive; for God calls Himself his God, and He is the God of the *living*, and so is inferred the resurrection of the *body*, which, together with the soul, had done good or evil. (*Jerome.*)

The Eternal "I AM" calls Himself their God, therefore they will exist *for ever*. (Cp. *Hilary*, *Origen.*)

God after their death desiring still to be called their God thereby acknowledgeth that He hath a blessing and reward for them still, and consequently that He will raise them to another life in which they may receive it. *Bp. Pearson* on the Creed, Art. xi. p. 702—712. "Nam *non existenti* beneficia tribui non possunt." (*Rosenm.*)

In this question the Sadducees were not content with putting a case of three or four husbands, they speak of *seven*, in order to throw ridicule on the doctrine of the Resurrection. Since they plead Moses and the Law, He shows that their question proceeds from ignorance of Scripture. It is not wonderful that through ignorance of Me you should tempt Me, since your question proves that you know not God's power nor Word. If you knew God, you would know that nothing is impossible with Him. And then He shows them from Scripture that they who are departed are *still alive*: for God says, I *am* (not I *was*) the God of Abraham, Isaac, and of Jacob; I *am* the God of them *yet living*. And He describes the manner of the Resurrection,—they do not marry nor are giver in marriage, but are as the angels of God in heaven. Being as the angels they do not marry. The fashion of *this* world passeth away. 1 Cor. vii. 31. (*Chrys.*)

Our Lord chose this testimony from the *Pentateuch*, in order to refute the Sadducees, who received only the five books of Moses. (*Jerome.*)

35. *νομικός*] *a lawyer.* This is the only passage in St. Matthew where this word occurs. He is called *γραμματεὺς* by St. Mark, xii. 28. The word *νομικὸς* is never used by St. Mark or St. John; but six times by St. Luke. Perhaps St. Luke uses the word *νομικὸς* to distinguish the *γραμματεῖς* from the persons known by that name in Greek cities.

36. *ποία ἐντολὴ μεγάλη*] *what command is great*, above the rest? (Heb. x. 21; xiii. 20.) *Glass.* Phil. Sacr., p. 274. Hence Mark xii. 28 has *πρώτη*. The question of the Lawyer is conceived in the spirit of those Jewish Doctors who taught that if a man was careful to keep some "one great precept," he might disregard the rest. With a view to this dangerous notion the Apostle St. James (ii. 10) teaches that if a man wilfully and habitually allows himself in the breach of any *one commandment*, he is guilty of *all*.

The *offering of sacrifice* was by many regarded as the paramount duty, as being placed *first* in Leviticus. (See *Bede* on Mark xii.) On this was founded the Gloss of the Corban (see above, xv. 5); and to this our Lord replies, *v.* 37. 39, from Deut. vi. 5, and approves the opinion of the scribe, Mark xii. 33, *τὸ ἀγαπᾶν κ.τ.λ. πλεῖόν ἐστι πάντων τῶν ὁλοκαυτωμάτων καὶ τῶν θυσιῶν*,—more than all *the* burnt-offerings and *the* sacrifices prescribed, as I well know, in the Law.

37. *Ἔφη αὐτῷ Ἰησοῦς*] So E, F, G, H, K, M, S, V, and others. not *ὁ δὲ Ἰ. εἶπεν αὐτῷ.*

38. *Αὕτη ἐστὶν ἡ μεγ. κ. πρώτη*] So B, D, L, Z, and other MSS and ancient Versions, among which the *Syriac Cureton*; and this appears to be preferable to the reading *αὕτη ἐστὶ πρώτη καὶ μεγάλη.*

39. *ὁμοία*] *Like unto it* in amplitude and largeness, inasmuch as it is the root out of which all Laws of duty to men-ward have grown, as out of the former all Offices of Religion toward God. *Hooker*, I. viii. 8. *Love* is grounded on the *Incarnation*; hence the question in *v.* 43. For *αὐτῇ* some read *αὕτη*, *this.*

40. *ὅλος ὁ νόμος κρέμαται κ. οἱ προφῆται*] All the Scripture hangs. On *νόμ. κ. πρ.*, as equivalent to *the whole Scripture*, see vii. 12; xi. 13. *κρέμαται* in *sing.* and after *νόμος*, the reading of B, D, L, Z, Vulg., *Syr. Cureton*, &c., seems preferable to the other reading *κρέμανται* at the end of the sentence. The *Lawyer* had asked what was the great commandment in the Law. On this *hangs* the *Law*, and the *Prophets* besides. With this text *S. Aug.* refutes the Manichæans; de mor. Eccl. 29.

44. *Εἶπεν ὁ Κύριος*] i. e. *Jehovah* said to *Adonai.* (Ps. cx. 1.)

ἂν θῶ τοὺς ἐχθρούς σου ὑποπόδιον τῶν ποδῶν σου; 45 Εἰ οὖν Δαυῒδ
καλεῖ αὐτὸν Κύριον, πῶς υἱὸς αὐτοῦ ἐστι; $\left(\frac{226}{\text{II}}\right)$ 46 Καὶ οὐδεὶς ἐδύνατο αὐτῷ
ἀποκριθῆναι λόγον· οὐδὲ ἐτόλμησέ τις ἀπ' ἐκείνης τῆς ἡμέρας ἐπερωτῆσαι
αὐτὸν οὐκέτι.

XXIII. $\left(\frac{227}{\text{X}}\right)$ 1 Τότε ὁ Ἰησοῦς ἐλάλησε τοῖς ὄχλοις καὶ τοῖς μαθηταῖς αὐτοῦ
2 λέγων, Ἐπὶ τῆς Μωϋσέως καθέδρας ἐκάθισαν οἱ Γραμματεῖς καὶ οἱ Φαρισαῖοι·
3 πάντα οὖν ὅσα ἐὰν εἴπωσιν ὑμῖν τηρεῖν, τηρεῖτε καὶ ποιεῖτε· κατὰ δὲ τὰ ἔργα
αὐτῶν μὴ ποιεῖτε, λέγουσι γὰρ καὶ οὐ ποιοῦσι· $\left(\frac{228}{\text{V}}\right)$ 4 [a] δεσμεύουσι γὰρ φορτία a Luke 11. 46.
βαρέα καὶ δυσβάστακτα, καὶ ἐπιτιθέασιν ἐπὶ τοὺς ὤμους τῶν ἀνθρώπων· τῷ Acts 15. 10. Rom. 2. 21—23. Gal. 6. 13.
δὲ δακτύλῳ αὐτῶν οὐ θέλουσι κινῆσαι αὐτά. $\left(\frac{229}{\text{II}}\right)$ 5 [b] Πάντα δὲ τὰ ἔργα αὐτῶν b ch. 6. 1, 2, 5, 16.
ποιοῦσι πρὸς τὸ θεαθῆναι τοῖς ἀνθρώποις· πλατύνουσι δὲ τὰ φυλακτήρια αὐτῶν, Numb. 15. 38. Deut. 6. 8. & 22. 12.
καὶ μεγαλύνουσι τὰ κράσπεδα τῶν ἱματίων αὐτῶν· 6 [c] φιλοῦσί τε τὴν πρωτο- c Mark 12. 38.
κλισίαν ἐν τοῖς δείπνοις, καὶ τὰς πρωτοκαθεδρίας ἐν ταῖς συναγωγαῖς, 7 καὶ Luke 11. 43. & 20. 46. 3 John 9.
τοὺς ἀσπασμοὺς ἐν ταῖς ἀγοραῖς, καὶ καλεῖσθαι ὑπὸ τῶν ἀνθρώπων ῥαββὶ,
ῥαββί. $\left(\frac{230}{\text{X}}\right)$ 8 Ὑμεῖς δὲ μὴ κληθῆτε ῥαββὶ, [d] εἷς γάρ ἐστιν ὑμῶν ὁ διδάσκαλος, d James 3. 1. 1 Cor. 3. 4.
πάντες δὲ ὑμεῖς ἀδελφοί ἐστε· 9 [e] καὶ πατέρα μὴ καλέσητε ὑμῶν ἐπὶ τῆς γῆς, e Mal. 1. 6.
εἷς γάρ ἐστιν ὁ Πατὴρ ὑμῶν, ὁ ἐν τοῖς οὐρανοῖς· 10 μηδὲ κληθῆτε καθηγηταὶ,
εἷς γὰρ ὑμῶν ἐστιν ὁ καθηγητὴς, ὁ Χριστός. $\left(\frac{231}{\text{V}}\right)$ 11 [f] Ὁ δὲ μείζων ὑμῶν ἔσται f ch. 20. 26, 27.

Cp. Ps. ii. 4, where for Adonai the Chaldee Paraphrase has מֵימְרָא, the Λόγος, or Word. Cp. Acts ii. 34; above on Ps. cx. 1.

— ὑποπόδιον] Many MSS. have ὑποκάτω.

45. πῶς υἱὸς — ;] See Rev. xxii. 16.

Ch. XXIII. 2. Ἐπὶ τῆς Μωϋσέως καθέδρας ἐκάθισαν] *they sate* (i. e. *were placed* by authority), and continue to sit *on Moses' seat*, *Μωϋσέως καθέδρας*. Observe the alliteration מוֹשַׁב מֹשֶׁה (*moshab mosheh*); *ἐκάθισαν*, the aorist, denoting continuance; comp. *εὐδόκησα*, iii. 17, they were installed and now *sit*, i. e. they are invested with official authority, as *Teachers* (Luke iv. 20. John viii. 2. Matt. xxvi. 55) and as *Judges*. Cp. Exod. xviii. 13. Matt. xxvii. 19.

And as far as they speak *in the name of Moses*, and in *conformity* with his doctrine, they are to be revered and obeyed. See *S. Aug.* de Doct. Christ. iv. 59, and in Joann. Tract. xlvi. 6): Multi quippe in Ecclesiâ commoda terrena sectantes *Christum* tamen *prædicant*, et *per eos* vox *Christi* auditur: et sequuntur oves, non *mercenarium*, sed vocem Pastoris *per* mercenarium. Audite mercenarios ab Ipso Domino demonstratos: *Scribæ*, inquit, *et Pharisæi cathedram Moysi sedent: quæ igitur dicunt, facite; quæ autem faciunt, facere nolite.* Quid aliud dixit, nisi, per *mercenarios* vocem *Pastoris* audite? *Sedendo enim cathedram Moysi* legem Dei docent: ergo per illos Deus docet. *Sua verò* illi si velint docere, nolite audire, nolite facere. Quod enim facit malè, non prædicat de cathedrâ Christi: inde lædit unde *mala facit*, non unde *bona dicit*. Cp. above, xvi. 6—12.

Hence also an argument may be derived for the *Integrity* of the Hebrew Text of the Old Testament. Our Lord refers His disciples to the Scribes as the Guardians of the Sacred Volume. He recognizes it as existing in their hands. Cf. *Lud. Viv.* in *Aug.* De Civ. Dei, viii. 39: "Scribæ erant, qui sacrorum librorum literam docebant, nec ab eâ recedebant latum culmum." If the Scribes and Pharisees had tampered with the Sacred Text, such a sin on their part would never have passed unrebuked by Christ. He *does* censure them for making it of none effect by their Traditions (xv. 3). But He never utters a syllable of remonstrance against them as if they had corrupted the *Text itself*. Hence we may safely infer that it was faithfully guarded by them. Indeed, from the vast number of Synagogues, and of copies of the Old Testament read every Sabbath, in every part of the civilized world, it was impossible for any one, even if he had desired it, to introduce any alteration into the Sacred Text of the Old Testament.

The Pharisees had conspired with their enemies the Sadducees against Christ, as Herod and Pontius Pilate were made friends at the crucifixion. But what more meek and benign than Christ! He had been tempted by the Pharisees; and yet to maintain the honour of the Priesthood and the dignity of its name He exhorts the people to submit to them, not in regard of their works, but their doctrine (as far as it was taught from the chair of Moses, i. e. consistently with the Law of God). (*Jerome.*)

5. πλατύνουσι—φυλακτήρια] *they make broad their Phylacteries.* The texts of Scripture embroidered on the Phylacteries, called *Tephillim*, from *Tephillah*, prayers; *amulets* of parchment which were braced with leather thongs over the arms, the heart, and the eyes (Exod. xiii. 1—16. Deut. vi. 4—10; xi. 18—20). Cp. *Joseph.* Ant. iv. 8. *Hieron.* in Ezek. xxiv. 17. *Buxtorf*, Lex. Talm. p. 1743. *Goodwin*, Moses and Aaron, i. 101. *Lightfoot*, i. 944. *Jahn*, Archæol. § 319.

— μεγαλύνουσι τὰ κράσπεδα] *they enlarge the Fringes of their garments.* The κράσπεδα (*tsitsith*) differ from the φυλακτήρια, being attached as fringes, of purple, to the garment (Numb. xv. 38. Deut. xxii. 12); whereas the φυλακτήρια were parchment-strips bound over the arm, &c. with strings. See *Jahn*, Arch. § 122.

7. ῥαββί] רַבִּי, *My Master. Rabbi*, from root רַב, *rab* = *great;* as *Magister* from *magnus*, *μέγας*.

8. μὴ κληθῆτε] Let not this be your ambition *to be so called.*

— εἷς—ὁ διδάσκαλος] So *Tischendorf* and *Alford* for εἷς ὁ καθηγητὴς, and, it seems, rightly. There is but one, *the* only Magister or Teacher, Who inspires all true Wisdom and enables you to receive it. He Who *is* the Wisdom of God. Cp. *S. Augustine's* Treatise de *Magistro* (i. 187), in which this argument is handled.

9. καὶ πατέρα μὴ καλέσητε] *and call not any one father upon earth.* Do not deem him who begat you to be the *author* of your being, but rather as the *instrument* by which you receive it from God. *Clem. Al.* Strom. iii. 12. These prohibitions are to be understood from the practice of the Pharisees, who did not teach the people to look up to *God*, but *to themselves*, and usurped His place in the popular mind. Cp. 2 Cor. i. 24.

That man may be said to call *no man* father upon earth, who does all his actions as in God's sight, and the language of whoso life is, "*Our Father* which art in heaven, Hallowed be *Thy Name!*" (Cp. *Origen.*)

10. καθηγητής] *guide.* The Pharisees claimed to be guides, (Rom. ii. 19), and are called ὁδηγοὶ τυφλοὶ, *blind guides*, by Christ (xv. 14; xxiii. 16. 24), a warning to those who encroach upon the province of others in exercising spiritual *direction*—ἀλλοτριοεπίσκοποι (1 Pet. iv. 15), and particularly to those who usurp dominion over the Conscience of *others*, or submit their *own* Conscience unreservedly to the will of others. See *Bp. Sanderson*, vol. iv. 62; de Conscient. Præl. iii. § 67.

— ὁ Χριστός] *the Christ.* Our Lord now *began* to use the word Χριστὸς in speaking *of Himself*. (See xvi. 20. Mark ix. 41.) In the *Gospels*, when the word stands alone or with Ἰησοῦς, except in such cases as Matt. i. 1, Mark i. 1, John i. 17; xvii. 3, it generally has the article, but in the *Epistles* it is generally without the article.

The declaration that Christ alone is their Master and Guide is a plain declaration of the Divinity of Christ. St. Paul says, "*Who is Paul, who is Apollos, who is Cephas?* are *they not Ministers or Servants*, not Masters?" (1 Cor. iii. 5.) He means that we ought to *know Him* Whom we call Father, above all; God, the great cause of all Teachers and Fathers. And by adding

g Luke 14. 11. & 18. 14. Job 22. 29. Prov. 29. 23. Ecclus. 3. 18. James 4. 6. 1 Pet. 5. 5. h Mark 12. 40. Luke 20. 47. Ezek. 22. 25. Tit. 1. 11. i Luke 11. 52. k ch. 15. 14. & 5. 33, 34. l Exod. 29. 37. m 1 Kings 8. 13. 2 Chron. 6. 2. n ch. 5. 34. o Luke 11. 42. Hos. 6. 6. Micah 6. 8. Jer. 22. 15, 16. ch. 9. 13. p Luke 11. 39. ch. 15. 20. Mark 7. 4.

ὑμῶν διάκονος. 12 g Ὅστις δὲ ὑψώσει ἑαυτὸν, ταπεινωθήσεται, καὶ ὅστις
ταπεινώσει ἑαυτὸν, ὑψωθήσεται.
(233/V) 13 h Οὐαὶ δὲ ὑμῖν, Γραμματεῖς καὶ Φαρισαῖοι, ὑποκριταὶ, ὅτι κατεσθίετε
τὰς οἰκίας τῶν χηρῶν καὶ προφάσει μακρὰ προσευχόμενοι· διὰ τοῦτο λήψεσθε
περισσότερον κρῖμα. 14 i Οὐαὶ ὑμῖν, Γραμματεῖς καὶ Φαρισαῖοι, ὑποκριταὶ,
ὅτι κλείετε τὴν βασιλείαν τῶν οὐρανῶν ἔμπροσθεν τῶν ἀνθρώπων· ὑμεῖς γὰρ
οὐκ εἰσέρχεσθε, οὐδὲ τοὺς εἰσερχομένους ἀφίετε εἰσελθεῖν. (233/X) 15 Οὐαὶ ὑμῖν,
Γραμματεῖς καὶ Φαρισαῖοι, ὑποκριταὶ, ὅτι περιάγετε τὴν θάλασσαν καὶ τὴν
ξηρὰν ποιῆσαι ἕνα προσήλυτον, καὶ ὅταν γένηται ποιεῖτε αὐτὸν υἱὸν γεέννης
διπλότερον ὑμῶν. 16 k Οὐαὶ ὑμῖν, ὁδηγοὶ τυφλοὶ οἱ λέγοντες, Ὃς ἂν ὀμόσῃ
ἐν τῷ ναῷ, οὐδέν ἐστιν, ὃς δ᾽ ἂν ὀμόσῃ ἐν τῷ χρυσῷ τοῦ ναοῦ, ὀφείλει. 17 μωροὶ
καὶ τυφλοὶ, τίς γὰρ μείζων ἐστὶν, ὁ χρυσὸς, ἢ ὁ ναὸς ὁ ἁγιάζων τὸν χρυσόν;
18 καὶ, ὃς ἐὰν ὀμόσῃ ἐν τῷ θυσιαστηρίῳ, οὐδέν ἐστιν, ὃς δ᾽ ἂν ὀμόσῃ ἐν τῷ
δώρῳ τῷ ἐπάνω αὐτοῦ, ὀφείλει. 19 l μωροὶ καὶ τυφλοὶ, τί γὰρ μεῖζον, τὸ δῶρον,
ἢ τὸ θυσιαστήριον τὸ ἁγιάζον τὸ δῶρον; 20 Ὁ οὖν ὀμόσας ἐν τῷ θυσιαστηρίῳ
ὀμνύει ἐν αὐτῷ, καὶ ἐν πᾶσι τοῖς ἐπάνω αὐτοῦ· 21 m καὶ ὁ ὀμόσας ἐν τῷ ναῷ
ὀμνύει ἐν αὐτῷ, καὶ ἐν τῷ κατοικήσαντι αὐτόν· 22 n καὶ ὁ ὀμόσας ἐν τῷ οὐρανῷ
ὀμνύει ἐν τῷ θρόνῳ τοῦ Θεοῦ, καὶ ἐν τῷ καθημένῳ ἐπάνω αὐτοῦ. (234/V) 23 o Οὐαὶ
ὑμῖν, Γραμματεῖς καὶ Φαρισαῖοι, ὑποκριταὶ, ὅτι ἀποδεκατοῦτε τὸ ἡδύοσμον
καὶ τὸ ἄνηθον καὶ τὸ κύμινον, καὶ ἀφήκατε τὰ βαρύτερα τοῦ νόμου, τὴν
κρίσιν καὶ τὸν ἔλεον καὶ τὴν πίστιν· ταῦτα δὲ ἔδει ποιῆσαι, κἀκεῖνα μὴ ἀφιέναι.
(235/X) 24 Ὁδηγοὶ τυφλοὶ, οἱ διϋλίζοντες τὸν κώνωπα, τὴν δὲ κάμηλον καταπίνοντες.
(236/V) 25 p Οὐαὶ ὑμῖν, Γραμματεῖς καὶ Φαρισαῖοι, ὑποκριταὶ, ὅτι καθαρίζετε τὸ
ἔξωθεν τοῦ ποτηρίου καὶ τῆς παροψίδος, ἔσωθεν δὲ γέμουσιν ἐξ ἁρπαγῆς καὶ

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that *one* is their Master, Christ, He equals Himself to God, and makes Himself one with the Father. (*Chrys.*)

11. Ὁ μείζων] *The greater:* perhaps with reference to the meaning of the word *Rabbi*, see on *v.* 7. If a man is greater than the rest, let him prove himself to be really so, by making himself *less*.

13. Οὐαί] *Woe!* Used by the LXX for the Hebrew אוֹי or הוֹי. Our Lord had begun with Eight Beatitudes (Matt. v. 3—11). He ends with Eight Woes, an echo of Isaiah v. 8—18, see note there. These Woes, pronounced by the meek and lowly Jesus, the "Man of sorrows and acquainted with grief," with stern severity and awful solemnity, as from a judicial tribunal, on those very persons, the chief powers of Jerusalem, who were about to bring Him as a lamb to the slaughter, and to arraign Him before the judgment-seat of the heathen Governor of Judæa, display in majestic grandeur the fearful transactions of the day of Universal Reckoning, when He who was crucified on Calvary will appear as supreme Lord and Judge of all on His great white Throne, and be seen face to face by all who have *pierced Him* with their sins, and will pronounce sentence of eternal weal or woe on every man.

— ὑποκριταί] *hypocrites.* He repeats this word seven times here (*vv.* 13, 14, 15, 23, 25, 27, 29). On the term *Hypocrisy* applied to the Pharisees, not only as deceiving others, but as deluding themselves, being blinded by their evil passions; whence they are called *blind guides* (*v.* 16; see also *vv.* 24, 26), see *Bp. Butler's* Serm. on Jan. 30, and note in Christian Institutes, iii. pp. 48, 49, and see notes below on 1 Tim. iv. 2.

— καὶ προφάσει] And this ye do,—making long prayers for a pretext (Phil. i. 18) of religion; that is, ye add hypocrisy to rapacity, and therefore will receive greater damnation.

— περισσότερον] "Qui bono abutitur ad malum ornandum magis judicatur." (*Beng.*)

15. προσήλυτον] *a proselyte.* The word used by LXX for Hebrew גֵּר (*ger*), from גּוּר (*gur*), *commorari* (Exod. xii. 48, 49; xx. 10, and *passim*), and applied specially in our Saviour's time to the two classes of converts to Judaism, i. e. (1) the Proselytes of the Gate, גֵּרֵי שַׁעַר, who were *not* circumcised; and (2) the Proselytes of Righteousness, גֵּרֵי צֶדֶק, who were circumcised and also baptized. Cf. *Jahn*, Archæol. § 325.

On the uses of *Proselytes* in the propagation of the Gospel, see below, Introduction to the Acts of the Apostles, p. xvii.

— υἱὸν γεέννης] *son of gehenna*, or *hell.* Cp. υἱὸν ἀπωλείας (John xvii. 12. 2 Thess. ii. 3). So בֶּן מָוֶת (*ben maveth*), '*son of death*:' i.e. "spiritu inferni commotum et alios ad infernum secum trahentem, et *dignum* pœnis inferni, iisque afficiendum." Cp. above on ix. 15, and on John xvii. 12.

— διπλότερον ὑμῶν] *twice as much* a child of Hell. Hence we may infer degrees of punishment hereafter proportioned to degrees of sin. (*Origen.*) So *Aug.* Serm. 161, 4: "Duæ habitationes sunt, una in igne æterno, alia in regno æterno: ibi omnes cruciabuntur, minus ille, plus ille." He then cites x. 15 and this text, and adds, "alii duplo alii simplo." See above on x. 15.

The Pharisees made proselytes for their own advantage; and these proselytes, seeing the vices of those who converted them under a semblance of piety, became worse than before, and even than their masters (cp. *Jerome*). Or because, having seen your sins, they relapse into heathenism, and become worse than before.

18. τῷ δώρῳ] *their own gift*, counted by them in their own self-righteousness of more worth than the divine honour.

23. ἀποδεκατοῦτε] *ye tithe*, i. e. pay tithe of *your mint, your anise, and your cummin.* "ἀποδεκατοῦν respondet Hebr. עִשֵּׂר, significat hoc loco *decimas dare*, Gen. xxviii. 22, *τὴν δεκάτην τελεῖν*, ut dixit *Joseph.* Ant. iv. 4. Judæi sacerdotibus dare debebant decimas omnium frugum, vid. Lev. xxvii. 30. Num. xviii. 21. Deut. xiv. 22. Pharisæorum ii, qui non ex sacerdotum ordine erant, ut inprimis sancti et pii adversus Deum viderentur, hanc legem diligentissimè observabant, ita ut etiam decimas minutissimorum olerum, quæ vulgo decimari non solebant, religiosissimè persolverent. Neque Jesus hanc eorum religionem vituperat, sed perstringit eorum simulationem, quòd negligerent virtutes, quarum studium et exercitatio longè majoris momenti esset." (*Kuin.*) Cp. the Pharisees, Luke xviii. 2.

Mint, anise, and cummin are the seasoning of food, and not the substance. Our Lord approves the observance of what is least, but commands to keep what is chief, that is, "judgment, mercy, and faith."

24. διϋλίζοντες] The Vulgate rightly renders it *excolantes*, straining *out*, straining *off*. In Amos vi. 6, the LXX have *πίνοντες διϋλισμένον οἶνον*,—i. e. drinking wine so carefully strained and filtered that no unclean animalcula could find their way into it so as to be swallowed by them. *Buxtorf*, Lex. Talmud. p. 516. This was the practice of those who professed extraordinary sanctity. See *Talmud* in cap. Schabbath, "colant vinum per lintea;" and *Maimon.* de cibis vetitis, apud *Vorst.* de Hebr., p. 771.

Irridet Christus scribarum in colandis culicibus diligentiam, quorum in glutiendis camelis esset incuria. *S. Hilary.*

ἀδικίας. 26 [q] Φαρισαῖε τυφλὲ, καθάρισον πρῶτον τὸ ἐντὸς τοῦ ποτηρίου καὶ τῆς q Jer. 4. 14.
παροψίδος, ἵνα γένηται καὶ τὸ ἐκτὸς αὐτῶν καθαρόν. ($\frac{237}{\text{V}}$) 27 [r] Οὐαὶ ὑμῖν, Γραμ- r Luke 11. 44.
ματεῖς καὶ Φαρισαῖοι, ὑποκριταὶ, ὅτι παρομοιάζετε τάφοις κεκονιαμένοις, οἵτινες
ἔξωθεν μὲν φαίνονται ὡραῖοι, ἔσωθεν δὲ γέμουσιν ὀστέων νεκρῶν καὶ πάσης
ἀκαθαρσίας· 28 οὕτω καὶ ὑμεῖς ἔξωθεν μὲν φαίνεσθε τοῖς ἀνθρώποις δίκαιοι,
ἔσωθεν δὲ μεστοί ἐστε ὑποκρίσεως καὶ ἀνομίας. ($\frac{238}{\text{V}}$) 29 [s] Οὐαὶ ὑμῖν, Γραμμα- s Luke 11. 47, 48.
τεῖς καὶ Φαρισαῖοι, ὑποκριταὶ, ὅτι οἰκοδομεῖτε τοὺς τάφους τῶν προφητῶν, καὶ
κοσμεῖτε τὰ μνημεῖα τῶν δικαίων, 30 καὶ λέγετε, Εἰ ἤμεθα ἐν ταῖς ἡμέραις τῶν
πατέρων ἡμῶν, οὐκ ἂν ἤμεθα κοινωνοὶ αὐτῶν ἐν τῷ αἵματι τῶν προφητῶν·
31 [t] ὥστε μαρτυρεῖτε ἑαυτοῖς ὅτι υἱοί ἐστε τῶν φονευσάντων τοὺς προφήτας. t Acts 7. 51. 2 Chron. 24. 21.
($\frac{239}{\text{X}}$) 32 Καὶ ὑμεῖς πληρώσατε τὸ μέτρον τῶν πατέρων ὑμῶν. 33 [u] Ὄφεις, γεννή- & 36. 16. Neh. 9. 26.
ματα ἐχιδνῶν, πῶς φύγητε ἀπὸ τῆς κρίσεως τῆς γεέννης; ($\frac{240}{\text{V}}$) 34 [v] Διὰ τοῦτο ἰδοὺ u ch. 3. 7. v Luke 11. 49.
ἐγὼ ἀποστέλλω πρὸς ὑμᾶς προφήτας καὶ σοφοὺς καὶ γραμματεῖς, καὶ ἐξ αὐτῶν Acts 5. 40. & 22. 19.
ἀποκτενεῖτε καὶ σταυρώσετε, καὶ ἐξ αὐτῶν μαστιγώσετε ἐν ταῖς συναγωγαῖς 2 Cor. 11. 24, 25.
ὑμῶν, καὶ διώξετε ἀπὸ πόλεως εἰς πόλιν, 35 [x] ὅπως ἔλθῃ ἐφ᾽ ὑμᾶς πᾶν αἷμα x Gen. 4. 8. Heb. 11. 4.
δίκαιον ἐκχυνόμενον ἐπὶ τῆς γῆς, ἀπὸ αἵματος Ἄβελ τοῦ δικαίου ἕως τοῦ αἵματος 2 Chron. 24. 21, 22.
Ζαχαρίου υἱοῦ Βαραχίου, ὃν ἐφονεύσατε μεταξὺ τοῦ ναοῦ καὶ τοῦ θυσιαστηρίου·

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27. *κεκονιαμένοις*] *whitewashed.* *κονίᾳ*, "*calce dealbatis.*" So *τοῖχε κεκονιαμένε* (Acts xxiii. 3). Cp. Demosth. 36, 16; 689, 24. *Pococke*, i. 154, and *Wetstein* here. Graves were usually whitewashed at that season, i. e. in the month Adar (*March*), (cp. *Lightf.* and *Schoettgen*,) in order to guard persons from contracting pollution by proximity to the dead, see Numbers xix. 16.

The *ceremonial* ordinances of the Law were instituted for the sake of *the moral law*, i. e. for mercy and judgment; so that the former were of no use without the latter. He speaks thus to show, that even before the Gospel, these ceremonial ordinances were not the main requisite, but were subordinate to moral duties. And this is what the ancient Prophets often teach, e. g. Hos. vi. 6. Micah vi. 8. We ought to be Temples;—how often are we but Tombs! (*Chrys.*)

29. *τάφους—μνημεῖα*] Ye build their tombs and adorn their monuments, but ye do not imitate their example; ye disobey their precepts, and slight their warnings, and rebel against their God, Who has sent to you His Son, to Whom all the Prophets bear witness. And thus ye show yourselves the *children* of those who *killed* the Prophets, and are even worse than your fathers, because ye add hypocrisy to impiety. Woe, therefore, to you Hypocrites!

30. *ἤμεθα*] "Pro *ἦμεν* in pluribus et optimis codd. h. l. et paulo post legitur *ἤμεθα*, quam Imperfecti formam rectè in textum receperunt *Griesbachius et Matthæi*. Attici enim veteres raro dixerunt *ἤμην* pro *ἦν*, sed Alexandrina et communis dialectus hanc Imperfecti formam sibi tanquam propriam vindicavit. vid. Jos. v. 1. Neh. i. 4. ii. 11. Matt. xxv. 35 al. Mœris: *ἦν, ἀντὶ τοῦ ἤμην, Ἀττικῶς· ἤμην, Ἑλληνικῶς.*" (*Kuin.*) Cp. *Winer*, p. 74, and below on xxv. 35.

31. *ὥστε μαρτυρεῖτε*] *ye bear witness against yourselves that ye are the children of those who killed the Prophets.* Them, who killed the Prophets, ye call your *Fathers;* and rightly, because ye imitate their acts; and are therefore their *children.* Cp. v. 45. Rom. iv. 11, 12.

He therefore identifies them with their fathers, and charges them with their fathers' sins. See *v.* 35, *ὃν ἐφονεύσατε, ye* killed even Zacharias. Cp. John vi. 32, "Moses gave *you* not," &c.

34. *Διὰ τοῦτο*] There is a remarkable similitude between this passage and 2 Esdras i. 28—33. (*Beng.*) (Cp. Luke xi. 49.)

— *μαστιγώσετε ἐν ταῖς συναγωγαῖς*] See on Acts xxvi. 11.

35. *Ζαχαρίου υἱοῦ Βαραχίου*] *Zacharias son of Barachias.* Cf. Luke xi. 51.

Among the various opinions that have been adduced concerning this Zacharias, the most probable is, that our Lord refers to the Zacharias who was the son of *Jehoiada* the Priest, and was slain by command of King Joash, whom he had rebuked for his sins, and for those of his subjects. *That* Zacharias was slain in the court of the House of the Lord, or as our Lord describes it "between the Temple and the Altar," that is, in the Court of the Priests, between the Porch of the *ναὸς* and the brazen Altar of burnt-offering; and when he died he said, "*The Lord look upon it and require it.*" (2 Chron. xxiv. 20—22.)

The books of the Chronicles being regarded as the conclusion of the Historical Canon of the Old Testament, and the sum and colophon of all Jewish History ("Instrumenti Veteris Epitome," says *S. Jerome* ad Paulin.), our Lord in citing the history of the Martyrdom of Zacharias from *that* Book, and in going backward *from it* to the Martyrdom of Abel, as recorded in the Book of Genesis, comprises all Jewish History as narrated in the Inspired Canon of the Old Testament (cp. *Bp. Cosin* on the Canon, p. 13), and therefore combines the "Acts and Sufferings of all the Martyrs," whose blood "crieth from the ground" to God, as did that of Abel and Zachariah. (Gen. iv. 10. 2 Chron. xxiv. 22.)

The dying words of Zachariah were יֵרֶא יְהוָה וְיִדְרֹשׁ and דָּרַשׁ (*darash*) = *ζητέω*, Lev. x. 16. Deut. xii. 5. 1 Chron. x. 13. Those words therefore of the martyr seem to be prophetical of our Lord's allusion to his Martyrdom; and our Lord (in Luke xi. 51) appears to refer to those dying words, *ναὶ, λέγω ὑμῖν, ἐκζητηθήσεται.*

The words of Zachariah were spoken in the *Temple* where his blood was shed. Our Lord is the true Zacharias (from זָכַר, *zachar, recordatus fuit*, and יָהּ, *Jehovah*), or *Remembrancer of God*, and He is the true Son of *Barachiah* (from בָּרַךְ, *barak*), *benedixit*, and יָהּ (*jah*), or son of the *Blessed* (see Mark xiv. 61), and He takes up those words of Zacharias in the Temple, and predicts its doom.

Kuin. well says, "Jesus igitur, ut significaret *omnes* cædes hominum sanctissimorum, easdemque *crudelissimas*, ut Lucæ verbis utamur, *ἀπὸ καταβολῆς κόσμου*, à Judæorum majoribus commissas, nominavit *primam, maximè memorabilem*, cædem in literis sacris commemoratam (sc. *Abelis*), et *ultimam* cædem, *ad aras perpetratam*, nempe *Zachariæ*. Altare etiam nocentibus, nisi atrocissimè deliquissent, asylum et tutela erat. vid. Exod. xxi. 14. 1 Regg. i. 51. ii. 28 sqq. Sic neque nos tangunt ea, quæ observarunt alii, Zachariam nimirum non fuisse ultimum prophetarum à Judæis interfectorum, Uriam quoque prophetam jussu Joïakimi trucidatum esse, coll. Jer. xxvi. 21 ss. 2 Paral. xxxvi. 4 ss. sed, quod probè notandum, non interfectus est ut Zacharias *μεταξὺ τοῦ ναοῦ καὶ τοῦ θυσιαστηρίου.*"

But it may be asked, why does our Lord not call Zachariah Son of *Jehoiada?* Why does He call him the Son of *Barachiah?*

Because probably Jehoiada was also called Barachiah. For numerous instances of persons with two names among the Jews, see *Grotius* here. *Surenhus.* p. 92. *Glass.* Philol. *Patrit.* de Evang. ii. p. 43.

And because, as *Abel* 'the righteous,' the good shepherd, slain by his brother Cain, was a type of Christ (Heb. xii. 24), so *Zacharias*, in his name, his priestly office, his preaching, and in his death, was a type of Christ Himself. The words, 'Son of Barachiah,' mean 'Son of *the Blessed*,' and this was a name of CHRIST Himself (see Mark xiv. 61). Barachias (says *Jerome*) signifies 'Blessed of the Lord;' and the righteousness of Jehoiada the Priest is expressed by this Hebrew word. And in the Gospel used by the Nazarenes we find 'Son of *Jehoiada*,' instead of 'Son of Barachias.'

Our Lord has just been uttering *maledictions* against the hypocrisy of the Scribes and Pharisees; and He now intimates that they who suffer for the truth are children of "the *Blessed*," and that He Himself Whom they were about to put to death as

y Luke 13. 34, 35. 1 Esdr. 1. 30. Deut. 32. 11, 12. 36 ἀμὴν λέγω ὑμῖν, ὅτι ἥξει ταῦτα πάντα ἐπὶ τὴν γενεὰν ταύτην. $(\frac{241}{V})$ 37 y Ἱερου-
σαλὴμ, Ἱερουσαλὴμ, ἡ ἀποκτείνουσα τοὺς προφήτας, καὶ λιθοβολοῦσα τοὺς
ἀπεσταλμένους πρὸς αὐτὴν, ποσάκις ἠθέλησα ἐπισυναγαγεῖν τὰ τέκνα σου, ὃν
τρόπον ἐπισυνάγει ὄρνις τὰ νοσσία αὐτῆς ὑπὸ τὰς πτέρυγας, καὶ οὐκ ἠθελήσατε;
z ch. 24. 15. zz Ps. 118. 26. ch. 21. 9, 26, 64. 38 Ἰδοὺ ἀφίεται ὑμῖν ὁ οἶκος ὑμῶν z ἔρημος. 39 zz Λέγω γὰρ ὑμῖν, Οὐ μή με
ἴδητε ἀπ' ἄρτι, ἕως ἂν εἴπητε, Εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι Κυρίου.

a Mark 13. 1, &c. Luke 21. 5, &c. XXIV. $(\frac{242}{II})$ 1 a Καὶ ἐξελθὼν ὁ Ἰησοῦς ἐπορεύετο ἀπὸ τοῦ ἱεροῦ· καὶ προσ-
ῆλθον οἱ μαθηταὶ αὐτοῦ ἐπιδεῖξαι αὐτῷ τὰς οἰκοδομὰς τοῦ ἱεροῦ. 2 Ὁ δὲ
Ἰησοῦς εἶπεν αὐτοῖς, Οὐ βλέπετε πάντα ταῦτα; ἀμὴν λέγω ὑμῖν, οὐ μὴ ἀφεθῇ
ὧδε λίθος ἐπὶ λίθον, ὃς οὐ καταλυθήσεται. $(\frac{243}{II})$ 3 Καθημένου δὲ αὐτοῦ ἐπὶ
τοῦ ὄρους τῶν ἐλαιῶν, προσῆλθον αὐτῷ οἱ μαθηταὶ κατ' ἰδίαν λέγοντες, Εἰπὲ

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accursed,—for, cursed is he that hangeth on a tree (Gal. iii. 13. Deut. xxi. 23), is *the 'Son of the Blessed,'* and had been typified in His testimony and His sufferings by all the Martyrs of the Old Testament, from Abel to Zacharias, the Son of the Blessed; and that His own murder would be the crowning sin which would fill up the cup of God's wrath to the brim, and make it overflow with vengeance upon them. And He concludes with saying that they should not see Him till they acknowledge Him to be 'the Son of *Barachias*,' and say, "BLESSED is He that cometh in the Name of the LORD" (see *v.* 39). For an interesting inquiry into this text, see *Dr. Jackson* on the Creed, book xi. ch. xliii. vol. xi. p. 256—287. *Lightfoot*, i. 2040; ii. 237. 436. *Thilo*, Codex Apoc. N. T. lxiv.

36. ταῦτα πάντα] *all these things shall come upon this generation.* See on xxiv. 15. It may be asked why the blood of Abel and Zachariah, which was *not* shed by the Jews of *that* generation, should be required *of it?* Because they, who in their conduct to the Apostles imitated Cain and Joash, are considered as *one* and the *same generation* with them. (*Jerome.*)

Our Lord encouraged and comforted His disciples, by showing them that whatever they might suffer, no less had been suffered by saints of old. And He warned the Jews, by predicting that as the persecutors of the ancient Saints were destroyed, so would they be punished also. They who see how others have been chastised for sin, and yet commit the same sin, or worse, will suffer worse punishment than those whose examples they have been permitted to see, and which they wilfully follow. (*Chrys.*)

37. Ἱερουσαλὴμ, Ἱερουσαλὴμ] O *Jerusalem, Jerusalem.* This repetition of the name marks intense love. (*Chrys.*)

— ποσάκις] *how often!* For Christ came to the Jews in Moses and the Prophets, and in the Angels themselves, ministering to their salvation in every age. (*Origen.*)

— ὄρνις τὰ νοσσία] *as a hen gathers her chickens.* Not only because He would have covered her with His Wings, but (as *Aug.* says, Serm. 264) "quia gallina propter *infirmitatem* pullorum ipsa *infirmatur*, et infirmatur cum pullis, et Dominus propter infirmitatem nostram et Ipse susceptione carnis infirmari dignatus est." Cp. 2 Esd. i. 30.

He derives the image from the bird who most loves her offspring, and from the language of the Prophets and Psalms, which speak of the people being safe under the wings and feathers, i. e. the providence and protection of God. Ps. xvii. 8; lvii. 1; lxi. 4; xci. 4. What Christ then prophesied has already come to pass; who can deny it? And as surely will His other prophecies be fulfilled. As surely as, according to His prophecies, Jerusalem has *been destroyed*, so surely will He come again to judgment. (*Chrys.*)

38. ὁ οἶκος ὑμῶν] *your house*, particularly the Temple; *your* holy House, which *was God's* House, but is now become *your* house, by being made by you to be 'a den of thieves;' *that* is now left to *you*, being deserted by *God*. See on xxiv. 15, and above, xxi. 13.

The Veil of the Temple was about to be rent in twain; and though after the Ascension the Apostles still resorted to it for prayer, yet in fact the virtue of the daily sacrifice ceased at the Crucifixion (Dan. ix. 27), when the Type was merged in the Antitype, and when the Jewish Temple became the Cenotaph of the Law, and the Christian Church was made the Oracle of God.

39. Οὐ μή με ἴδητε] *Ye shall not see Me henceforth.* You shall not know Me, before you welcome Me as the Messiah, and adore Me as God. You may crucify Me as *Man*, but that is because you are *blind*, and because ye see Me not as I am. And now for your sins ye are smitten with blindness. The things that belong to your peace are hid from your eyes. Luke xix. 42. But in order to *see* Me, you must look at Me with the eye of *faith;* you must worship Me as God. And this will be, when with broken hearts and weeping eyes, you "look on Him Whom you *have pierced.*" Zech. xii. 10. Hos. iii. 4, 5. John xix. 37. On the phrase ἀπ' ἄρτι see xxvi. 64.

— Εὐλογημένος—Κυρίου] *Blessed is He that cometh in the Name of the Lord.* The solemn salutation of the Messiah (Ps. cxviii. 26. See xxi. 9). A reference to the name *Barachias*, mentioned *v.* 35.

What He says is this,—Unless ye repent, and confess Me, of whom the Prophets wrote, as the Son of God Almighty, ye shall not *see My face.* The Jews have now time given them for repentance; let them confess Christ to be the *Blessed One Who cometh in the Name* of the Lord, and then they *will see His face.* (*Jerome.*)

The Jewish Nation has ceased to be God's household; and remaining in the obstinacy of unbelief, they will not behold Christ till they bless Him coming in the name of the Lord. (*Hilary.*) When the veil is taken from their hearts, they will see Him. 2 Cor. iii. 14—16.

CH. XXIV. 1. τὰς οἰκοδομὰς τοῦ ἱεροῦ] *the structures of the Temple*, whose solidity and magnificence is described by *Josephus*, B. J. v. 5. Antiq. xv. 14.

As *Bengel* observes, the word οἰκοδομὰς intimates that the work of building was even then going on (cp. John ii. 20). "Fortasse magis opus fervebat, ob Pascha instans." While *they* were *building* it, *He* was prophesying its *destruction.* The Corner-stone was rejected by the Builders (Ps. cxviii. 22), and they built in vain; for "except the Lord build the house, their labour is but lost who build it" (Ps. cxxvii. 1).

Because our Lord had just said to the Jews, "Your house is left desolate," therefore the Apostles, surprised by such an announcement, come and show Him the buildings of the Temple; as if in doubt whether so much glory could fade. He therefore proceeds to predict its entire destruction. Ye are surprised at the announcement—but not one stone will be left on another. The Apostles appear to have then supposed that the day of Jerusalem's destruction would be the day of His Second Coming. They imagined this would be so because He had said, "*Ye shall not see Me henceforth, till ye say Blessed is He that cometh in the name of the Lord*" (xxiii. 39). But our Lord corrects this notion by saying, "*The end is not yet*" (xxiv. 6).

2. *Not one stone shall be left on another*] The Emperor Julian tried to refute this prophecy; but the attempt confirmed it. See above on Haggai ii. 9.

3. τοῦ ὄρους τῶν ἐλαιῶν] *the Mount of Olives.* Observe, that the *Siege* began at the *place* where this prophecy was delivered, i. e. the *Mount of Olives* (see *Josephus*, B. J. v. 2 and 3). Cp. the interesting comments of the History of the Siege of Jerusalem in *Eusebius*, H. E. iii. 5—8, with the notes of *Valesius*.

Observe also, that the Siege began at the *time* in which this prophecy was uttered, the Passover. (*Josephus*, B. J. vi. 9. 3.)

Observe, likewise, that many hundreds were destroyed by the *same death* as they were now about to inflict upon Christ, viz. *Crucifixion.* (*Ibid.* v. 11.)

Titus, the son and successor of the Roman Emperor Vespasian, regarded himself as the executioner of God's Judgment on Jerusalem. The destruction of the Temple was a more striking fulfilment of Christ's prophecy, because it was effected by Roman soldiers in opposition to the orders of Titus, who wished to spare it. And the woes with which Jerusalem was visited were more remarkable, as being brought about by the agency of one who was distinguished for clemency, and was called "deliciæ humani generis."—Vespasian, his father, who began the Jewish war, seems also to have been specially raised up by God to be the

ἡμῖν, πότε ταῦτα ἔσται; καὶ τί τὸ σημεῖον τῆς σῆς παρουσίας, καὶ τῆς
συντελείας τοῦ αἰῶνος; 4 [b] Καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν αὐτοῖς, Βλέπετε b Mark 13. 5, &c. Luke 21. 8, &c.
μή τις ὑμᾶς πλανήσῃ· 5 πολλοὶ γὰρ ἐλεύσονται ἐπὶ τῷ ὀνόματί μου λέγοντες, Eph. 5. 6. Col. 2. 8, 18.
Ἐγώ εἰμι ὁ Χριστὸς, καὶ πολλοὺς πλανήσουσι. 6 [c] Μελλήσετε δὲ ἀκούειν 2 Thess. 2. 3. 1 John 4. 1.
πολέμους καὶ ἀκοὰς πολέμων· ὁρᾶτε, μὴ θροεῖσθε, δεῖ γὰρ πάντα γενέσθαι, c Jer. 4. 27. & 5. 10, 18.
ἀλλ' οὔπω ἐστὶ τὸ τελος. 7 Ἐγερθήσεται γὰρ ἔθνος ἐπὶ ἔθνος, καὶ βασιλεία
ἐπὶ βασιλείαν, καὶ ἔσονται λιμοὶ καὶ λοιμοὶ, καὶ σεισμοὶ κατὰ τόπους· 8 πάντα
δὲ ταῦτα ἀρχὴ ὠδίνων. (244/I) 9 [d] Τότε παραδώσουσιν ὑμᾶς εἰς θλῖψιν, καὶ d ch. 10. 17. John 15. 20.
ἀποκτενοῦσιν ὑμᾶς, καὶ ἔσεσθε μισούμενοι ὑπὸ πάντων τῶν ἐθνῶν διὰ τὸ & 16. 2. Acts 4. 2, 3.
ὄνομά μου· (245/X) 10 καὶ τότε σκανδαλισθήσονται πολλοὶ, καὶ ἀλλήλους παραδώ- & 7. 59. & 12. 1, &c.
σουσι, καὶ μισήσουσιν ἀλλήλους· 11 καὶ πολλοὶ ψευδοπροφῆται ἐγερθήσονται,
καὶ πλανήσουσι πολλούς· 12 καὶ διὰ τὸ πληθυνθῆναι τὴν ἀνομίαν ψυγή-
σεται ἡ ἀγάπη τῶν πολλῶν· 13 ὁ δὲ ὑπομείνας εἰς τέλος οὗτος σωθήσεται.
(246/VI) 14 Καὶ κηρυχθήσεται τοῦτο τὸ εὐαγγέλιον τῆς βασιλείας ἐν ὅλῃ τῇ οἰκου-
μένῃ εἰς μαρτύριον πᾶσι τοῖς ἔθνεσι, καὶ τότε ἥξει τὸ τέλος.

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minister of his purposes against Jerusalem; and it is observable that he alone of the Roman Cæsars was permitted to bequeath the Empire to his sons. Cp. *Dr. Jackson* on the Creed, Book I. xxiii. and Serm. vi. vol. vi. p. 169. For the passages of *Josephus* which illustrate this prophecy, see *Grinfield*, Schol. Hellenist. pp. 60. 63, and *Whitby*, Notes to Chap. xxiv.

— *πότε ταῦτα ἔσται; καὶ τί τὸ σημεῖον τῆς σῆς παρουσίας, καὶ τῆς συντελείας τοῦ αἰῶνος;*] *when shall these things be? and what is the sign of Thy coming, and of the end of the world?* Here is the clue to the interpretation of this chapter. Our Lord's prophecy has a double reference,—

To the judgment of Jerusalem. And

To that of which *that* judgment was a type, viz. His second Coming to judge the world.

The Apostles, indeed, then supposed that the taking of Jerusalem, and the end of the world, and Christ's coming to judgment, would be simultaneous (cf. *v.* 6);

It is to be observed, that several Future Events, however distant from each other, *seem* to be represented by Prophecy as *contemporaneous*, till one of those events is *near*, and detaches itself from the others, and then the true sense of the Prophecy becomes more clear.

Future *events* in time may be compared to distant *objects* in place. In a mountainous country, two ridges of hills, rising the one above the other, are seen in the horizon almost as one, although there may be many miles between them; and it is only when the spectator arrives at the summit of the first ridge, that he is aware of the chasm between it and the second.

So it is with Future Events.

The Prophets of the Old Testament pass rapidly from describing the first Advent of Christ to the Second Advent, so that the two Advents seem to be blended together in one.

But when the predictions concerning the first Advent had been accomplished by the manifestation of Christ in the world, then the prophecies concerning the Second Advent became more distinct.

Yet even *then* the coming of Christ to judge Jerusalem seemed to be blended with His coming to the Universal Judgment, of which the judgment of Jerusalem was a type, and is so treated by Himself in the present Chapter.

It is only in the Scriptures written *after* the taking of Jerusalem (viz. the Revelation of St. John) that the transactions of the Great Day stand forth alone in all their awful majesty.

And as there is a gradual process of *clearing up* in the prophecies concerning the coming of *Christ*, so is there a similar process of elucidation in the successive prophecies concerning the coming of *Antichrist*. And there is reason to believe that the prophecies concerning the coming of Antichrist will be brought to a climax at about the same time as those concerning the coming of Christ. On the signs of Christ's Second Advent it may be well for the reader to consult *Gerhard's* Loci Theol. (Tom. ix.), "De extremo Indicio," and also "De Consummatione Sæculi."

6. *πάντα*] *all* that I predict.

— *οὔπω ἐστὶ τὸ τέλος*] *the end is not yet.* Cp. Mark xiii. 7. 10. Luke xxi. 9. Our Lord, therefore, did *not* predict (as some have ventured to say) that He would come again *to judgment* immediately. He said the contrary, as here; nor did His Apostles afterwards See 2 Thess. ii. 2.

7. *λιμοὶ καὶ λοιμοὶ*] *famines and pestilences.* See *Tertullian*, Apol. 20.

8. *ἀρχὴ ὠδίνων*] Observe the word *ὠδῖνες* (pains of parturition) as very appropriate and significant; because the circumstances of the World on the eve of Christ's coming will be like those of a woman in travail (see 1 Thess. v. 3), and because after them the New Creation will be *born*,—the *παλιγγενεσία* will ensue. (See xix. 28.)

Lest the disciples should be absorbed in dwelling on the punishments in reserve for the *Jews*, and suppose that they themselves would be exempt from suffering, our Lord warns them of coming woes and trials for themselves (*v.* 9 and 12), and thus stimulates them to watchfulness and courage. And in order to show that the calamities which would overtake the Jews were divinely-appointed judgments for their sins, He specifies not only wars, but famines and earthquakes; and adds, "Verily I say unto you, all these will come upon this generation,"—i. e. for their cruelty to Himself. And lest the Apostles should imagine that the Gospel would be imperilled by these calamities, He says, "Be not terrified" (*Chrys.*); the Gospel shall be preached to all Nations.

The *signs* of which our Lord here speaks are to be understood both literally and figuratively; there will be famines of bread, and also *spiritual* famines; famines of "*hearing the Word* of God." (Amos viii. 11.) So also with regard to pestilences and earthquakes there will be false teachers, "whose word eats as doth a canker" (2 Tim. ii. 17), and commotions of the world, and the falling of many from the faith. (*Jerome.*)

11. *ψευδοπροφῆται*] *false Prophets.* Cp. *v.* 24. Here was one main cause of the miseries of the Jews. They had killed the *true Prophet* and the true Christ, Who had come for their salvation; and, for a retribution of their sin, they were deceived by *false prophets* and *false Christs*, to their own destruction. See Acts v. 36; xxi. 38. *Joseph.* B. J. ii. 13. 4; vii. 11. 3; above ii. 2.

They rightly expected that the Messiah would appear at this time; and that He would come to His Temple, for so the prophets had foretold; but they knew Him not; and because they expected the Messiah and had not known Him, they were more easily deluded by impostors professing to be Christ; and they imagined it impossible that Jerusalem should ever be taken by the Romans, and even to the last believed that the Messiah would interfere to save them and to destroy their enemies.

12. *τὴν ἀνομίαν*] *lawlessness.* Cf. Zech. v. 8, where the LXX use the word for רִשְׁעָה (*risheah*), wickedness. Sometimes they use it for שֶׁקֶר (*sheker*), falsehood, lying.

In proportion as the end approaches, errors will increase, terrors will increase, iniquity and infidelity will increase, and the darkness of hatred among brethren. *S. Aug.* (in Joan. xxv.)

ἀγάπη] Found only here in the first three Gospels.

13. *ὁ δὲ ὑπομείνας ε. τ.*] *he that endureth*, &c. An intimation that many will *fall away.*

14. *τοῦτο τὸ εὐαγγέλιον*] *this Gospel of the kingdom shall be preached in all the world as a witness to all nations. The Gospel* is present to our Lord's eye here and xxvi. 13, as the great purpose of His coming into the world. He therefore calls it *this* Gospel.

Our Lord predicts a threefold struggle—from open enemies, from impostors, from false brethren. See St. Paul's declaration, 2 Cor. vii. 5; xi. 13. And yet He assures them, that so far from

e Mark 13. 14. Luke 21. 20. Dan. 9. 27. & 12. 11.

($\frac{247}{VI}$) 15 e Ὅταν οὖν ἴδητε τὸ βδέλυγμα τῆς ἐρημώσεως, τὸ ῥηθὲν διὰ Δανιὴλ τοῦ προφήτου, ἑστὸς ἐν τόπῳ ἁγίῳ, ὁ ἀναγινώσκων νοείτω, 16 τότε οἱ ἐν τῇ

the Gospel being extinguished by this conflict, it will *be preached every where;* but He does not say it will be *believed* every where. It will be preached as a *witness*,—a witness to those who reject it,—it will be preached to their condemnation. Those who believe will be like witnesses against those who do not believe, and will condemn them. (*Chrys.*)

Observe how many difficulties beset the Gospel. Deceivers, Roman Armies, Famines, Plagues and Pestilences, and Earthquakes, Tribulations, Treachery, Hatred, Dissensions, Failure of Love, Abundance of Iniquity; and yet this Gospel triumphs, and *will be preached in all the world.* (*Chrys.*)

The preaching of the Gospel throughout the world is a sign of Christ's coming to judgment. (*Jerome.*)

15. Ὅταν οὖν ἴδητε τὸ βδέλυγμα τῆς ἐρημώσεως, τὸ ῥηθὲν διὰ Δανιὴλ τοῦ προφήτου, ἑστὸς ἐν τόπῳ ἁγίῳ] *When ye shall see the abomination of desolation, spoken of by Daniel the prophet, standing in the holy place:* τόπος ἅγιος is the קֹדֶשׁ (*kodesh*), i. e. "the Holy Place" (Exod. xxvi. 33; xxviii. 29. 35, and *passim*), viz. the *ναὸς*, or part of the Temple where the Golden Altar of incense, &c. stood, and called מָקוֹם (*makom*), or *place* κατ' ἐξοχὴν, in Isa. xxvi. 21, rendered by the LXX τὸ ἅγιον.

βδέλυγμα, or *abominatio*, is the Hebrew שִׁקּוּץ (*shekets*), which signifies an unclean thing (Lev. vii. 21; xi. 10. 13. 41, 42), and is specially applied to denote an object of idolatrous worship (1 Kings xi. 5. 7. 2 Kings xxiii. 13. 2 Chron. xv. 8), or an act of uncleanness and idolatry (Jer. iv. 1; xiii. 27. Ezek. v. 11).

ἐρήμωσις, or *desolation*, is the Hebr. שְׁמָמָה (*shemamah*), which signifies a devastation that causes astonishment and awe.

βδέλυγμα ἐρημώσεως is a Hebraism which expresses that the *characteristic quality* present to the speaker's mind when He contemplates the *Abomination*, is that it will cause *Desolation.* On this use of the genitive see above, xxii. 11.

The Prophet *Daniel* speaks of such a *desolating Abomination*, in three passages (ix. 27; xi. 31; xii. 11), which appear to refer to three different times; as follows,

His prophecy concerning the setting up of "*the abomination of desolation*" in *the holy place*, was doubtless fulfilled in the *first* instance by the setting up of the idol altar of Jupiter in the Temple of Jerusalem, by Antiochus Epiphanes; cp. 1 Macc. ix. 54, where that idol is expressly called βδέλυγμα ἐρημώσεως ἐπὶ τὸ θυσιαστήριον.

But the reference to Daniel made by our Lord in this His prophecy concerning Judæa and the World, shows that Daniel's prediction was not yet exhausted, but was to have a further accomplishment

In *Jerusalem*,

And also in the *Church at large*.

With respect to Jerusalem, Christ says, that the Abomination which would make the *Temple desolate*, or be the cause of its being deserted and destroyed, would stand in "the *Holy Place.*" Cp. Mark xiii. 14. ὅπου οὐ δεῖ.

It cannot therefore mean the *Roman armies*. The passage in Luke xxi. 20, speaking of Jerusalem *encompassed with armies*, refers to a different circumstance. He *here* speaks of an abomination in the *Holy Place* of the Temple itself.

Our Lord also says that it should be a *sign* and warning to His disciples that *they should escape.* "Then let them that be *in Judæa flee* to the mountains" (*v.* 16).

The passage in Daniel which appears to refer to the siege of Jerusalem by the Romans, and to have been specially in our Lord's eye, is ix. 27, וְעַל כְּנַף שִׁקּוּצִים מְשֹׁמֵם. The LXX and Theodotion paraphrase this as follows: καὶ, ἐπὶ τὸ ἱερὸν, βδέλυγμα τῶν ἐρημώσεων. Some interpret this, "the desolator *shall come* on the abominable wing;" but it seems that the word '*desolator*' is put in apposition with *the abominable wing*, and describes its character, and that the sentence is to be thus paraphrased: *And it* (i. e. God's wrath) *shall be upon the Wing of Abominations that maketh desolate, and shall flow out or be poured out upon the desolator.*

This is our Lord's interpretation of the passage, when He speaks of the Abomination of Desolation.

This prophecy of Daniel first speaks of the cessation of the daily sacrifice; and it proceeds thus: "and God's wrath will be poured out upon the *wing* of abominations which will be the desolator."

This seems to be further described in Dan. xii. 11, which speaks of the *taking away of the daily sacrifice*, and of *the abomination that maketh desolate being set up*, where the LXX and Theodotion use the words afterwards employed here by St. Matthew, βδέλυγμα ἐρημώσεως. Their original here is שִׁקּוּץ שֹׁמֵם, i. e. *the abomination that maketh desolate.*

The prophecy of Daniel concerning the *taking away of the daily sacrifice in the midst of a week* was doubtless fulfilled by Christ's death on the Cross, at the end of his ministry of three years and a half.

But it seems to have had another fulfilment in another sense. The *daily sacrifice* was taken away in the siege of Jerusalem (see *Joseph.* B. J. vi. 2), *three years and a half* after the beginning of the war; and this was done by the factious *zealots* among the *Jews* themselves, headed by John, who had seized the Temple under plea of defending it and the city. (See *Joseph.* B. J. v. 6. 1, and v. 3. 1; cp. Antt. x. 11. 7.)

What, then, is the *Wing of abomination* that maketh desolate, or, in our Lord's words, *the Abomination of Desolation?*

A *Wing* (Hebr. *canaph*) is an emblem of covering, and defence, and love (see Ps. xvii. 8; xxxvi. 7. Ruth ii. 12); and God's presence rested in the Temple, in the Holy of Holies, on the Mercy-seat, upon the Ark, between the *Wings* of the Cherubim. (Exod. xxv. 20; xxxvii. 9. 1 Kings viii. 7.)

Hence the figure of a *Wing* is often applied to the *Shechinah*, or Divine Presence, by other Jewish writers. See *Schoettgen*, p. 208; e. g. "*Nidus* est *Templum*, Israelitæ sunt *pulli* quibus mater insidet, et gentiles conversi sub *alas* Shechinæ venisse dicuntur."

And just before our Lord delivered this prophecy, He had said, "O Jerusalem, Jerusalem, how often would I have gathered thy children together, even as a hen gathereth her chickens *under her wings*, but ye would not!" (Matt. xxiii. 37.)

It is observable that he adds, as a consequence of their refusal to be gathered under *His wings*, "henceforth your *house*," i. e. specially your Temple, is left unto *you* ἔρημος, *desolate.*" Your Holy House; *that* House of which He had said (xxi. 13), "*My house* shall be called the house of *Prayer*, but ye have made it *a den of thieves;*" ye have polluted it, made it to become abominable; that Holy House which was once the House of *God*, but being made a den of thieves is now οἶκος ὑμῶν, *your* house, the house of *you*, is left to *you desolate*, being deserted by *God* (see *Theoph.* on Luke xiii. 35); it is a camp of assassins (λῃσταί, *Joseph.* B. J. v. 13), the scene of robbery and blood. (See on Matt. xxi. 13.)

Therefore the *Abomination of Desolation*, or, as the prophet Daniel calls it, "*The Wing of abomination that would make desolate*," is that Power to which the Jews, in their trouble and in the Siege, looked for shelter, instead of taking refuge under the *Wings* of the Cherubim and the *Wings* of Christ.

Our Lord prophesies here, that this *abominable and desolating Wing* would be in the Temple, in the *Holy Place* (Matt. xxiv. 15. Mark xiii. 14).

Now, we find that in Holy Scripture the word *Wing* is often used for a *military power*, on account of its rapid flight, whether for aggression or defence, and because it is, as it were, overspread to shelter those for whom it fights. See Isa. viii. 8. Jer. xlviii. 40; xlix. 22; and Ps. xci. 4, concerning the Lord of Hosts.

Hence, also, in other languages, the *wings* of an *army*. The desolating *Wing*, therefore, of which Daniel and our Lord speak, is that *Army of Zealots* and *Assassins*, whom the Jews invited to defend them against the besieging Army of the Romans, and under whom they took refuge and shelter, and which stationed itself and hovered and brooded, as it were, with an *abominable wing* over the Holy Place during the Siege, and defiled it with all manner of abominations; by whose agency the daily sacrifice ceased and was taken away (see Dan. ix. 27. *Josephus*, B. J. vi. 2; x. 11. 30); and which, by its outrages against God, and by its provocation of His wrath, was the cause of the desolation of Jerusalem. See the remarkable declaration of *Josephus*. B. J. v. 9. 4.

Josephus appears to confirm this interpretation; for he remarks (B. J. iv. 6. 3) that there was an ancient saying then current, that Jerusalem would be taken and the Temple destroyed when it had been defiled by the hands of *Jews themselves.* And this exposition of Daniel's prophecy concerning the siege of Jerusalem, was adopted even by the Zealots who defiled the Temple under pretence of defending it. (*Joseph.* B. J. iv. 6. 3. Cp. *Hengstenberg*, Christol. 708, 709.)

The Jews themselves were the proper authors of their own miseries. "O Israel, thou hast *destroyed thyself*" (Hos. xiii. 9).

The same principle is applicable to Christian Nations. Their *Abomination of Desolation* has always been from *within.*

The interpretation to which these considerations lead is also confirmed by what Christ had just said concerning Zacharias, the

Ἰουδαίᾳ φευγέτωσαν ἐπὶ τὰ ὄρη, (248/II) 17 ὁ ἐπὶ τοῦ δώματος μὴ καταβαινέτω
ἆραι τὰ ἐκ τῆς οἰκίας αὐτοῦ, 18 καὶ ὁ ἐν τῷ ἀγρῷ μὴ ἐπιστρεψάτω ὀπίσω ἆραι
τὰ ἱμάτια αὐτοῦ.
(249/II) 19 Οὐαὶ δὲ ταῖς ἐν γαστρὶ ἐχούσαις, καὶ ταῖς θηλαζούσαις ἐν ἐκείναις
ταῖς ἡμέραις· (250/VI) 20 [f] προσεύχεσθε δὲ ἵνα μὴ γένηται ἡ φυγὴ ὑμῶν χειμῶνος, f Acts 1. 12
μηδὲ σαββάτῳ· (251/II) 21 [g] ἔσται γὰρ τότε θλῖψις μεγάλη, οἵα οὐ γέγονεν ἀπ' g Dan. 12. 1
ἀρχῆς κόσμου ἕως τοῦ νῦν, οὐδ' οὐ μὴ γένηται. (252/VI) 22 καὶ εἰ μὴ ἐκολοβώθησαν
αἱ ἡμέραι ἐκεῖναι, οὐκ ἂν ἐσώθη πᾶσα σάρξ· διὰ δὲ τοὺς ἐκλεκτοὺς κολοβω-

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son of Barachias. The Jews had *profaned* the *Temple* with his *innocent blood* (xxiii. 35. 2 Chron. xxiv. 20, 21). And all the evils here mentioned were to come on *this generation*. And fitly; because they were guilty of more than the same sin—in defiling the City with the innocent blood of Christ, "the Son of the Blessed."

The Jews had *refused* to shelter themselves under *the Wings of the Lord of Hosts*, and under *the Wings of Christ:* where they would have been secure from their enemies, for He would have "defended them under his *Wings*, and they should have been safe under His *Feathers*" (Ps. xci. 4). "The *Wing* of abominations (Dan. ix. 27) overwhelmed not the city of Jerusalem, until Christ had long laboured in vain to gather them under His *Wings* as a hen gathereth her chickens" (*Mede*, p. 298). But they would not have Jehovah for their God; they killed the Prince of Peace; and chose to flee for refuge to the *wings* of those who changed God's Holy House into a Den of Thieves; they made them to be, as it were, their God, their *Idol*, their βδέλυγμα; and they, whom they thus preferred to God, were therefore not an Army of Defence, but an Abomination of Desolation.

In the *Christian Church*, the prophecy of our Lord concerning the setting up of an Abomination of Desolation in the Holy Place appears to have been in part fulfilled by the setting up of the Bishop of Rome upon the Altar of God in St. Peter's Church, in order that, there sitting, he may be adored—on his inauguration to the Papacy, and by the "gross and grievous abominations" (*Hooker*) of his heretical doctrines and idolatrous worship which he enforces as terms of communion, and so, as far as in him lies, makes the Church desolate. The Apostle speaks of this *abomination of desolation* in the Church, when he describes the Man of Sin as sitting in the Temple of God. See below, the notes on 2 Thess. ii. 3; and cp. the notes above on Dan. ix. 27, and xii. 11.

The word "abomination" in Scripture means an *idol;* and it is called "of desolation" because the temple is made desolate thereby; and the presence of *idols* in the Church deprives it of the presence of *God*. We may understand by it *heretical doctrine* and *schismatical services* in churches (*S. Jerome*) and churchyards; and even *infidel demonstrations* (Dan. xi. 31, 36), in the one and the other.

And when we see this heretical abomination standing in the holy place, that is, the Church, and *showing itself as God*, we ought to flee from Judæa to the mountains, that is, the everlasting hills, where is the light of God.

We ought also to be *upon the house-top* (i. e. for prayer and meditation), where the fiery darts of the wicked cannot reach us, and not to come down from thence, *nor to turn back* for those things which we have left behind. And we ought to meditate in the spiritual field of Holy Scripture, that we may reap fruit therefrom. (*Jerome*, *Hilary*, *Bede*, on Mark xiii.)

15. Δανιὴλ τοῦ προφήτου] Our blessed Lord, the Divine Prophet, here gives the title, "*the Prophet*," to *Daniel;* and condemns by anticipation all who, like Porphyry in ancient times, and some in modern, either reject the Book of Daniel, or ascribe it to another and later author than he. On the genuineness of the Book of Daniel see also *Bp. Butler's* Analogy, ii. c. 7. *Dr. Mill's* Dissertations, ii. pp. 64—72, *Dr. Pusey's* Lectures; and the word of *Hengstenberg*, &c., quoted above in *Introd.* to Daniel.

— ἑστός] On this form see *Winer*, p. 73. Cp. Mark xiii. 14.

— ὁ ἀναγινώσκων νοείτω] *let him that readeth consider.* Let him ponder it well in his mind: cp. the use of νοεῖν in 2 Tim. ii. 7.

16. φευγέτωσαν] *let them flee.* Not only those in *Jerusalem*, but they in *Judæa* were *to fly*. Before the siege, the Christians fled to Pella beyond Jordan, and so were saved (see *Euseb*. iii. 5. *Epiphan*. Hær. 29, 30); whereas, on the contrary, many hundreds of thousands of Jews *resorted* to Jerusalem (against our Lord's warning, Luke xxi. 21) for protection and for the Passover. See above, *v*. 2, and the summary in *Euseb*. iii. 5, and his remarks.

This warning was very necessary, for *after* that the λῃσταὶ and στασιασταὶ had for some time established themselves in the Holy Place, they would not allow any one to quit the city. (*Josephus*, B. J. v. 12.)

17. μὴ καταβαινέτω] *let him not come down.* But let him flee without any regard to his goods, i. e. with all expedition.

For the *spiritual* meaning of this and the following verse, see on Luke xvii. 31. They reach on to the end. Cp. on Dan. xii. 1—13.

18. τὰ ἱμάτια] his *pallium*, or outer garment.

19. ταῖς ἐν γαστρί] *those women with child.* See *Josephus*, B. J. v. 10. 12, 13; vi. 3. *Euseb*. iii. 6, 7, for the horrors of the siege—especially with regard to mothers and children. Cp. Deut. xxviii. 53—58.

These prophetical warnings may also be understood spiritually. Woe unto them that are with child, i. e. loaded with a heavy burden, and not able to escape from their pursuers. Woe also to the souls which are yet in travail with the rudiments of faith. (*Jerome*.) *Woe to them that are with child:* by these we may understand persons who are loaded with worldly hopes; and by those who give suck, persons who enjoy, cherish, and dote on the darling hopes and desires which they have conceived and brought forth. (*Aug*. in Ps. xxxix.)

20. σαββάτῳ] *on the Sabbath.* A prophecy that this would be the case with some. He speaks to them *as yet as Jews* who scrupled to travel more than 2000 cubits on that day. See on Acts i. 12. Similarly (Luke xxii. 36) He speaks of buying a *sword*,—not that the Apostles of Christ were to go armed,—but to show the dangers to which they would be exposed.

Besides, even though they themselves might have no scruple to travel on the seventh day, yet others would be unwilling to assist them in their flight on that day, on which the gates of cities in Judæa were shut. (Cp. Nehem. xiii. 19—22.)

On the spiritual sense of *vv*. 19, 20, see *Jerome*, iv. 193. *Greg. M.* Hom. i. 12: "Videte ne tunc quæratis peccata vestra fugere, quando jam non licet ambulare. Ne tunc quæramus ad benè agendum vivere, cùm jam compellimur de corpore exire."

Pray that your flight may *not be in the winter or on the sabbath*, i. e. that you may not be embarrassed by earthly impediments. (*Aug*. Qu. Ev.)

As far as this refers to the taking of Jerusalem, this might well be their prayer, that they might not be prevented by the law of sabbatical rest or winter's cold from fleeing to the mountains. And *spiritually*, we must pray that our faith may not grow cold, and we ourselves become torpid in doing the work of the Lord; and that our *flight*, i. e. our death, may not happen when we are in this unhappy state of *spiritual winter*. (*Jerome*, *Aug*., *Hilary*.)

21. θλῖψις μεγάλη, οἵα οὐ γέγονεν] *great tribulation, such as never has been.* Cp. notes above on Dan. xii. 1.

22. ἐκολοβώθησαν] *were shortened.* So in the time of Christ's absence in the grave, "the three days" were compressed, as it were, into the smallest possible compass. See xii. 40.

From various passages of Holy Scripture it has been inferred that the Church will have to suffer *three years and a half* of severe suffering, before the end of the World. See *Bede* here.

— οὐκ ἂν ἐσώθη πᾶσα σάρξ] *no flesh should have been saved.* A double Hebraism, οὐ πᾶς = *none* (Ps. cxliii. 2. Jer. ix. 12; li. 43. Luke i. 37). Rom. iii. 9, οὐ πάντως: iii. 20, ἐξ ἔργων νόμου οὐ δικαιωθήσεται πᾶσα σάρξ. See *Vorst*. Hebr. p. 529. *Schroeder*. Inst. Hebr. p. 316. *Glass*. Phil. Sacr. p. 463. *Winer*, p. 154.

And on the use of σάρξ = בָּשָׂר for *homo*, *Vorst*. de Hebr. 124.

— διὰ δὲ τοὺς ἐκλεκτούς] *on account of the elect.* Lest any should object, as the heathens did, that these calamities were *due* to *Christianity*, He says that those days of affliction should be *shortened* for the sake of *Christians;* and if it were not for these Christians, all the nations would perish.

Observe, that the Evangelist *St. John* has recorded none of these predictions, lest he should seem to write prophecy from history; for *he* lived for a long time *after* the destruction of Jerusalem. But these prophecies are recorded by the Evangelists who wrote before the taking of Jerusalem, and saw nothing of what they wrote; in order that the splendour of the prophecy might shine forth more brightly. (*Chrys*.)

h Mark 13. 21. Luke 17. 23. & 21. 8. i Mark 13. 22.

θήσονται αἱ ἡμέραι ἐκεῖναι. ($\frac{258}{\text{II}}$) 23 h Τότε ἐάν τις ὑμῖν εἴπῃ, Ἰδοὺ ὧδε ὁ
Χριστὸς, ἢ ὧδε, μὴ πιστεύσητε· ($\frac{254}{\text{VI}}$) 24 i ἐγερθήσονται γὰρ ψευδόχριστοι καὶ
ψευδοπροφῆται, καὶ δώσουσι σημεῖα μεγάλα καὶ τέρατα, ὥστε πλανῆσαι, εἰ
δυνατὸν, καὶ τοὺς ἐκλεκτούς. 25 Ἰδοὺ προείρηκα ὑμῖν· ($\frac{255}{\text{V}}$) 26 ἐὰν οὖν εἴπωσιν
ὑμῖν, Ἰδοὺ ἐν τῇ ἐρήμῳ ἐστὶ, μὴ ἐξέλθητε· Ἰδοὺ ἐν τοῖς ταμείοις, μὴ πιστεύ-
σητε· ($\frac{256}{\text{V}}$) 27 ὥσπερ γὰρ ἡ ἀστραπὴ ἐξέρχεται ἀπὸ ἀνατολῶν, καὶ φαίνεται ἕως
δυσμῶν, οὕτως ἔσται ἡ παρουσία τοῦ Υἱοῦ τοῦ ἀνθρώπου· ($\frac{257}{\text{V}}$) 28 j ὅπου γὰρ ἐὰν
ᾖ τὸ πτῶμα, ἐκεῖ συναχθήσονται οἱ ἀετοί.
($\frac{258}{\text{II}}$) 29 k Εὐθέως δὲ μετὰ τὴν θλῖψιν τῶν ἡμερῶν ἐκείνων ὁ ἥλιος σκοτισθή-

j Job 39. 33. Luke 17. 37. k Mark 13. 24, 26. Luke 21. 25. Isa 13. 10. Ezek. 32. 7. Joel 2. 31. & 3. 15. Acts 2. 20.

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24. *δώσουσι*] A Hebraism—*διδόναι*, i. q. Hebr. נָתַן (*nathan*), to *give*, used for to *show* (Deut. xiii. 1. Joel ii. 30. See Acts ii. 19, *δώσω τέρατα*). Cp. Ephes. i. 22; iv. 11. *Vorst.* Hebr. p. 167. On the *false Christs* see at *v.* 11.

26. *Ἰδοὺ ἐν τῇ ἐρήμῳ*] *Behold! in the desert.* Our Lord passes from the destruction of Jerusalem to the times a little preceding His own Second Advent. And these prophecies are addressed not only to the Apostles, but to us. He declares the characteristics of that future coming, which will not be like the first coming at Bethlehem, in a corner of the world known only to a few, but glorious and universal. Among the tokens of His approach will be signs and wonders of Deceivers. He is here speaking of Antichrist and his ministers. And observe, He does not say,—Go out, and believe not, i. e. be not misled by those false wonders. But, Go ye *not out* after them; for there is great delusion where are the signs of delusion. But these signs will be only local. The wonder of Christ's presence will be universal. It will be like lightning, which requires no preannouncement, but shows itself to all who are sitting in houses and secret chambers, in the twinkling of an eye. (*Chrys.*)

If any would persuade you that Christ is to be found in the wilderness of incredulity or sceptical Philosophy, or in the secret chambers of Heresy, believe them not; the faith of Christ shines from east to west in the Catholic Churches of the world. It is absurd to look in a corner for Him Who is the Light of the World. (*Jerome.*)

Our Lord teaches us that He Himself is not limited to any particular place, or visible only to certain individuals, but that He is like lightning shining from East to West. And lest we should be ignorant where to look for Him, He proceeds to add, that *wheresoever the Body is, the Eagles will be gathered together.* He calls His saints Eagles, soaring, as it were, to Him, the Body, by a spiritual flight. (*Hilary.*) See note on *v.* 28.

By the "secret chambers" and the "desert" our Lord signifies the obscure and occult conventicles of Heretics; by the name of "the lightning," He may designate *first*, the manifestation of His Church, by which He *now comes* and shows Himself in the clouds and darkness of this world (*Aug.* Quæst. Ev.), and *secondly*, His coming to Judgment.

A very interesting Exposition of this and the succeeding prophecies will be found in *S. Aug.* Epist. 199, and in his Work de Civitate Dei, lib. xx.

28. *ὅπου γὰρ ἐὰν ᾖ τὸ πτῶμα, ἐκεῖ συναχθήσονται οἱ ἀετοί*] *for wheresoever the body is, there will the eagles be gathered together.* Our Lord had been warning them not to follow *false Christs*, either to the wilderness or to the secret chamber. And He adds that wherever the *πτῶμα* or *dead body* is, there the *eagles* will be congregated. That is, as keen as is the sense of Eagles for their prey, so sharp-sighted will be true Christians to discern, and flock to, the body of Christ.

He calls Himself here *πτῶμα,* and He also calls Himself *σῶμα* in the parallel passage of St. Luke xvii. 37. The reason is, Christ *saves* us by His *death.* His body is *σῶμα* (ὃ σώζει), because it is *πτῶμα* (ὃ πίπτει). The corn is not quickened except it *fall* into the earth and *die* (John xii. 24), and then it brings forth much fruit. By His *fall* we *rise*, by His *death* we *live.* Christ's *πτῶμα* is our *σῶμα.* And here is an answer to the objection which has been made to our Lord's saying, viz. that *Eagles* do not feed on *dead* bodies. But to Christ's Body, which is Himself, in His Church, His Word, His Sacraments, especially the Holy Communion, where He feeds the faithful with His Body (*Bp. Andrewes* quoted below, on 1 Cor. v. 8)—all who are the Eagles of the Gospel will be gathered together; as the Eagle hasteth to its prey (Job ix. 26); they will flock to Him with Eagles' wings (Deut. xxxii. 11); and they that wait upon Him shall renew their strength, and mount up with wings as Eagles (Isa. xl. 31), even to heaven itself.

The following may be cited in support of the above exposition.

The congregated *Eagles* are the assembly of Saints and Martyrs. (*Chrys.*) Christ is called the *Great Eagle* (Rev. xii. 14), and Christians are compared to Eagles, because they partake in the royalty of Christ. (Cp. *Origen* here.) Eagles are the Saints whose youth is renewed like the Eagles' (Ps. ciii. 5); and who, according to the saying of Isaiah (xl. 31), mount up with wings as Eagles, that they may ascend to Christ. (*Jerome.*) In Christ we are renewed like Eagles, and cast off the plumage of our old age (i. e. of the old man). (*Ambrose* on Luke xvii.) Christ's Body crucified is that of which it is said, 'My flesh is meat indeed' (John vi. 55). The Eagles, which fly on the wings of the Spirit, flock to this body. To this body the Eagles are gathered who believe Christ to have come in the flesh (1 John iv. 2). They fly to Him as to a dead body, because He *died* for us, so all the Saints fly to Christ wherever He is, and hereafter, as eagles, will be caught up to Him in the clouds. (*S. Aug.* Quæst. Ev. in loc. *Iren.* iv. 28. *Theophyl.* and *Euthym. Zyg.* in Luc. xvii. 37. *Greg.* Moral. xxxi. 53.) And as the Eagle bears its young on its wings, so the true children of Christ will mount with Him on Eagles' wings to heaven. Deut. xxxii. 11. Exod. xix. 4. 1 Thess. iv. 17, and note on 2 Thess. ii. 1. *Chrysostom,* who, on 1 Cor. x. 24, applies this text to the eager hunger and thirst with which the Eagles of the Gospel flock to Christ's Body and Blood in the Holy Communion of the Lord's Supper, in order that they may thence derive strength to soar to heaven.

Eagles are said to catch the scent of a body even across the ocean, and to fly to it. How much more ought we and all the flock of believers to hasten to Him Whose light shines from East to West! By the term "*body*," or, as it is in the original, *πτῶμα*, or *dead* body, we may understand the death of Christ, to which we are all called. (*Jerome.*)

Ὅπου τὸ σῶμα ἐκεῖ κ.τ.λ. τουτέστιν εἰς ἀπάντησίν Μου, εἰς δορυφορίαν καὶ παρὰ πομπήν. Ἀετοὺς γὰρ ὠνόμασε τοὺς δικαίους ὡς ὑψηλοὺς ταῖς ἀρεταῖς καὶ βασιλικοὺς, σῶμα δὲ Ἑαυτὸν ὡς συναγωγὸν τῶν τοιούτων ἀετῶν· πτῶμα δὲ τὸ σῶμα ἔγραψεν ὁ Ματθαῖος, on which nearly the same words are repeated by Euthymius, adding, that Christ is *τροφὴ πνευματικὴ τῶν τοιούτων ἀετῶν καὶ ζωὴ αἰώνιος.* (*Euthym. Zygab.* in Luc. xvii. 37.)

Ὅπου τὸ πτῶμα,—τοῦτ' ἔστιν, ὅπου ὁ υἱὸς τοῦ ἀνθρώπου, ἐκεῖ πάντες οἱ ἅγιοι οἱ κοῦφοι καὶ ὑψιπετεῖς—ὥσπερ σώματος νεκροῦ κειμένου πάντες οἱ σαρκοβόροι ὄρνεις ἐπ' αὐτὸ φέρονται,—οὕτω καὶ τοῦ υἱοῦ τοῦ ἀνθρώπου τοῦ δι' ἡμᾶς νεκρωθέντος καὶ ἀπ' οὐρανοῦ φανέντος πάντες οἱ ἅγιοι συναχθήσονται. (*Theophyl.* in Luc. xvii.)

The modern notion that *Jerusalem* is the *πτῶμα*, and the *ἀετοὶ* the Romans, has been rightly rejected by *Meyer*, p. 398.

29. *Εὐθέως*] "Non ad nostrum computum, sed divinum, in quo dies mille sicut unus dies." Ps. xc. 4. 2 Pet. iii. 8. (*Glass.* Phil. Sacr. p. 447.) Hence the whole interval between the first Advent and the second, is called in the Scriptures the *last time* (cp. 1 John ii. 18. Acts ii. 17. 1 Cor. x. 11. Phil. iv. 5. Heb. i. 2. James v. 8. 1 Pet. iv. 7), *ἐσχάτη ὥρα*, and the Judge is described as *at the door.* So it is also in the mind of the Church. For example, in the Creed, after "He ascended into heaven, and sitteth on the right hand of God the Father Almighty," we say immediately, "from thence He shall come again to judge the quick and the dead." So the Holy Ghost *writes.* And we ought to *read* Prophecy with the same mind as that with which it is written.

The *εὐθέως* is connected with what has immediately preceded, which by many of the Fathers (e. g. *Chrys.*) is regarded as a description of the Antichristian persecution in the last days, *immediately* before the second Advent of Christ.

Besides, observe, *ἐκείνων,*—*those* days, i. e. those great days of *trial*, whenever they may be, as *ἡμέρα ἐκείνη* is *that* Day, that great Day, the Day of Judgment, whenever it may be. 2 Thess. i. 10.

They who in recent times have argued from this verse,

σεται, καὶ ἡ σελήνη οὐ δώσει τὸ φέγγος αὐτῆς, καὶ οἱ ἀστέρες πεσοῦνται ἀπὸ
τοῦ οὐρανοῦ, καὶ αἱ δυνάμεις τῶν οὐρανῶν σαλευθήσονται. 30 [l] *Καὶ τότε φανή-* l Rev. 1. 7.
σεται τὸ σημεῖον τοῦ Υἱοῦ τοῦ ἀνθρώπου ἐν τῷ οὐρανῷ· (259/II) *καὶ τότε κόψονται*
πᾶσαι αἱ φυλαὶ τῆς γῆς, καὶ ὄψονται τὸν Υἱὸν τοῦ ἀνθρώπου ἐρχόμενον ἐπὶ τῶν
νεφελῶν τοῦ οὐρανοῦ μετὰ δυνάμεως καὶ δόξης πολλῆς· 31 [m] *καὶ ἀποστελεῖ* m ch. 13. 41. 1 Cor. 15. 52.
τοὺς ἀγγέλους αὐτοῦ μετὰ σάλπιγγος φωνῆς μεγάλης, καὶ ἐπισυνάξουσι τοὺς 1 Thess. 4 16
ἐκλεκτοὺς αὐτοῦ ἐκ τῶν τεσσάρων ἀνέμων, ἀπ' ἄκρων οὐρανῶν ἕως ἄκρων
αὐτῶν.

32 *Ἀπὸ δὲ τῆς συκῆς μάθετε τὴν παραβολήν· ὅταν ἤδη ὁ κλάδος αὐτῆς*
γένηται ἁπαλὸς, καὶ τὰ φύλλα ἐκφύῃ, γινώσκετε ὅτι ἐγγὺς τὸ θέρος· 33 [n] *οὕτω* n James 5. 9.
καὶ ὑμεῖς ὅταν ἴδητε πάντα ταῦτα, γινώσκετε ὅτι ἐγγύς ἐστιν, ἐπὶ θύραις.
34 [o] *Ἀμὴν λέγω ὑμῖν, οὐ μὴ παρέλθῃ ἡ γενεὰ αὕτη, ἕως ἂν πάντα ταῦτα γένηται.* o Mark 13. 30, 31. Luke 21. 32, 33.
35 [p] *Ὁ οὐρανὸς καὶ ἡ γῆ παρελεύσονται, οἱ δὲ λόγοι μου οὐ μὴ παρέλθωσι.* p ch. 5. 19.

(260/VI) 36 [q] *Περὶ δὲ τῆς ἡμέρας ἐκείνης καὶ τῆς ὥρας οὐδεὶς οἶδεν, οὐδὲ οἱ* q Mark 13. 32.
ἄγγελοι τῶν οὐρανῶν, εἰ μὴ ὁ Πατήρ μου μόνος.

(261/V) 37 [r] *Ὥσπερ δὲ αἱ ἡμέραι τοῦ Νῶε, οὕτως ἔσται καὶ ἡ παρουσία τοῦ Υἱοῦ* r Luke 17. 26. 1 Pet. 3. 20.
τοῦ ἀνθρώπου· 38 *ὥσπερ γὰρ ἦσαν ἐν ταῖς ἡμέραις ταῖς πρὸ τοῦ κατακλυσμοῦ* Gen. 6. 3—5. & 7. 5.

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and from *v.* 34, that our Lord represents His second coming as *immediate*, not merely neglect all these considerations, but contradict the express words of Scripture. See *v.* 6. 2 Thess. ii. 2. 2 Pet. iii. 8, 9.

— *ὁ ἥλιος σκοτισθήσεται*] *the sun shall be darkened.* See Mark xiii. 24, and on Luke xxi. 25. Rev. vi. 12; viii. 12. These Prophecies appear to have a double sense,

First, to describe commotions and woes at Jerusalem, and the signs physical and political before its destruction. (*Joseph.* B. J. vi. 5. 3. *Euseb.* iii. 8.)

And secondly, troubles, alarms, and defections in the Church before the End. The sun shall be darkened,—i. e. the solar light of Christ's Truth shall be dimmed, the lunar orb of the Church will be obscured by heresy and unbelief, and some who once shone brightly as stars in the firmament of the Church, will fall from their place. See on Luke xxi. 25.

— *δυνάμεις τ. ο. σαλ.*] *the powers of heaven shall be shaken:* perhaps some changes in the distances of the earth and other planets from the sun (*Gerhard*).

30. *σημεῖον τοῦ Υἱοῦ τοῦ ἀνθρώπου*] *the sign of the Son of Man coming.* The sign of the Son of Man is the cross shining more gloriously than the sun. Christ comes to judgment bearing his wounds, and showing the manner of his ignominious death, that sin may be self-condemned. Then the tribes of the earth will wail because they pierced Him whom they ought to have adored (Zech. xii. 10. John xix. 37), and did not profit by his death for them. He mentions the Cross to be revealed hereafter in glory, that His disciples may not be ashamed of the cross here. (*Hilary, Jerome, Chrys.* Cp. *Bp. Taylor* on Christ's Advent to Judgment, vol. v. p. 12.) They ask for a sign from heaven,—they shall then see Me coming from heaven.

— *φυλαὶ τῆς γῆς*] *the tribes of the earth.* The children of this world as contrasted with those of *heaven.* So in Rev. xi. 10, "they that dwell on the *earth*" are they who dote on earthly things, and have not their hearts, their treasure, and their conversation, in *heaven.* (Cp. *Jerome.*)

31. *τοὺς ἀγγέλους*] See Rev. vii. 1.

32. *Ἀπὸ δὲ τῆς συκῆς*] *from the fig-tree.* Though these are *heavenly* things, *yet* you may learn wisdom concerning them from a common shrub on *earth.*

— *τὴν παραβολήν*] *its* parable,—the parable it is designed to teach. Thus our Lord reminds us, that every thing on earth, however lowly, has to attentive minds its appropriate moral—*its parable*—concerning the kingdom of heaven. See Matt. vi. 28.

— *γένηται ἁπαλός*] *is now become tender.*

— *τὰ φύλλα*] *its* leaves.

33. *ἐγγύς ἐστιν*] He is near, and even at the door. See *v.* 30; cp. James v. 9. There is something solemn in the brevity of the phrase, without the nominative expressed.

34. *ἡ γενεὰ αὕτη*] *this generation.* This, like most other expressions in this prophecy, has a double sense, as follows:

First, relative to Jerusalem, destroyed by Christ coming to judge it about forty years after this was said,—and,

Secondly, to the world at large;

As to the first, He affirms that the generation of the literal Israel then living would not pass before the woes here predicted would fall on Jerusalem;

As to the second, He declares that the spiritual Israel, "the *generation* of them that seek the Lord" (Ps. xxiv. 6, where *γενεὰ* is used by LXX. So Ps. lxxiii. 14, *γενεὰ τῶν υἱῶν σου*), would not pass away,—i. e. that the faithful seed of Abraham would survive, and that the blessings of the Gospel would be preserved intact, notwithstanding all trials and afflictions of the Church, even to the End.

The generation of the Church will survive the world; but all other generations, especially that *of the tribes of the earth*, will pass away. (*Origen.*)

The generation of the faithful, notwithstanding all the afflictions which He has described, will remain constant even to the end. (Cp. Matt. xvi. 18.) Our Lord says, "heaven and earth shall pass away," to show that His Church is dearer to Him than the elements, whose Lord He is. She is more precious in His eyes than any creature; for all the creation will be dissolved, but the Church will remain unimpaired. (*Chrys. Theophyl.* on Luke xxi. Mark xiii.)

Christ's words have been already fulfilled in great measure. From what is past, let us learn to believe the future. (*Chrys.*)

36. *ὥρας*] See Rev. ix. 15.

— *ὁ Πατήρ μου μόνος*] *The Father only* knows that day; an assertion which does not exclude the Son of God from that knowledge, as the *Agnoëtæ* imagined. Christ does not know it as Man, and it is not His office to declare it, as Son of God. See on Mark xiii. 32, and a good note of *Maldonatus* here.

By saying that the Angels do not know it, He checked the disciples from desiring to know it. He knew that they would be inquisitive concerning it, and restrains their curiosity. The times and seasons are in the Father's own power, and they are not therefore for the Son to *reveal.* It is in this sense only that He says that they are *not known by Him.* (*Chrys.* citing Luke x. 22.)

The Arians say, that the Son cannot be equal with the Father, if the Son does not know what the Father knows. To whom we reply, that by the Son all things were made (John i. 3); and therefore all times are made by Him, and all things are delivered to Him of the Father (Matt. xi. 27), and all the treasures of wisdom are hid in Him (Col. ii. 3). And when He says, it is not for His Apostles to know the times and seasons which the Father has put in His own power (Acts i. 7), He intimates that He Himself knows them; but it is not expedient for the Apostles to know them, in order that, being always uncertain when the Judge will come, we may so live every day, as if we were to be judged on that day. (*Jerome;* see *v.* 42.)

37. *Νῶε*] *Noë.* He thus describes the *suddenness* of His coming. So the Apostle, 1 Thess. v. 3, 4. But how is it, that He speaks of the *tribulation* of those days, and yet compares them to two periods of *luxury?* Because such will be the condition of the world; there will be great excess, and surfeiting, and debauchery, and insensibility, imaginary "peace and safety," and yet great tribulation, especially to the godly, as Noah and Lot. Such will be the times of Antichrist. (*Chrys.*)

τρώγοντες καὶ πίνοντες, γαμοῦντες καὶ ἐκγαμίζοντες, ἄχρι ἧς ἡμέρας εἰσῆλθε
Νῶε εἰς τὴν κιβωτὸν, 39 καὶ οὐκ ἔγνωσαν ἕως ἦλθεν ὁ κατακλυσμὸς καὶ ἦρεν
ἅπαντας, οὕτως ἔσται καὶ ἡ παρουσία τοῦ Υἱοῦ τοῦ ἀνθρώπου.
s Luke 17. 36. (262/V) 40 [s] Τότε δύο ἔσονται ἐν τῷ ἀγρῷ, ὁ εἷς παραλαμβάνεται, καὶ ὁ εἷς ἀφί-
εται· 41 δύο ἀλήθουσαι ἐν τῷ μυλῶνι, μία παραλαμβάνεται, καὶ μία ἀφίεται.
t ch. 25. 13. Mark 13. 33, 35. (263/VI) 42 [t] Γρηγορεῖτε οὖν, ὅτι οὐκ οἴδατε ποίᾳ ὥρᾳ ὁ Κύριος ὑμῶν ἔρχεται·
u 1 Thess. 5. 2. 2 Pet. 3. 10. Luke 12. 39. Rev. 3. 3. & 16. 15. (264/II) 43 [u] ἐκεῖνο δὲ γινώσκετε, ὅτι εἰ ᾔδει ὁ οἰκοδεσπότης ποίᾳ φυλακῇ ὁ κλέπτης
ἔρχεται, ἐγρηγόρησεν ἂν, καὶ οὐκ ἂν εἴασε διορυγῆναι τὴν οἰκίαν αὐτοῦ·
44 διὰ τοῦτο καὶ ὑμεῖς γίνεσθε ἕτοιμοι· ὅτι, ᾗ ὥρᾳ οὐ δοκεῖτε, ὁ Υἱὸς τοῦ
ἀνθρώπου ἔρχεται.
v Luke 12. 42, &c. (265/V) 45 [v] Τίς ἄρα ἐστὶν ὁ πιστὸς δοῦλος καὶ φρόνιμος, ὃν κατέστησεν ὁ κύριος
αὐτοῦ ἐπὶ τῆς θεραπείας αὐτοῦ, τοῦ διδόναι αὐτοῖς τὴν τροφὴν ἐν καιρῷ;
x Rev. 16. 15. (266/V) 46 [x] μακάριος ὁ δοῦλος ἐκεῖνος, ὃν ἐλθὼν ὁ κύριος αὐτοῦ εὑρήσει ποιοῦντα
y ch. 25. 21. Luke 22. 29, 30. οὕτως· 47 [y] ἀμὴν λέγω ὑμῖν, ὅτι ἐπὶ πᾶσι τοῖς ὑπάρχουσιν αὐτοῦ καταστήσει
αὐτόν· (267/V) 48 ἐὰν δὲ εἴπῃ ὁ κακὸς δοῦλος ἐκεῖνος ἐν τῇ καρδίᾳ αὐτοῦ, Χρονίζει
ὁ κύριός μου ἐλθεῖν, 49 καὶ ἄρξηται τύπτειν τοὺς συνδούλους αὐτοῦ, ἐσθίῃ δὲ
καὶ πίνῃ μετὰ τῶν μεθυόντων, 50 ἥξει ὁ κύριος τοῦ δούλου ἐκείνου ἐν ἡμέρᾳ ᾗ
z ch. 8. 12. & 13. 42. & 25. 30. οὐ προσδοκᾷ καὶ ἐν ὥρᾳ ᾗ οὐ γινώσκει, 51 [z] καὶ διχοτομήσει αὐτὸν, καὶ τὸ
μέρος αὐτοῦ μετὰ τῶν ὑποκριτῶν θήσει· ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ ὁ βρυγμὸς
τῶν ὀδόντων.

a Rev. 19. 7. XXV. (268/X) 1 [a] Τότε ὁμοιωθήσεται ἡ βασιλεία τῶν οὐρανῶν δέκα παρθένοις,

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40. Τότε δύο] Men may make the same profession of faith, but with different hearts. The mill represents the world of secular labour; the house-top a life of contemplation; the field a spiritual office in the Church. *Aug.* Ps. xxxvi. cxxxii. Quæst. Ev. See below on Luke xvii. 34—36.

From all ranks of life some will be taken, and some left. (*Chrys.*, who compares Exod. xi. 5.)

Men may labour side by side in the field, but not be rewarded together at the Harvest. Let no one, therefore, plead his profession as an excuse for sin. (*Jerome.*)

Observe the *present* tense (παραλαμβάνεται) in these prophecies—denoting Certainty and Presence to Christ's Eye.

42. Γρηγορεῖτε] *Watch ye.* For such as you are at your death, such will you be at the day of judgment; and therefore, since Death is near, Judgment is near; therefore, watch.

45. πιστὸς δοῦλος καὶ φρόνιμος] Called οἰκονόμος by St. Luke, xii. 42; and these sentences specially concern the οἰκονόμοι, or *stewards* of Christ's Mysteries,—the Bishops and Pastors of the Church. See *S. Ambrose* on Luke xii. 48, and *Theophyl.* on Luke xii. 42. Observe, ὁ π. δ. κ. φ.; *faithfulness* is *prudence.*

Our Lord is speaking here concerning the proper use of worldly substance, and of reason, power, graces, and all other talents committed to each man's trust. These words are specially applicable to Civil Rulers, who ought to use all that they possess, whether wisdom, or office, or riches, for the general weal. Hence He requires of them prudence and fidelity. He speaks also to the Clergy, and to the Rich. If, when the Clergy spend large sums for Christ, you are not willing to make your offerings, where will be your excuse at the great day? On the other hand, He speaks of rewards to the wise and faithful servant. He will set him over all His goods. Who can conceive the blessedness of such an exaltation? (*Chrys.*)

The layman is a steward of his property, in the same way as the priest is, who dispenses the offerings of the Church. As the priest is not at liberty to scatter as he chooses what you offer for the poor, neither are you justified in so dealing with your own wealth. For, although you received it as an inheritance from your parents, yet all your wealth is the property of God. And if you exact from others an account of your offerings to them, will not God require with much greater strictness from you a reckoning of His bounties? Do you suppose that He will tolerate waste there? No! what He has committed to you, He has entrusted on this condition, that you should give to others *their meat in due season.* He has confided it to you in love, as an occasion for the manifestation of your own love, and that He might thus kindle the love of man for man, and make it burn more warmly. (*Chrys.*)

He here warns you of the severe punishment due to uncharitableness and self-indulgence. Do you imagine that you have any thing of your own? No! what you have, you hold in trust for the good of the poor. Could not God immediately take it from you? Yes; but He graciously lends it to you that you may gain eternal glory by charity. Think not, therefore, your property to be yours; but give to God His own. He hath lent it to you as a talent, that you may trade with it for Heaven. Nothing more offends Him than neglect of our brother's salvation. Thus we forfeit our own. God will be wroth with the evil servant, and command him to be cut asunder; for God makes love the characteristic of His own disciples: and if a man really loves, he will have a tender care for the things of Him whom he loves. *Chrys.*, who quotes John xxi. 15. Rom. xv. 2, 3. 1 Cor. x. 24; xiii. 3. Phil. i. 23, 24, as inculcating the duty of zeal for the salvation of others.

48. Χρονίζει ὁ κύριος] *My lord delayeth.* On the temper of mind to be cherished with regard to these prophecies, concerning the Second Advent, see *S. Augustine's* admirable Epistle (cxcix.) to his brother bishop, Hesychius, deserving the careful attention of all students of prophecy. "Veniet dies" (he says, Serm. xlvi.) "quo cuncta adducentur in Judicium. Et ille dies, si sæculo longè est, unicuique homini, vitæ suæ ultimus, prope est. Utrumque latere Deus voluit. Vis non timere diem occultum? Cùm venerit, inveniat te paratum."

51. διχοτομήσει] See 1 Sam. xv. 33. 2 Sam. xii. 31. 1 Chron. xx. 3. Dan. ii. 5; iii. 29, "supplicium in διψύχους conveniens" (*Bengel*), and for those who make divisions. And yet it cannot mean "utterly *destroy*," or annihilate; for he is described afterwards as having his part with hypocrites, where is *that* dreadful weeping, and *that* endless gnashing of teeth.

CH. XXV. 1. παρθένοις] *virgins.* 1—13. On this Parable, see *Greg. M.* in Evan. i. 12. *Augustine*, Epist. 140.

Our Lord proceeds to inculcate still further the need of communicating to the spiritual and temporal good of others. The Virgins must have oil in their lamps. (*Chrys.*)

By the Virgins He means all in the Visible Church; by the wise who have oil, those who have faith and works; by the foolish who have lamps but no oil, those who seem to confess God with the same faith as the wise, but do not maintain good works. (*Jerome.*)

They are called Virgins, because the souls of Christians are espoused in baptism as chaste Virgins to Christ (2 Cor. xi. 2), and wait for the coming of the Bridegroom from heaven, Rev. xxii. 17.

Comp. *Milton's* beautiful Sonnet "to a Virtuous young Lady," Sonnet ix.

αἵτινες λαβοῦσαι τὰς λαμπάδας αὐτῶν ἐξῆλθον εἰς ἀπάντησιν τοῦ νυμφίου.
2 [b] Πέντε δὲ ἦσαν ἐξ αὐτῶν φρόνιμοι, καὶ πέντε μωραί· 3 αἵτινες μωραὶ, b ch. 13. 47—50.
λαβοῦσαι τὰς λαμπάδας αὐτῶν οὐκ ἔλαβον μεθ' ἑαυτῶν ἔλαιον· 4 αἱ δὲ φρόνιμοι
ἔλαβον ἔλαιον ἐν τοῖς ἀγγείοις αὐτῶν μετὰ τῶν λαμπάδων αὐτῶν. 5 Χρονί-
ζοντος δὲ τοῦ νυμφίου, ἐνύσταξαν πᾶσαι καὶ ἐκάθευδον. 6 [c] Μέσης δὲ νυκτὸς c ch. 24. 31.
κραυγὴ γέγονεν, Ἰδοὺ, ὁ νυμφίος ἔρχεται, ἐξέρχεσθε εἰς ἀπάντησιν αὐτοῦ.
7 Τότε ἠγέρθησαν πᾶσαι αἱ παρθένοι ἐκεῖναι, καὶ ἐκόσμησαν τὰς λαμπάδας
αὐτῶν. 8 Αἱ δὲ μωραὶ ταῖς φρονίμοις εἶπον, Δότε ἡμῖν ἐκ τοῦ ἐλαίου ὑμῶν,
ὅτι αἱ λαμπάδες ἡμῶν σβέννυνται. 9 Ἀπεκρίθησαν δὲ αἱ φρόνιμοι λέγουσαι,
Μήποτε οὐ μὴ ἀρκέσῃ ἡμῖν καὶ ὑμῖν· πορεύεσθε μᾶλλον πρὸς τοὺς πωλοῦντας,
καὶ ἀγοράσατε ἑαυταῖς. 10 [d] Ἀπερχομένων δὲ αὐτῶν ἀγοράσαι, ἦλθεν ὁ d Luke 13. 25.
νυμφίος· καὶ αἱ ἕτοιμοι εἰσῆλθον μετ' αὐτοῦ εἰς τοὺς γάμους· καὶ ἐκλείσθη
ἡ θύρα. 11 Ὕστερον δὲ ἔρχονται καὶ αἱ λοιπαὶ παρθένοι λέγουσαι, Κύριε,
κύριε, ἄνοιξον ἡμῖν. 12 [e] Ὁ δὲ ἀποκριθεὶς εἶπεν, Ἀμὴν λέγω ὑμῖν, οὐκ οἶδα e ch. 7. 23.
ὑμᾶς. 13 [f] Γρηγορεῖτε οὖν, ὅτι οὐκ οἴδατε τὴν ἡμέραν οὐδὲ τὴν ὥραν, ἐν ᾗ f ch. 24. 42. Mark 13. 33, 35. Luke 21. 36.
ὁ Υἱὸς τοῦ ἀνθρώπου ἔρχεται. 1 Cor. 16. 13. 1 Pet. 5. 8.
(279/II) 14 [g] Ὥσπερ γὰρ ἄνθρωπος ἀποδημῶν ἐκάλεσε τοὺς ἰδίους δούλους, καὶ Rev. 16. 15. g Luke 19. 12.

— *εἰς ἀπάντησιν τ. ν.*] *to the meeting of the bridegroom.* On these nuptial rites, see *Jahn*, Archæol. § 154. Judges xiv. 11. Ps. xlv. 15; cf. Isa. lxi. 10.

Christ is the Bridegroom, see on ix. 15. John iii. 29.

3. *λαμπάδας—ἔλαιον*] *Λαμπὰς* in the N. T. as in LXX, often signifies a *torch* (see John xviii. 3. Rev. iv. 5; viii. 10); but here it appears to signify a *lamp* (so *Vulg.*), and cp. Acts xx. 8.

The lamps being probably of earthenware (*terra cotta*), fitly represent men, who are *ὀστράκινα σκεύη*, *earthen vessels* (2 Cor. iv. 7), and yet have the *treasures* of the gifts of the Holy Spirit, the pure and holy oil (1 John ii. 20. 27) of spiritual grace, which, duly cherished, sheds forth the light of *good works* (2 Pet. i. 3—8), which are the fruit of the Spirit, for the glory of God (Matt. v. 16). "Blessed are the dead that die in the Lord, even so saith the Spirit, for their *works* do follow them" (Rev. xiv. 13). Their lamp never goes out, but burns more brightly in Paradise, where they wait in patience and joy, like wise Virgins, for their Lord, till He comes from heaven, to lead His Bride to the Marriage. Rev. xix. 7; xxi. 2. 9; xxii. 17. Cf. *Greg. Nazian.* Or. xl. pp. 728, 729, and *Augustine*, Epist. 140.

The following is from *S. Hilary*. The Bridegroom is Christ. Oil is the fruit of good works. The Vessels are our human bodies, within which we ought to have the treasure of a good conscience. The wedding feast is the commencement of a glorious immortality. The delay of the Bridegroom is the time of repentance. The sleep of those who wait is the rest of believers, and the temporary death of all, in the time of repentance. The shout at midnight is the uncertainty of the last trump. The taking of the lamps is the resumption of our bodies. Their light is the manifestation of good works. The wise Virgins are they, who have the opportunities given them of working out their salvation, and have prepared themselves for the coming of their Lord. The foolish are they, who have only thought of present and worldly things, and have made no provision for the Resurrection, when no one will be benefited by the works of another. Every one must provide oil for *his own* lamp.

5. *ἐνύσταξαν καὶ ἐκάθευδον*] *they nodded and were sleeping.* They fell asleep in death. (*Hilary.*) "Dormire enim mori est." So *Greg. M.* l. c. "expectantium somnus credentium quies est." Cf. 1 Thess. v. 10.

6. *Μέσης δὲ νυκτὸς κραυγὴ γέγονεν*] Mark the *perfect* tense (*has been made*; cp. Rev. xvi. 17), showing the suddenness of Christ's advent, with *a great cry at midnight* like that in Egypt, when the first-born were slain. See above on Exod. xi. 4—6; xii. 29.

— *νυμφίος*] *the bridegroom.* "Christus, die judicii tanquam fur in nocte" (*Greg. M.*).—*ἔρχεται* is not found in some MSS. (B, C*, D, L, Z) and Versions, and may perhaps be a subsequent addition.

8. *αἱ λαμπάδες ἡμῶν σβέννυνται*] *our lamps are going out.* There is some extenuation and equivocation in these words; as if their lamps were only then just going out; they *were out.*

The foolish Virgins represent persons who die in a careless condition, and their lamps were *gone out*, and now it was too late to ask for oil: "Excesserat emendi tempus, nec adveniente die judicii locus erit pœnitentiæ" (*Hieron.*)

9. *Μήποτε οὐ μὴ ἀρκέσῃ ἡμῖν καὶ ὑμῖν*] *Lest there be not sufficient for us and you.* Non possunt in die judicii *aliorum* virtutes aliorum vitia sublevare. (*Hieron.*)

No one in the other world will be able to be an advocate for those who are delivered up for judgment by their own works. No one, however charitably disposed, will plead for us then, not because no one will be willing, but because no one will be able. This is what Abraham intimates in the parable (Luke xvi. 26). And although after our death we ourselves may be charitably disposed, as the rich man was for the salvation of his relations, this will be of no avail. He had neglected the beggar at his gate in his lifetime, and he could do nothing for his brethren or himself after his death. (*Chrys.*)

— *πορ.*] δὲ is added by *Elz.*, but is not found in A, B, D, E, G, H, K, S, V, Δ, and other MSS.

12. *οὐκ οἶδα ὑμᾶς*] *I do not know you.* Quid prodest *voce* invocare Quem *operibus* neges? Novit Dominus qui sunt Ejus (2 Tim. ii. 19) et qui Eum ignorat, ignorabitur ab Eo. At the Great Day, every one will be rewarded according to his works. And although men may be as Virgins, both in purity of body and in the profession of the true faith, yet if they have not oil, they will not be acknowledged by Christ. (*Jerome.*)

13. *Γρηγορεῖτε οὖν*] *Watch therefore.* As our Lord says, Luke xii. 35, "Let your loins be girded about, and your *lights burning*, and be ye yourselves like unto men that wait for their Lord." Semper extremum diem debemus metuere, quem numquam possumus prævidere. (*Greg. M.*)

— *ὅτι οὐκ οἴδατε τὴν ἡμέραν*] *for ye know not the day.* Latet ultimus dies, ut observentur omnes dies. (*Aug.*)

— *ἐν ᾗ—ἔρχεται*] Omitted by A, B, C*, D, L, X, Δ, and some other MSS. and Versions.

14. *ἄνθρωπος ἀποδημῶν*] *a man travelling.* Christ, in leaving this world at His Ascension, gave gifts to men (Eph. iv. 8), and now in Heaven dispenses talents to each severally, of which, when He comes again, He will require an account.

Compare the Parable of the Pounds (Minæ), Luke xix. 11—28, and the notes there. Some of the most remarkable points of difference between these two Parables are as follows,

That of the Talents was spoken to the disciples;

That of the Pounds to the Multitude, when they drew near Jerusalem, and thought the kingdom of God should immediately appear, and that our Lord would immediately display Himself as King of the Jews.

In the Parable of the Talents, *all men* are represented as slaves (*δοῦλοι*) of Christ, called simply *ἄνθρωπος*, and among them He distributes His goods; and they who do not improve His gifts, but bury them in the ground, are cast out into outer darkness.

In that of the Pounds, Christ, here called an *ἄνθρωπος εὐγενὴς*, selects ten servants who are *contrasted* with His *πολῖται*—the citizens of *this world*, who hate Him, and oppose His claims to the Kingdom; and the judgment of the unprofitable servant who hides his pound in a napkin, and the reward of the faithful who remain steadfast in their Lord's absence, notwithstanding the opposition of the world, is combined with the destruc-

παρέδωκεν αὐτοῖς τὰ ὑπάρχοντα αὐτοῦ, (270/V) 15 καὶ ᾧ μὲν ἔδωκε πέντε τάλαντα,
ᾧ δὲ δύο, ᾧ δὲ ἕν, ἑκάστῳ κατὰ τὴν ἰδίαν δύναμιν, καὶ ἀπεδήμησεν εὐθέως.
16 Πορευθεὶς δὲ ὁ τὰ πέντε τάλαντα λαβὼν εἰργάσατο ἐν αὐτοῖς, καὶ ἐποίησεν
h 2 Pet. 3. 18. ἄλλα πέντε τάλαντα. 17 h Ὡσαύτως καὶ ὁ τὰ δύο, ἐκέρδησε καὶ αὐτὸς ἄλλα δύο.
i Ecclus. 20. 30. 18 i Ὁ δὲ τὸ ἓν λαβὼν ἀπελθὼν ὤρυξεν ἐν τῇ γῇ, καὶ ἀπέκρυψε τὸ ἀργύριον τοῦ
κυρίου αὐτοῦ. 19 Μετὰ δὲ χρόνον πολὺν ἔρχεται ὁ κύριος τῶν δούλων ἐκείνων,
καὶ συναίρει μετ' αὐτῶν λόγον. 20 Καὶ προσελθὼν ὁ τὰ πέντε τάλαντα λαβὼν
προσήνεγκεν ἄλλα πέντε τάλαντα λέγων, Κύριε, πέντε τάλαντά μοι παρέδωκας·
j ch. 24. 47. Luke 22. 29, 30. ἴδε ἄλλα πέντε τάλαντα ἐκέρδησα ἐπ' αὐτοῖς. 21 j Ἔφη αὐτῷ ὁ κύριος αὐτοῦ,
Εὖ δοῦλε ἀγαθὲ καὶ πιστὲ, ἐπὶ ὀλίγα ἦς πιστὸς, ἐπὶ πολλῶν σε καταστήσω·
εἴσελθε εἰς τὴν χαρὰν τοῦ κυρίου σου. 22 Προσελθὼν δὲ καὶ ὁ τὰ δύο τάλαντα
λαβὼν εἶπε, Κύριε, δύο τάλαντά μοι παρέδωκας· ἴδε, ἄλλα δύο τάλαντα ἐκέρ-
δησα ἐπ' αὐτοῖς. 23 Ἔφη αὐτῷ ὁ κύριος αὐτοῦ, Εὖ δοῦλε ἀγαθὲ καὶ πιστὲ, ἐπὶ
ὀλίγα ἦς πιστὸς, ἐπὶ πολλῶν σε καταστήσω, εἴσελθε εἰς τὴν χαρὰν τοῦ κυρίου
σου. 24 Προσελθὼν δὲ καὶ ὁ τὸ ἓν τάλαντον εἰληφὼς εἶπε, Κύριε, ἔγνων σε ὅτι
σκληρὸς εἶ ἄνθρωπος, θερίζων ὅπου οὐκ ἔσπειρας, καὶ συνάγων ὅθεν οὐ διεσκόρ-
πισας· 25 καὶ φοβηθεὶς ἀπελθὼν ἔκρυψα τὸ τάλαντόν σου ἐν τῇ γῇ· ἴδε ἔχεις
k Luke 19. 22. Jude 15. τὸ σόν. 26 k Ἀποκριθεὶς δὲ ὁ κύριος αὐτοῦ εἶπεν αὐτῷ, Πονηρὲ δοῦλε καὶ
ὀκνηρὲ, ᾔδεις ὅτι θερίζω ὅπου οὐκ ἔσπειρα, καὶ συνάγω ὅθεν οὐ διεσκόρπισα·
27 ἔδει οὖν σε βαλεῖν τὸ ἀργύριόν μου τοῖς τραπεζίταις· καὶ ἐλθὼν ἐγὼ ἐκο-
μισάμην ἂν τὸ ἐμὸν σὺν τόκῳ· 28 ἄρατε οὖν ἀπ' αὐτοῦ τὸ τάλαντον, καὶ δότε
τῷ ἔχοντι τὰ δέκα τάλαντα.

l ch. 13. 12. Mark 4. 25. Luke 8. 18. & 19. 26. John 15. 2. (271/II) 29 l Τῷ γὰρ ἔχοντι παντὶ δοθήσεται, καὶ περισσευθήσεται· ἀπὸ δὲ τοῦ
μὴ ἔχοντος καὶ ὃ ἔχει ἀρθήσεται ἀπ' αὐτοῦ. (272/V) 30 m Καὶ τὸν ἀχρεῖον δοῦλον
m ch. 8. 12. & 13. 42. & 22. 13. ἐκβάλετε εἰς τὸ σκότος τὸ ἐξώτερον· ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν
ὀδόντων.

n Zech. 14. 5. ch. 16. 27. 1 Thess. 4. 16. 2 Thess. 1. 7. Jude 14. Rev. 1. 7. (273/X) 31 n Ὅταν δὲ ἔλθῃ ὁ Υἱὸς τοῦ ἀνθρώπου ἐν τῇ δόξῃ αὐτοῦ, καὶ πάντες
οἱ ἅγιοι ἄγγελοι μετ' αὐτοῦ, τότε καθίσει ἐπὶ θρόνου δόξης αὐτοῦ, 32 o καὶ
o Rom. 14. 10. 2 Cor. 5. 10. συναχθήσεται ἔμπροσθεν αὐτοῦ πάντα τὰ ἔθνη· καὶ ἀφοριεῖ αὐτοὺς ἀπ' ἀλλή-
Ezek. 34. 17, 20. ch. 13. 49. λων, ὥσπερ ὁ ποιμὴν ἀφορίζει τὰ πρόβατα ἀπὸ τῶν ἐρίφων· 33 καὶ στήσει
p 1 Pet. 1. 4, 9. Heb. 11. 16. τὰ μὲν πρόβατα ἐκ δεξιῶν αὐτοῦ, τὰ δὲ ἐρίφια ἐξ εὐωνύμων. 34 p Τότε ἐρεῖ
ὁ βασιλεὺς τοῖς ἐκ δεξιῶν αὐτοῦ, Δεῦτε, οἱ εὐλογημένοι τοῦ Πατρός μου, κληρο-
q Isa. 58. 7. Ezek. 18. 7. νομήσατε τὴν ἡτοιμασμένην ὑμῖν βασιλείαν ἀπὸ καταβολῆς κόσμου· 35 q ἐπεί-
Eccles. 7. 39. James 1. 27. νασα γὰρ, καὶ ἐδώκατέ μοι φαγεῖν· ἐδίψησα, καὶ ἐποτίσατέ με· ξένος ἤμην
καὶ συνηγάγετέ με· 36 γυμνὸς, καὶ περιεβάλετέ με· ἠσθένησα, καὶ ἐπεσκέψασθέ

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tion of all His enemies who would not have Him to reign over them.

14—30.] On this Parable see the Homily of *Greg. M.* in Evang. i. 9, p. 1463.

21. Ἔφη] Some MSS. add δέ.

— ἐπὶ ὀλίγα—ἐπὶ πολλῶν] Observe the change of case, from an accusative to a genitive; the former indicating a relation of trust *extending* to a thing; the latter, a condition of *supremacy over it*.

24. θερίζων—διεσκόρπισας] A Hebrew proverb (see *Vorst.* p. 822).

διασκορπίζω is the Hebrew פָּרַד (*paradh*), or זָרָה (*zarah*) (Ruth iii. 2). Chald. בְּרַר (*berar*), 'ventilare,' 'vannare,' to *winnow*. Dan. ii. 35. The sense is, "gathering corn from a barn floor where thou didst not winnow," i. e. didst no work.

On this use of σκορπίζω = to *winnow*, see 2 Cor. ix. 9.

25. φοβηθεὶς] See on Luke xix. 20.

26. ὀκνηρέ] *slothful*. ὄκνος = φυγὴ πόνων. (*Phavorin.*)

Observe, it is not only the sinner, who is cast into outer darkness, but he also who does not do good. Nothing is so pleasing to God as edification. Let us listen to the warning while we have time; let us have oil in our lamps, and improve our talents in the salvation of others, and for the glory of God. (*Chrys.*)

27. τοῖς τραπεζίταις—τόκῳ] This question of our Lord may throw some light on the question concerning the lawfulness of *usury*. On which see *Bp. Andrewes*, "De Usuris," ed. 1629. *Bp. Sanderson*, "Case of Usury," ii. 132; iii. 121; v. 127. *Grotius*, in Luc. vi. 34. *Gerhard's* Loci Theol. vi. p. 645. *Pococke's* Life, p. 346. One of our Lord's reputed sayings was γίγνεσθε δόκιμοι τραπεζῖται. *Origen* in Matth. xxii. See *Fabric.* Cod. Apoc. p. 330, and note below on 1 Thess. v. 21.

31. ἅγιοι] Omitted by B, D, L.

33. ἐρίφια] *goats*. "Sheep," says *Chrys.*, "are profitable by their wool, their milk, their offspring. Not so Goats; they represent *unfruitfulness* of life." *Euthym.* adds δυσωδία, in opposition to the sweet and fragrant sacrifice of holy and charitable deeds. See Phil. iv. 18, ὀσμὴν εὐωδίας θυσίαν δεκτὴν,—also ἀσέλγεια in opposition to chastity and holiness of life. "Ipsi mali dæmones *hirci* שְׂעִירִים Hebræis dicuntur." (*Rosenm.*)

34, 35. Δεῦτε, οἱ εὐλογημένοι—ἐπείνασα γάρ] See *S. Aug.* Serm. xviii. 4, and lx. 9, and *Dr. Barrow's* Sermon xxxi. vol. ii. p. 153, "On the Duty and Reward of Bounty to the Poor."

34. εὐλογημένοι τοῦ Πατρός] *ye blessed of My Father*. Cp. John vi. 45, διδακτοὶ θεοῦ. *Winer*, p. 170.

35. ἤμην] On this form see *Winer*, p. 73. Cp. John xi. 15. Acts x. 30; xi. 5. 17. Gal. i. 10.

με· ἐν φυλακῇ ἤμην, καὶ ἤλθετε πρός με. 37 Τότε ἀποκριθήσονται αὐτῷ οἱ
δίκαιοι λέγοντες, Κύριε, πότε σὲ εἴδομεν πεινῶντα, καὶ ἐθρέψαμεν; ἢ διψῶντα,
καὶ ἐποτίσαμεν; 38 πότε δὲ σὲ εἴδομεν ξένον, καὶ συνηγάγομεν; ἢ γυμνὸν,
καὶ περιεβάλομεν; 39 πότε δὲ σὲ εἴδομεν ἀσθενῆ, ἢ ἐν φυλακῇ, καὶ ἤλθομεν
πρός σε; 40 r Καὶ ἀποκριθεὶς ὁ βασιλεὺς ἐρεῖ αὐτοῖς, Ἀμὴν λέγω ὑμῖν, ἐφ' r Prov. 19. 17. Heb. 6. 10.
ὅσον ἐποιήσατε ἑνὶ τούτων τῶν ἀδελφῶν μου τῶν ἐλαχίστων, ἐμοὶ ἐποιήσατε.
41 s Τότε ἐρεῖ καὶ τοῖς ἐξ εὐωνύμων, Πορεύεσθε ἀπ' ἐμοῦ οἱ κατηραμένοι s ch. 7. 23. Luke 13. 27.
εἰς τὸ πῦρ τὸ αἰώνιον τὸ ἡτοιμασμένον τῷ Διαβόλῳ καὶ τοῖς ἀγγέλοις αὐτοῦ· Ps. 6. 8. 2 Pet. 2. 4.
42 ἐπείνασα γὰρ, καὶ οὐκ ἐδώκατέ μοι φαγεῖν· ἐδίψησα, καὶ οὐκ ἐποτίσατέ με·
43 ξένος ἤμην, καὶ οὐ συνηγάγετέ με· γυμνὸς, καὶ οὐ περιεβάλετέ με· ἀσθενὴς
καὶ ἐν φυλακῇ, καὶ οὐκ ἐπεσκέψασθέ με. 44 Τότε ἀποκριθήσονται καὶ αὐτοὶ
λέγοντες, Κύριε, πότε σὲ εἴδομεν πεινῶντα, ἢ διψῶντα, ἢ ξένον, ἢ γυμνὸν, ἢ
ἀσθενῆ, ἢ ἐν φυλακῇ, καὶ οὐ διηκονήσαμέν σοι; 45 Τότε ἀποκριθήσεται αὐτοῖς
λέγων, Ἀμὴν λέγω ὑμῖν, ἐφ' ὅσον οὐκ ἐποιήσατε ἑνὶ τούτων τῶν ἐλαχίστων,
οὐδὲ ἐμοὶ ἐποιήσατε. 46 t Καὶ ἀπελεύσονται οὗτοι εἰς κόλασιν αἰώνιον, οἱ δὲ t John 5. 29. Dan. 12. 2.
δίκαιοι εἰς ζωὴν αἰώνιον.

XXVI. ($\frac{274}{1}$) 1 a Καὶ ἐγένετο, ὅτε ἐτέλεσεν ὁ Ἰησοῦς πάντας τοὺς λόγους a Mark 14. 1. Luke 22. 1.
τούτους, εἶπε τοῖς μαθηταῖς αὐτοῦ, 2 Οἴδατε ὅτι μετὰ δύο ἡμέρας τὸ πάσχα
γίνεται, καὶ ὁ Υἱὸς τοῦ ἀνθρώπου παραδίδοται εἰς τὸ σταυρωθῆναι.

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38. σὲ] *Thee.* Observe, the pronoun is placed *before* the verb, and is emphatic here and in the two following clauses. It is as much as to say, We may have done these things to our fellow-*man*, but when wast *Thou,—Thou*, our King and Judge,—seen by us in this state of need, and relieved by the alms of us, poor miserable sinners, Thy creatures and servants?

So in the answer, ἐμοὶ is placed *before* ἐποιήσατε. It was even *I* to whom ye did what ye did to *them*. And the same collocation is seen in *vv.* 44—46.

41. τὸ πῦρ τὸ αἰώνιον] *the* fire that is everlasting; much stronger than πῦρ αἰώνιον; see on *v.* 46.

— τὸ ἡτοιμασμένον τῷ Διαβόλῳ] *that has been prepared for the Devil.*

In verse 34 He describes the joys of heaven as a κληρονομία, or *inheritance*, prepared *for men* by *God* even from the beginning. But the pains of hell are not described as *prepared* for *men*, but for the *Devil* and his Angels. God designs eternal happiness for men; men incur misery by their own acts. *Iren.* iii. 35.

The fire of Hell has been *prepared* for the Devil and his Angels, but they are not *as yet* cast into it; see above, viii. 21.

44. σέ] *Thee.* See *v.* 38.

46. αἰώνιον] *everlasting.* The same word is used by our Future Judge to describe the duration of heavenly *joys* and of hell *torments.* Cf. Rev. xx. 10. Dan. xii. 2, where the word αἰώνιος is used twice in the LXX as it is here by our Lord. In the original the word עוֹלָם (*olam*) is used twice. Indeed, our Lord's words here are a solemn iteration of those in Dan. xii. 2, πολλοὶ τῶν καθευδόντων ἀναστήσονται, οἱ μὲν εἰς ζωὴν αἰώνιον, οἱ δὲ εἰς αἰσχύνην αἰώνιον. The punishment of hell and the joys of heaven are both of them eternal. Refer to *S. Augustine* de Civ. Dei, xxi. 9—17. *Greg.* Moral. xxxiv.

The word αἰὼν (as was observed above, xii. 32) corresponds to the Hebrew עוֹלָם (*olam*), which appears to be derived from the unused root עָלַם (*alam*), to *conceal*: so that the radical idea in αἰὼν, as used in Holy Scripture, is *indefinite* time; and thus the word αἰὼν comes to be fitly applied to *this* world, of which we do not know the duration; and also to the world to come, of which no end is visible, because that World is Eternal.

This consideration may perhaps check rash speculations concerning the duration of future Punishments. What the sense of the Christian Church has ever been on this subject we know from its sentiments expressed concerning Origen, who denied their Eternity. Cf. *S. Clem. Rom.* i. 25. *Tertullian*, Apol. 18. *Minucius Felix*, § 35. *S. Aug.* de Spiritu, c. 56, and particularly ad Orosium contra Priscill. et Origenistas 4, vol. viii. p. 940. *Lact.* vii. 21. *Prosper* de Vit. Cont. ii. 12, and *S. Hippolytus*, Philosophumena, p. 338, and de Universo, p. 221, ed. Fabric., and *Dr. Horbery's* Treatise on this subject; Works, vol. ii. 7—273, ed. Oxf. 1828.

Depart from me ye cursed, shall the Judge eternal say to all the reprobate, *into everlasting fire*; and lest any should imagine that the fire shall be eternal, but the torments not, it followeth, *and these shall go away into everlasting punishment, but the righteous into life eternal.* (Matt. xxv. 41. 46.) Now, if the fire be everlasting by which God punisheth the reprobates, if the punishment inflicted be also everlasting, then must the reprobates everlastingly subsist to endure that punishment, otherwise there would be a punishment inflicted and none endured, which is a contradiction. Nay, the *life eternal* may as well be affirmed to have an end, as the *everlasting punishment*, because they are both delivered in the same expression. *Bp. Pearson.*

Indeed the eternity of that fire prepared for the devil and his angels is a sufficient demonstration of the eternity of such as suffer in it; and the question only can be, what that eternity doth signify. For, because some things are called in the Scriptures eternal, which have but a limited or determined duration; therefore some may imagine the fire of hell to be in that sense eternal, as lasting to the time appointed by God for the duration of it. But as the fire is termed eternal, so that eternity is described as absolute, excluding all limits, prescinding from all determinations. The end of the burning of fire is by extinguishing, and that which cannot be extinguished can never end: but such is the fire which shall torment the reprobate; for he, *whose fan is in his hand, shall burn up the chaff with unquenchable fire* (Matt. iii. 12. Luke iii. 17); and hath taught us before, that *it is better to enter into life halt or maimed, rather than having two hands or two feet to be cast into everlasting fire* (Matt. xviii. 8), *to go into hell, into the fire that never shall be quenched* (Mark ix. 43. 45); and hath farther yet explained himself by that unquestionable addition and undeniable description of the place of torments, *where their worm dieth not, and the fire is not quenched.* (Mark ix. 44. 46.) And that we may yet be farther assured that this fire shall be never extinguished, we read that *the smoke of their torment ascendeth up for ever and ever* (Rev. xiv. 11); and that those which are *cast into the lake of fire and brimstone, shall be tormented day and night for ever and ever* (Rev. xx. 10), which expression of *day and night* is the same with that which declareth the eternal happiness in the *heavens, where they rest not day and night, saying, Holy, holy, holy:* where *they are before the throne of God and serve him day and night in his temple.* (Rev. iv. 8; vii. 15.) If then the fire in which the reprobates are to be tormented, be everlasting; if so absolutely everlasting, that it shall never be quenched; if so certainly never to be quenched, that the smoke thereof shall ascend for ever and ever; if those which are cast into it shall be tormented for ever and ever (all which the Scriptures expressly teach), then shall the wicked never be so consumed as to be annihilated, but shall subsist for ever, and be coeternal to the tormenting flames. And so this language of the Scriptures proves not only an effect eternal, as annihilation may be conceived, but an eternal efficient, never ceasing to produce the same effect, which cannot be annihilation, but cruciation only. *Bp. Pearson*, Art. xii. p. 723. See also on 1 Cor. xv. 26. God reveals hell that we may escape it, and gain heaven.

Ch. XXVI. 2. τὸ πάσχα] *the Passover.* Hebr. פֶּסַח *pasach*

b Ps. 2. 2. John 11. 47. Acts 4. 25, &c. ($\frac{275}{VI}$) 3 [b] Τότε συνήχθησαν οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς καὶ οἱ πρεσβύτεροι
τοῦ λαοῦ εἰς τὴν αὐλὴν τοῦ ἀρχιερέως τοῦ λεγομένου Καϊάφα, 4 καὶ συνεβου-
c Mark 14. 2. λεύσαντο ἵνα τὸν Ἰησοῦν δόλῳ κρατήσωσι καὶ ἀποκτείνωσιν· 5 [c] ἔλεγον δὲ, Μὴ
ἐν τῇ ἑορτῇ, ἵνα μὴ θόρυβος γένηται ἐν τῷ λαῷ.
d Mark 14. 3. John 11. 1, 2. & 12. 3. ($\frac{276}{I}$) 6 [d] Τοῦ δὲ Ἰησοῦ γενομένου ἐν Βηθανίᾳ ἐν οἰκίᾳ Σίμωνος τοῦ λεπροῦ,
7 προσῆλθεν αὐτῷ γυνὴ ἀλάβαστρον μύρου ἔχουσα βαρυτίμου, καὶ κατέχεεν
e Mark 14. 4, &c. John 12. 4. ἐπὶ τὴν κεφαλὴν αὐτοῦ ἀνακειμένου. 8 [e] Ἰδόντες δὲ οἱ μαθηταὶ αὐτοῦ ἠγανάκ-
τησαν λέγοντες, Εἰς τί ἡ ἀπώλεια αὕτη; 9 ἠδύνατο γὰρ τοῦτο πραθῆναι
πολλοῦ, καὶ δοθῆναι τοῖς πτωχοῖς. 10 Γνοὺς δὲ ὁ Ἰησοῦς εἶπεν αὐτοῖς, Τί
f Deut. 15. 11. John 12. 8. κόπους παρέχετε τῇ γυναικί; ἔργον γὰρ καλὸν εἰργάσατο εἰς ἐμέ· 11 [f] πάντοτε
g ch. 18. 20. & 28. 20. γὰρ τοὺς πτωχοὺς ἔχετε μεθ' ἑαυτῶν, [g] ἐμὲ δὲ οὐ πάντοτε ἔχετε· ($\frac{277}{IV}$) 12 βα-
λοῦσα γὰρ αὕτη τὸ μύρον τοῦτο ἐπὶ τοῦ σώματός μου πρὸς τὸ ἐνταφιάσαι

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transitus, from root פֶּסַח *pasach, transiit* (Exod. xii. 11). Vocabulum *πάσχα* est origine Hebraicum, פֶּסַח Exod. xii. 11, et prop. notat *transitum, transgressum*, à פָּסַח, *transiit, pepercit, liberavit*, unde Symmach. Ex. l. c. vertit *ὑπέρβασις*· et Joseph. Ant. ii. 14. 6 usus est voc. *ὑπερβασία*.

Deinde *πάσχα* dicebatur *agnus paschalis*, quotannis à Judæis die XIV. mensis Nisan, post occasum solis, cùm ergo jam esset dies XV. mensis Nisan, comedendus, vid. Exod. xii. 6. Num. ix. 5, agnus paschalis hoc nomine insigniebatur, quia cruor ejus, quo imbuti erant postes forium domuum Israelitarum ex Ægypto migraturorum, defendebat ab iis cædem, ita, ut angelus mortis, Ægyptiorum primogenitos percutiens, Israelitarum domos præteriret; vid. interpp. ad Ex. l. c.

Denique *πάσχα* nominabatur etiam ut h. l. *ipsum Paschatos festum*, quòd septem diebus, quibus Judæi vesci debebant panibus infermentatis, vid. Deut. xvi. 6. Exod. xii. 18, absolvebatur, unde et festum ipsum vocabatur *τὰ ἄζυμα* v. 17. *ἡ ἑορτὴ τῶν ἀζύμων* Luc. xxii. 1. *γίνεται* vim habet futuri *γενήσεται*, *nostis post biduum Pascha celebrari*, etenim *γίνεσθαι* positum est pro *ἄγεσθαι*, *agitari, celebrari*, atque respondet Hebr. נַעֲשָׂה 2 Regg. xxiii. 22, ubi Alex. *οὐκ ἐγενήθη τὸ πάσχα τοῦτο*. (*Kuin.*) See above on Ex. xii.

Since the sufferings of our Blessed Lord, the Lamb of God, were typified by the death of the Paschal Lamb, a bone of which was not to be broken, and whose blood was to be sprinkled on the door-posts of the houses, that the destroying Angel might *pass over* them, when he smote the Egyptians and delivered Israel, it is not surprising that some of the Greek and Latin Fathers connected the *Passover* with the word *πάσχω* to *suffer*, and with the sufferings of Christ, the true Passover, Whose blood reconciles us to God, and saves us from everlasting death, and purchases for us life eternal. Almighty God is the Author of Language, and there may be a superintending providence, and even a prophetic character in its uses; and there seems to be a *paronomasia* in Luke xxii. 15, *ἐπιθυμίᾳ ἐπεθύμησα τοῦτο τὸ πάσχα φαγεῖν μεθ' ὑμῶν, πρὸ τοῦ με παθεῖν*. The Holy Spirit loves to use this figure in the sacred Oracles. See Gen. ix. 6. 27; xviii. 27; and the numerous other instances of Paronomasia at the close of *Dr. Wilson's* Bible Student's Guide, Lond. 1850, p. DXCI, and note below on 2 Thess. iii. 11.

After His description of the last Judgment, and of future rewards and punishments, our Lord speaks of His own Passion. Thus He suggests the question,—If such glory is in store for you hereafter, why should you fear present suffering? He does not say,—You know that after two days I shall be delivered to be crucified; but—After two days is *the Passover*, and the Son of Man shall be delivered, showing that what would take place was a Mystery, a *Festival* celebrated for the *salvation* of the World; and that His Passion is our Liberation from innumerable woes; by mentioning the *Passover*, He reminds them of the deliverance of old from *Egypt*. *Chrys.*

He thus showed also that He foreknew all that He suffered; and that He suffered by His own will. (*Chrys.*, and on *v.* 5.)

3. *ἀρχιερέως, τοῦ λεγομένου Καϊάφα*] *the High Priest who was named Caiaphas.* It was necessary to record his name; for the high priests were now frequently displaced by the Romans, and others put in their room. (See *Joseph.* B. J. xviii. 2.) Annas had been deposed A.D. 14 by Valerius Gratus; then Ismael was appointed; then Eleazar, son of Annas; then Simon; then (A.D. 25) Joseph or Caiaphas, son-in-law of Annas, to the year A.D. 36. (*Joseph.* Ant. xviii. 4.)

See further below on Luke iii. 2.

5. *Μὴ ἐν τῇ ἑορτῇ*] *Not at the feast.* Observe Christ's power over His enemies. *If* He had not been killed at the *Passover*, we should not have had the benefit of the argument from the *coincidence* of *time* in the offering of the *typical* Lamb, sacrificed year after year, for nearly fifteen centuries, and the sacrifice of the *true Passover*, the *Lamb* of *God*, which taketh away the sins of the world. And the Passion of Christ would not have been so exemplary and glorious as it now is, having been consummated in the Jewish capital, when it was most thronged by Jews and Proselytes from all parts.

Oftentimes when they endeavoured to take Him, He escaped from them, for He would not then be taken (John x. 39). But at the very time when they desired *not* to take Him, viz. at the Passover (cp. Luke xxii. 6), then He willed to be taken, and they, though *unwilling*, took Him (*Euthym.*); and so they fulfilled the Types and Prophecies, in killing Him Who is the true Passover, and in proving Him to be the Christ. Cp. *Leo*, Serm. lviii. *Theophyl.* in Marc. xiv. 2.

Observe also: the Jews were accustomed to have executions at the *Passover* in order to inspire terror into a larger number of people then collected at Jerusalem, and for a salutary example to them. But they now desire to deviate from their usual practice. But God does not allow them to do so—in order that the Death of Christ may be more public and illustrious.

— *μὴ θόρυβος*] *lest an uproar should arise. Not* because it was a *holy season.*

Hence it appears that they had no religious scruples against transacting judicial business at the Passover.

6. *Τοῦ δὲ Ἰησοῦ γενομένου*] *When Jesus was come to, and was at, Bethany.* Here is an instance of *recapitulation.* See above on xx. 29. This incident took place some days *before* our Lord's betrayal, but St. Matthew introduces it here to mark the *contrast* between *Mary* and *Judas.* Judas murmured against her (John xii. 4) because she had bestowed on our Lord the offering of this precious ointment which might have been sold for *three hundred pence* (Mark xiv. 5), and he sells his Master for *thirty pieces of* silver, or *sixty* pence. See xxvii. 3, and on Mark xiv. 3—5.

Bethany, the Place of Dates of Palms; see above, Matt. xxi. 17; hence the *βαΐα φοινίκων* (John xii. 13) strewed in our Lord's path the following day.

— *Σίμωνος τοῦ λεπροῦ*] *Simon the leper.* Not that he was a leper now, but who *had been* a leper; and perhaps he had been healed of his leprosy by Christ. So Matthew is called the Publican (x. 3), though he had been called by Christ from being a Publican to be an Apostle. Cp. on Mark ii. 26.

7. *γυνή*] *a woman.* Mary, the sister of Martha and Lazarus. John xii. 2—8.

— *ἀλάβαστρον*] A cruse of *alabaster*, *ἀγγεῖον μυροδόχον*. (*Euthym.*) "*Unguenta* optimè servantur in *alabastris.*" (*Plin.* N. H. xiii. 3.) "Nardi parvus onyx eliciet cadum." (*Horat.* Od. iv. 12. 17.) See further on Mark xiv. 3.

8. *ἀπώλεια*] *loss.* A fit question for the *υἱὸς ἀπωλείας*, John xvii. 12.

11. *ἐμὲ δὲ οὐ πάντοτε ἔχετε*] *but Me ye have not always.* How then could He afterwards say to His Apostles, "I am with you always?" Matt. xxviii. 20. Because He is now speaking of His *corporal presence.* See 2 Cor. v. 16. (*Jerome.*) My *Divine* Presence will be with you for ever, but you will not always have My *human body*, which she has anointed.

Can He then be said to be present *carnally* in the Holy Eucharist, which is to be celebrated in His Church even *till He come?* (1 Cor. xi. 26.) And may not this saying be designed as a caution against such a notion concerning that Sacrament which He was now about to institute?

12. *ἐνταφιάσαι με*] *to embalm Me for burial;* from a divinely given presentiment of My death; a reward for her love.

με ἐποίησεν· 13 ἀμὴν λέγω ὑμῖν, ὅπου ἐὰν κηρυχθῇ τὸ εὐαγγέλιον τοῦτο ἐν
ὅλῳ τῷ κόσμῳ, λαληθήσεται καὶ ὃ ἐποίησεν αὕτη εἰς μνημόσυνον αὐτῆς.
(278/II) 14 [h] Τότε πορευθεὶς εἷς τῶν δώδεκα, ὁ λεγόμενος Ἰούδας Ἰσκαριώτης, h Mark 14. 10, &c.
πρὸς τοὺς ἀρχιερεῖς 15 εἶπε, [i] Τί θέλετέ μοι δοῦναι, κἀγὼ ὑμῖν παραδώσω Luke 22. 3, &c. i Zech. 11. 13.
αὐτόν; Οἱ δὲ ἔστησαν αὐτῷ τριάκοντα ἀργύρια· 16 καὶ ἀπὸ τότε ἐζήτει εὐκαι- ch. 27. 3. Luke 12. 15. 1 Tim. 6. 9.
ρίαν ἵνα αὐτὸν παραδῷ.
17 Τῇ δὲ πρώτῃ τῶν ἀζύμων προσῆλθον οἱ μαθηταὶ τῷ Ἰησοῦ λέγοντες,
Ποῦ θέλεις ἑτοιμάσωμέν σοι φαγεῖν τὸ πάσχα; 18 Ὁ δὲ εἶπεν, Ὑπάγετε εἰς
τὴν πόλιν πρὸς τὸν δεῖνα, καὶ εἴπατε αὐτῷ, Ὁ διδάσκαλος λέγει, Ὁ καιρός
μου ἐγγύς ἐστι, πρὸς σὲ ποιῶ τὸ πάσχα μετὰ τῶν μαθητῶν μου. 19 Καὶ
ἐποίησαν οἱ μαθηταὶ ὡς συνέταξεν αὐτοῖς ὁ Ἰησοῦς, καὶ ἡτοίμασαν τὸ πάσχα.
20 [j] Ὀψίας δὲ γενομένης ἀνέκειτο μετὰ τῶν δώδεκα· (279/IV) 21 καὶ ἐσθιόντων j Mark 14. 17, &c.
αὐτῶν εἶπεν, Ἀμὴν λέγω ὑμῖν, ὅτι εἷς ἐξ ὑμῶν παραδώσει με· (280/I) 22 καὶ Luke 22. 14. John 13. 21.

13. *εὐαγγέλιον—ὅλῳ τῷ κόσμῳ*] When St. Matthew wrote and *published* this prophecy, the Gospel was *not* preached in the whole world, and it was not a century old. But it has now been preached for eighteen centuries, and has been circulated in many hundreds of Versions in the principal languages and countries of the world; and in this fulfilment of the prophecy we see an evidence of its truth.

15. *ἔστησαν*] *they weighed.* An allusion to the words of the prophecy, Zech. xi. 12, "they *weighed* for my *price*." See xxvii. 9.

— *τριάκοντα ἀργύρια*] thirty *shekels;* the price of a slave. Exod. xxi. 32. (*Jerome.*) Comp. also the sale of Joseph by his brethren, Gen. xxxvii. 28.

Judas wished thus to compensate in part what he thought he had lost by the effusion of the ointment. (*Jerome.*) See on xxvii. 3.

It has been alleged by some, that what is said of the conduct of Judas in selling his Master for so paltry a sum, is incredible; but they forget that when Satan has entered into a man's heart he triumphs over his victim by infatuating him, and making him sell his birthright for a mess of pottage.

The Jews who *bought the blood* of Jesus (and said, His blood be on us and our children) now *buy* their own *tears;* they pay a price for leave to *weep* at the "*wailing-place*" near the Temple, for its destruction is due to their shedding of His blood (*S. Jerome*, on Zeph. i.).

It is at the S.W. angle of the Temple. *Williams*, Holy City, ii. 398.

17. *Τῇ πρώτῃ τῶν ἀζύμων*] *On the first day of unleavened bread.* See on *v.* 2 and Mark xiv. 12.

They reckon the beginning of the day from the evening. They come on the fifth day of the week. Our Lord ate the Passover, in order to show, even to the end, that He did not contravene the Law. He has no place of His own where to lay His head, and therefore He sends to some persons unknown. (*Chrys.*)

It therefore appears that our Lord instituted the Holy Communion in *unleavened bread.* Cp. on *v.* 20 as to the allegation that we are obliged to conform to His example in all these incidents.

— *φαγεῖν τὸ πάσχα*] *to eat the Passover.* This and other passages,—xxvi. 19. Mark xiv. 12—16. Luke xxii. 7, 8. 11. 13. 15,—prove that our Lord did not (as some suppose) *anticipate* the paschal meal by one day. Such anticipation would have been a breach of the Law which He came to *fulfil.* As *Tertullian* says (c. Marc. iv. 39), "O Legis destructorem, qui concupierat etiam in Paschâ servare!" (Luke xxii. 7.)

He ate the paschal Lamb with His Disciples on the day prescribed *by the Law*, i. e. on the 14th of Nisan, in the evening. (Exod. xii. 6. 17, 18. Lev. xxiii. 5. Numb. xxviii. 16. Deut. xvi. 6.)

On the difficulty supposed to arise from John xviii. 28, see the note on that passage.

It may be objected, "Was not Christ Himself the *true Passover?*" (1 Cor. v. 7.) And being so, why did He *eat* the Passover, and not suffer *as* the Passover, on the day appointed by the Levitical Law for killing the Passover, i. e. on the 14th of Nisan, as some say that He did? See *Routh*, R. S. i. 160. 168, 169; and *S. Hippolytus* and the Church of Rome, p. 67, 68, note.

Our Lord instituted the Blessed Sacrament in commemoration of His own death on the day when the Lamb was killed; and He spoke of His Body as *already* broken, and of His Blood *already* shed for the sins of the whole world. Cp. *Theophyl.*, who says on Matt. xxviii., "Our Lord, when He instituted His Supper, said to His Disciples, 'Take, *eat*, this is My Body;' so that He may be said to have then *offered Himself*, for no one *eats* what has not first been *killed*." And it is well said by *Remigius*, "If the Paschal Lamb was a type of Christ, how was it He did not suffer on the day when the Paschal Lamb was killed, —i. e. on the 14th day of the month? The fact is, He did institute the mysteries of His Flesh and Blood on that night, and on that night He was seized and bound by the Jews, and He so consecrated the commencement of His sacrifice."

His agony in the Garden may rightly be called a part of His Passion. The cup of His Passion (*v.* 39) was then presented to His lips. He *suffered* then by anticipation. He then said, "My soul is sorrowful *unto death*" (Matt. xxvi. 38), and, "the *Hour* is come." Matt. xxvi. 45. Mark xiv. 41. John xvii. 1.

Perhaps also it may be said, that, in a new and special sense, our Lord, in suffering from Thursday at Gethsemane, to Friday on Calvary, fulfilled the command that the Passover should be slain between two evenings. (Exod. xii. 6. Numb. ix. 3; xxviii. 16, 17.)

18. *ποιῶ τὸ πάσχα*] A Hebraism. See *Vorst.* p. 163. St. Luke, xxii. 11, has *φάγω τ. π.*

19. *ἡτοίμασαν*] *they prepared.* See Mark xiv. 15.

20. *ἀνέκειτο*] *he reclined,*—a deviation from the attitude prescribed Exod. xii. 11, where it is ordered, that the Israelites should eat the Passover with their loins girded, their shoes on their feet, and their staff in their hand, and in haste. God had commanded the attitude of *standing* in the reception of the paschal meal; because the Israelites were then setting forth out of Egypt, as pilgrims to Canaan the *Land of Promise*, the type of heaven. But the Jewish Church having come to the *Land of Promise*, and being there at *rest*, *reclined* at that festival, and our Lord conformed to that practice.

Here is a proof, that positive commands of a *ceremonial kind*, even of Divine origin, are not immutable, if they are *not* in order to a *permanent end.* See *Hooker*, III. x. and III. xi. and IV. xi., and *Bp. Sanderson*, Prælect. iii. vol. iv. p. 54, 55; ii. 159; iii. 285. 301.

As to the allegation of some (among the Nonconformists of the seventeenth century in England) that because our Lord and His Apostles *reclined* at table, in the institution of the Holy Sacrament of the Lord's Supper, and because the attitude in *reclining* in those days was analogous to that of *sitting* in ours, we ought to receive the communion *sitting*, and not *kneeling*, see *Hooker*, V. lxvii., *Bp. Sanderson*, Prælect. iii. vol. iv. p. 54. Our Lord instituted the Holy Eucharist at a *supper*, in the *evening*, but we are not obliged to imitate His example in this particular. See the passages just specified in *Hooker* and *Bp. Sanderson.* But, whatever was instituted and ordained by Christ or His Apostles with a view to the conveyance of spiritual *grace*, and for the attainment of everlasting *salvation* (e.g. such things as the two Sacraments, the rite of Confirmation, &c.), *obliges all men* at *all times.*

— *μετὰ τῶν δώδεκα*] *with the twelve.* Cp. Mark xiv. 17. Luke xxii. 14. It is generally supposed by the Fathers, that Judas, whose sin was not yet public, was admitted to partake of the Holy Eucharist. See the authorities in *à Lap.* and *Bp. Taylor*, Life of Christ, Disc. xix. p. 435, and below on John xiii. 30, and *Bengel* here, and *Williams*, Holy Week, p. 420.

21. *εἷς ἐξ ὑμῶν παραδώσει με*] *one of you will betray Me.* Observe how tenderly He deals with the traitor. Before supper He washed his feet; and He did not say, *he* will betray Me, but "*one of you*,"—in order to give him an opportunity for repentance; and He terrifies them all, in order that He may save one. And when He produced no effect on his insensibility by this indefinite intimation, yet, still desirous of touching his heart, He

λυπούμενοι σφόδρα ἤρξαντο λέγειν αὐτῷ ἕκαστος αὐτῶν, Μήτι ἐγώ εἰμι, Κύριε;
(281/II) 23 [k] Ὁ δὲ ἀποκριθεὶς εἶπεν, Ὁ ἐμβάψας μετ᾽ ἐμοῦ ἐν τῷ τρυβλίῳ τὴν χεῖρα,
οὗτός με παραδώσει. 24 Ὁ μὲν Υἱὸς τοῦ ἀνθρώπου ὑπάγει, [l] καθὼς γέγραπται
περὶ αὐτοῦ, οὐαὶ δὲ τῷ ἀνθρώπῳ ἐκείνῳ, δι᾽ οὗ ὁ Υἱὸς τοῦ ἀνθρώπου παραδί-
δοται· (282/VI) καλὸν ἦν αὐτῷ εἰ οὐκ ἐγεννήθη ὁ ἄνθρωπος ἐκεῖνος. (283/X) 25 Ἀπο-
κριθεὶς δὲ Ἰούδας ὁ παραδιδοὺς αὐτὸν εἶπε, Μήτι ἐγώ εἰμι, ῥαββί; λέγει αὐτῷ,
Σὺ εἶπας.

(284/I) 26 [m] Ἐσθιόντων δὲ αὐτῶν, λαβὼν ὁ Ἰησοῦς τὸν ἄρτον, καὶ εὐλογήσας,
ἔκλασε καὶ ἐδίδου τοῖς μαθηταῖς, καὶ εἶπε, Λάβετε, φάγετε, τοῦτό ἐστι τὸ σῶμά
μου. (285/II) 27 Καὶ λαβὼν τὸ ποτήριον, καὶ εὐχαριστήσας ἔδωκεν αὐτοῖς λέγων,
Πίετε ἐξ αὐτοῦ πάντες, 28 τοῦτο γάρ ἐστι τὸ αἷμά μου, τὸ τῆς καινῆς διαθήκης,

k Mark 14. 20, 21. Luke 22. 21, 22.
l Ps. 22. 1—3. Isa. 53. 8. Dan. 9. 26. Zech. 13. 7.
m Mark 14. 22, &c. Luke 22. 19, 20.

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draws the mask off from the traitor, and endeavours to rescue him by denunciations. (*Chrys.*, and on *v.* 26.)

23. *τρυβλίῳ*] *the dish.* See Ps. xli. 9; lv. 13. The word *τρυβλίον* had been always used by the LXX for Hebr. קְעָרָה (*kearah*); from root (not used) קָעַר (*kaar*), 'to be deep;' cp. Lat. *trulla.*

24. *καλὸν ἦν*] So Latin "bonum *erat*:" where we should use the conjunctive. For other examples see 2 Pet. ii. 21, and *Winer*, p. 253.

25. *Σὺ εἶπας*] *Yes.* Exod. x. 29. See xxvi. 64, and *Beng.* there. Mark xv. 2, *σὺ λέγεις.*

26. *τὸν ἄρτον*] *the* one and same *loaf* for all; probably one of the loaves provided for the Paschal meal.

He had already *prepared* them for this action by saying (John vi. 35), Ἐγώ εἰμι ὁ Ἄρτος τῆς ζωῆς: and 51, Ἐγώ εἰμι ὁ Ἄρτος ὁ ζῶν, καὶ ὁ Ἄρτος ὃν Ἐγὼ δώσω ἡ σάρξ μου ἐστὶν ἣν Ἐγὼ δώσω ὑπὲρ τῆς τοῦ κόσμου ζωῆς: and 58, *ὁ τρώγων τοῦτον τὸν ἄρτον ζήσεται εἰς τὸν αἰῶνα.* See the notes at the end of the sixth chapter of St. John.

Besides, this consecration of bread and wine had been already prefigured by Melchizedeck, the Priest of the Most High God, the type of CHRIST (Ps. cx. 4. Heb. vii. 1—17) before the Law; who blessed Abraham, and who brought forth *bread and wine* (Gen. xiv. 18),—the first mention of *bread* in Holy Scripture. And so, in a certain sense, the mysteries of the Gospel were before the Law,—as the priesthood of Melchizedeck, the type of Christ, was before that of Aaron, who was blessed in Abraham (Heb. vii. 7—9) by Melchizedeck, and so was inferior to him. Hence *S. Jerome* thus speaks: "After the typical Passover was over, and He had eaten the flesh of the Lamb with His Apostles, He takes bread, which strengthens man's heart, and passes to the true sacrament of the Passover, in order that as Melchizedeck the Priest of the Most High God had done when he offered bread and wine, so He Himself might represent the truth of His own body and blood." See below on Heb. viii. 1—17.

— *εὐλογήσας, ἔκλασε*] *having blessed, He brake.* Luke xxii. 19, and 1 Cor. xi. 24, *εὐχαριστήσας ἔκλασε*, and *τοῦτό μου ἐστὶ τὸ σῶμα* (for *τοῦτό ἐστι τὸ σῶμά μου*) *τὸ ὑπὲρ ὑμῶν κλώμενον.*

He *brake* the *bread* "post benedictionem; contra transubstantiationem. *Accidens* enim, quale post benedictionem *panem* esse volunt, non potest *frangi.*" (*Beng.*)

See on Heb. x. 42. The Fathers refute *Eutychianism* by arguments conclusive against *Transubstantiation.* (*Bp. And.*, i. 281.)

— *ἐδίδου*] *ἐδίδου τὸν ἄρτον*, but *v.* 27, *ἔδωκε τὸ ποτήριον.* He *was giving* the bread to each. He *gave* the cup once for all to all. (*Humphry.*)

— *Λάβετε, φάγετε*] *Take ye, eat ye.* This He said and did in order to transform the Levitical sacrifice prefiguring His death into an Evangelical Sacrament representing that Death, and in order to perpetuate the memory of His death, and to convey the benefits of it to all faithful receivers, to declare and strengthen their federal union as members with Christ their Head, and with each other in Him; to heal the wounds, and satisfy the hunger of their souls; to invigorate and refresh them with Divine virtue and grace flowing from Himself, God Incarnate, and to preserve their souls and bodies to everlasting life.

If one clause of this sentence is to be understood *corporeally*, the latter ought to be so understood; i. e. if the bread was literally changed into Christ's human body, the Disciples were to take and eat it. *But that* body was standing before them, and *gave* them what they did eat, and *remained* with them visible and entire after they had eaten, and afterwards died on the cross. Compare St. Paul's language, 1 Cor. x. 4, "They all drank of that Spiritual Rock that followed them: and that Rock *was Christ.*"

St. Paul in that chapter gives a divinely inspired exposition of our Blessed Lord's words, "The Cup of Blessing which we bless, is it not the *κοινωνία, communicatio*, of the Blood of Christ? The *Bread* which we break" (the Apostle does not scruple to call it *Bread* after consecration), "is it not the *κοινωνία* of the Body of Christ? For we being many are one Bread and one Body; for we are all partakers of that *one Bread*" (1 Cor. x. 17). And so *Tertullian*, de Oratione 6, "Corpus Ejus in *pane* censetur." At the Jewish Passover, the master of the family took the unleavened bread into his hand and said, *This is* the bread of affliction which our fathers did eat in Egypt; and they ate it *in remembrance* of what they had endured there, and of their deliverance thence. Cp. *Dean Stanhope* on the Gospels, ii. 517.

On the true sense of the words see *Hooker*, V. lvi. "Christ as God and Man is that true Vine whereof we both spiritually and corporally are Branches. The mixture of His bodily substance with ours is a thing which the ancient Fathers disclaim. . . ." And (V. lxvii. 5) "The Bread and Cup are His Body and Blood, because they are causes instrumental, upon the receipt whereof the participation of His Body and Blood ensueth. Every cause is in the effect which groweth from it. Our souls and bodies quickened to eternal life are effects, the cause whereof is the Person of Christ; His Body and Blood are the true well-spring out of which this life floweth. . . . What merit, force, or virtue soever there is in His sacrificed Body and Blood, we freely, fully, and wholly have by this Sacrament; and, because the Sacrament itself being but a corruptible and earthly creature, must needs be thought an unlikely instrument to work so admirable effects in men, we are therefore to rest ourselves altogether upon the strength of *His glorious power* Who is able and will bring to pass, that the Bread and Cup which He giveth us shall be truly the thing He promiseth. . . ." And (V. lv. 9) "There is no stint which can be set to the value or merit of the sacrificed Body of Christ; bounds of efficacy unto life it knoweth none, but is infinite in possibility of application." For the reasons why the Church says to each communicant, "*Eat thou,*" see *Hooker*, V. lxviii. *Cardwell*, Conferences on the Book of Common Prayer, 354.

28. *τοῦτο—τὸ αἷμά μου*] *this is My Blood.* The sense in which these words were spoken is explained by the Holy Spirit thus paraphrasing them (Luke xxii. 20, and 1 Cor. xi. 25): *τοῦτο τὸ ποτήριον ἡ καινὴ διαθήκη ἐστὶν ἐν τῷ αἵματί μου τὸ ὑπὲρ ὑμῶν ἐκχυνόμενον*: "Præsens in S. Cœnâ ea vis est, ac si eo momento Christi sanguis effunderetur;" for then what has been shed once is applied to the soul of the faithful receiver, of whatsoever age or country he may be; and so the fountain opened at Calvary is perennially flowing in the Church.

Διαθήκη is the Hebrew בְּרִית (*berith*), a *covenant*, perhaps from root בָּרָא (*bara*), to *cut*, from the slaying of victims in the ratifying of covenants by sacrifice, Gen. xv. 10. In Exod. xxiv. 8, Moses says, "Behold the *Blood* of the *Covenant*," to which our Lord seems here to refer. Cp. Heb. ix. 20. In the New Covenant of the Gospel, all the blessings flow from the *death* of the One, Heavenly, Holy Victim *smitten* for our sakes. Cp. *Waterland* on the Christian Sacraments, v. p. 493.

He calls it the *new* covenant, because the Evangelical Sacrament succeeds to, and supersedes, the Levitical sacrifice, now become *old* and ready to vanish away (Heb. viii. 13), as the husk and the blossom vanish when the fruit succeeds.

The Cup in the Holy Eucharist is appointed for the conveyance of the blessing of remission of sins in the new Covenant,—that is, the Covenant of *Grace*,—ratified between God and Man

τὸ περὶ πολλῶν ἐκχυνόμενον εἰς ἄφεσιν ἁμαρτιῶν. 29 [n] Λέγω δὲ ὑμῖν, ὅτι οὐ n Mark 14. 25. Luke 22. 18.
μὴ πίω ἀπ' ἄρτι ἐκ τούτου τοῦ γενήματος τῆς ἀμπέλου ἕως τῆς ἡμέρας ἐκείνης
ὅταν αὐτὸ πίνω μεθ' ὑμῶν καινὸν ἐν τῇ βασιλείᾳ τοῦ Πατρός μου.
(286/VI) 30 [o] Καὶ ὑμνήσαντες ἐξῆλθον εἰς τὸ ὄρος τῶν ἐλαιῶν. o Mark 14. 26, 27. Luke 22. 39.
(287/IV) 31 Τότε λέγει αὐτοῖς ὁ Ἰησοῦς, Πάντες ὑμεῖς σκανδαλισθήσεσθε ἐν ἐμοὶ John 16. 32.
ἐν τῇ νυκτὶ ταύτῃ· γέγραπται γὰρ, [p] Πατάξω τὸν ποιμένα, καὶ διασκορ- p Zech. 13. 7.
πισθήσεται τὰ πρόβατα τῆς ποίμνης. (288/VI) 32 [q] Μετὰ δὲ τὸ ἐγερθῆναί q ch. 28. 10, 16. Mark 14. 28, &c.
με προάξω ὑμᾶς εἰς τὴν Γαλιλαίαν. (289/I) 33 Ἀποκριθεὶς δὲ ὁ Πέτρος εἶπεν & 16. 7.
αὐτῷ, Εἰ πάντες σκανδαλισθήσονται ἐν σοὶ, ἐγὼ οὐδέποτε σκανδαλισθήσομαι.
34 [r] Ἔφη αὐτῷ ὁ Ἰησοῦς, Ἀμὴν λέγω σοι, ὅτι ἐν ταύτῃ τῇ νυκτὶ, πρὶν ἀλέκτορα r Mark 14. 30, &c. Luke 22. 34.
φωνῆσαι, τρὶς ἀπαρνήσῃ με. (290/VI) 35 Λέγει αὐτῷ ὁ Πέτρος, Κἂν δέῃ με σὺν σοὶ John 13. 38.
ἀποθανεῖν, οὐ μή σε ἀπαρνήσομαι. Ὁμοίως δὲ καὶ πάντες οἱ μαθηταὶ εἶπον.
(291/I) 36 [s] Τότε ἔρχεται μετ' αὐτῶν ὁ Ἰησοῦς εἰς χωρίον λεγόμενον Γεθση- s Mark 14. 32—35. Luke 22. 39.
μανεῖ, καὶ λέγει τοῖς μαθηταῖς, Καθίσατε αὐτοῦ ἕως οὗ ἀπελθὼν προσεύξωμαι John 18. 1.

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by the shedding of the blood of Christ, typified by the blood of the *victims* sacrificed under the *old* Covenant.

Either then Christ did what was superfluous (which it would be impiety to imagine) when He gave the *Cup* as well as the *Bread* to His Disciples, and commanded them *all* to drink of it (xxvi. 27), "and they *all* drank of it" (Mark xiv. 23); or else the benefits of the New Covenant are not fully conveyed, when the Cup is not administered to the people.

Cp. *Bp. Cosin*, Works, iv. 319—330, "On Communicating in *one* Kind," and below on Luke xxiv. 30.

It may be asked, How is it, that the Holy Spirit has given various reports of the words used by Christ in the Institution of the Holy Eucharist? Cp. Matt. xxvi. 26—28. Mark xiv. 22—24. Luke xxii. 19, 20. 1 Cor. xi. 23. 25. The reason seems to be, that He designed to afford the *full* sense of the words by paraphrasing them in different ways. He has dealt with them in the New Testament as He has treated prophecies delivered by Himself in the Old (see above, ii. 23); and by presenting them in various outward forms He has given us a clearer view of the *one inward sense*.... But which of the Apostles or Evangelists would have ventured to do this without the Inspiration of the Holy Ghost? See above, Introduction to the Gospels.

— πολλῶν] *of many;* equivalent to *all*. See Isa. liii. 12, cp. with *v.* 6. Dan. xii. 2. 2 Cor. v. 15. Matt. xx. 16; and above, note on xx. 28. Rom. v. 15. 18, 19; viii. 29. As *S. Augustine* observes, Civ. Dei xx. 23, Abraham is called a father of *many* nations (Gen. xvii. 5); and in Gen. xxii. 18, *all* nations are blessed in him. So τὶς is for any one whatsoever (John vi. 50). Cp. *Glass.* Phil. Sacr. p. 887; and *Barrow's* Sermons on Universal Redemption (Serm. lxxi.—lxxiv.), vol. iii. pp. 350—426. And see note below on Rom. viii. 20.

— εἰς ἄφεσιν ἁμαρτιῶν] *for the remission of sins.* Cp. εἰς in Mark i. 38. Luke iv. 43. Our Blessed Lord here declares that the remission of sins is conferred in the Holy Eucharist. See chap. ix. of *Waterland's* Review of the Doctrine of the Holy Eucharist, vol. vii. pp. 240—266. *Bingham*, xix. 1, sect. 6.

29. ὅταν αὐτὸ πίνω μεθ' ὑμῶν καινὸν] *when I shall drink it with you new in the kingdom of My Father.* This was His last meal with His disciples, before His body laid aside all the weakness of mortality in the Grave. He *made all things new* by His Resurrection. (Rev. xxi. 5.) He here promises them a participation in the joys of the *New* Jerusalem (Rev. xxi. 2), concerning which He says, Ye shall eat and drink at My Table in *My Kingdom* (Matt. viii. 11. Luke xxii. 30. Rev. xix. 9) at the Marriage Supper of the Lamb, when they will sing a *new Song* (Rev. v. 9; xiv. 3), and dwell in the *new* heavens and *new* earth (2 Pet. iii. 13). He does *not* say νέον, but καινόν. He does *not* say new wine, νέον οἶνον (Mark ii. 22), but wine *made* new. See on Eph. iv. 23.

Our Lord did eat and drink with them after His Resurrection (John xxi. 12), in one case to give proof of His Resurrection, and in another in the Holy Eucharist (Luke xxiv. 30. 43), when the Kingdom was come more nearly by the glory of His Resurrection. See *S. Jerome* ad Hedibiam, qu. 2.

He had spoken of His crucifixion, He now speaks of His Resurrection; and assures them that they will see Him again, and be with Him. I will then drink with you the fruit of the vine new; that is, I will do it in a new manner; not having any longer a body liable to suffering, but an incorruptible body, and one that does not require nourishment. (*Chrys.*)

See also on Luke xxii. 16.

30. ὑμνήσαντες] *having sung.* Psalms cxvi.—cxviii.; the second part of the great hymn of praise or *Hallel;* the former part (Ps. cxiii.—cxv.) was sung *before* the Paschal feast. The use of the Psalms is commended to us by Christ. Cp. below, xxvii. 46.

These prophecies of feelings of apostles are evidences of truth. *Origen*, c. Cels. ii. 15.

31. γέγραπται] *it is written:* in Zech. xiii. 7, from LXX.

32. προάξω] *I will go before and lead you* as your Shepherd. "Verbum *pastorale.*" (*Beng.*) Cp. *v.* 31, ποιμένα—πρόβατα. Mark x. 32. John x. 4. The promise now given was fulfilled Matt. xxviii. 7.

34. ἀλέκτορα] *the cock.* Rare, but not unknown at Jerusalem. (*Lightfoot.*) Before *the cock-crowing;* this was *the* ἀλεκτοροφωνία (Mark xiii. 35; xiv. 30), or *second* crowing, before πρωΐ. Some cocks crow before *the* cock-crow.

35. δέῃ] δὲ is excluded by some Editors; but it is found in the majority of MSS., and it has a peculiar value and interest, as suggesting an extenuation of St. Peter's fault, by a brother Apostle, St. Matthew:—as much as to say, *he* made these professions, *but* we all did the same.

36. Γεθσημανεῖ] *Gethsemane.* On the western foot of the Mount of Olives, and on the east of the Brook Kedron. The name is from Hebr. גַּת (*gath*), *torcular* or *press*, and שֶׁמֶן (*shemen*), *oleum;* e. g. the *Olive Press.*

The *Press*, in which Olives were crushed and bruised, is used in Holy Scripture and in the Christian Fathers as an emblem of trial, distress, and agony (Isa. lxiii. 3. Lam. i. 15. Joel iii. 13). See also *S. Aug.* Serm. xv., where he compares the Church to a Torcular, an Olive Press, in which by the crushing of trials and persecutions the dark *amurca* or lees are separated from the "*Oleum sanctitatis.*" Therefore there was something in the name of Gethsemane very fitting for the place in which the Man of Sorrows was bruised by His agony, from which flowed those precious drops which proved the reality of His Manhood, and the intensity of His love.

We may briefly notice here the meaning of the Names of some of the principal places in our Lord's History. The *Bread* of Life was first given to the world at *Bethlehem*, the *House* of *Bread*. (See Matt. ii. 1.) The Man Whose Name is *Netser*, the Branch, grew up at *Nazareth* (see on ii. 23), whose name, derived from its *branching* shrubs and trees, may have shadowed forth that circumstance in His life. He chose His Apostles to be fishers of men from *Beth-saida*, the House of *Fishing* (see xi. 21; xiv. 13). He dwelt at *Capernaum* (iv. 13), the *town* of *Consolation*. He healed the impotent man at *Beth-esda*, the House of *Mercy* (John v. 2). *Beth-any*, the place of *Palm Dates*, speaks of the *palms* and hosannas of His triumphal entry into Jerusalem on Palm Sunday, and of the Victory and triumphal glory of His Ascension. In *Beth-phage*, the *House* of *Figs*, we may see a memento of the warning that He gave to Jerusalem and the World by the withering of the Barren *Fig-tree*. And now *Geth-semane*, the *Press of Oil*, is witness of His agony in which it pleased God to *bruise* Him for our sakes (Isa. liii. 10), that Oil might flow from His wounds to heal our souls. God so ordered it that the cemetery of strangers at Jerusalem should, by its name, *Acel-dama*, or *Field of Blood*, bear a perpetual record of the confession of Judas, and of the innocence of Christ. "I have sinned, in that I have betrayed the *innocent blood.*" (Matt. xxvii. 4.) At *Golgotha* He *rolled away* our shame (see on xxvii. 33).

t ch. 4. 21. John 12. 27. ἐκεῖ. (292/VI) 37 ᵗ Καὶ παραλαβὼν τὸν Πέτρον καὶ τοὺς δύο υἱοὺς Ζεβεδαιου
ἤρξατο λυπεῖσθαι καὶ ἀδημονεῖν. (293/IV) 38 Τότε λέγει αὐτοῖς ὁ Ἰησοῦς, Περί-
λυπός ἐστιν ἡ ψυχή μου ἕως θανάτου· μείνατε ὧδε, καὶ γρηγορεῖτε μετ' ἐμοῦ.
u Mark 14. 36, 37. Luke 22. 41, 42. Heb. 5. 7, 8. John 12. 27. (294/I) 39 ᵘ Καὶ προελθὼν μικρὸν ἔπεσεν ἐπὶ πρόσωπον αὐτοῦ προσευχόμενος
καὶ λέγων, (295/I) Πάτερ μου, εἰ δυνατόν ἐστι, παρελθέτω ἀπ' ἐμοῦ τὸ ποτήριον
τοῦτο· πλὴν οὐχ ὡς ἐγὼ θέλω, ἀλλ' ὡς σύ. (296/II) 40 Καὶ ἔρχεται πρὸς τοὺς
μαθητὰς, καὶ εὑρίσκει αὐτοὺς καθεύδοντας, καὶ λέγει τῷ Πέτρῳ, Οὕτως οὐκ
v Mark 13. 33. & 14. 38, &c. Luke 22. 40, 46. Eph. 6. 18. 1 Pet. 5. 8, 9. ἰσχύσατε μίαν ὥραν γρηγορῆσαι μετ' ἐμοῦ; (297/IV) 41 ᵛ γρηγορεῖτε καὶ προσεύ-
χεσθε, ἵνα μὴ εἰσέλθητε εἰς πειρασμόν· τὸ μὲν πνεῦμα πρόθυμον, ἡ δὲ σὰρξ
ἀσθενής. (298/VI) 42 Πάλιν ἐκ δευτέρου ἀπελθὼν προσηύξατο λέγων, Πάτερ μου,
εἰ οὐ δύναται τοῦτο τὸ ποτήριον παρελθεῖν ἀπ' ἐμοῦ ἐὰν μὴ αὐτὸ πίω, γενηθήτω
τὸ θέλημά σου. 43 Καὶ ἐλθὼν εὑρίσκει αὐτοὺς πάλιν καθεύδοντας· ἦσαν γὰρ
αὐτῶν οἱ ὀφθαλμοὶ βεβαρημένοι· 44 καὶ ἀφεὶς αὐτοὺς ἀπελθὼν πάλιν προσ-
ηύξατο ἐκ τρίτου τὸν αὐτὸν λόγον εἰπών.

(299/IV) 45 Τότε ἔρχεται πρὸς τοὺς μαθητὰς αὐτοῦ, καὶ λέγει αὐτοῖς, Καθεύδετε
τὸ λοιπὸν καὶ ἀναπαύεσθε· ἰδοὺ ἤγγικεν ἡ ὥρα, καὶ ὁ Υἱὸς τοῦ ἀνθρώπου παρα-
δίδοται εἰς χεῖρας ἁμαρτωλῶν. (300/I) 46 Ἐγείρεσθε, ἄγωμεν, ἰδοὺ ἤγγικεν ὁ
παραδιδούς με.

And on the *Mount* of *Olives* Christ went up to heaven, whence He holds forth the Olive branch of Peace between God and Man.

May there not therefore have been some providential adaptation in these names to the Birth, Sufferings, and Victory of Him Who is the Everlasting Word of God, and became Man for us?

37. τὸν Πέτρον] *Peter and the two sons of Zebedee*, who were also witnesses of the *glory of the Transfiguration*, with which the *Agony* of Gethsemane is to be considered in connexion. See Matt. xvii. 1—8. Luke ix. 28—36. The glory of the one was a preparation for a right understanding of the suffering of the other. And the Transfiguration, which presented a view of the glory which belongs to the risen body of Christ and of His Saints (see xvii. 3), displayed the *beatific state* to which He and His are brought through the *sufferings* represented by the Agony.

Accordingly, we find, there are many points in the Evangelic narratives of the *Transfiguration* and of the *Agony* which suggest that they are to be considered in this relation to each other;

Both, it would seem, took place by *night*. The same three Apostles were chosen to be witnesses of both. In both, Christ *prayed* (see Luke ix. 28, 29). In both, the three Apostles are described as *heavy with sleep* (see *v.* 43). In both, it is said that Peter *wist not what to say* (Mark ix. 6; xiv. 40). In both, Christ had a message from heaven.

The one is a Vision of *Suffering*, the other of Glory; the one is in a lowly valley, the other is on a high mountain; in the one His visage is marred, in the other it shines like the sun, and His raiment is white as the light. We must all pass through the vale of sorrow in order to rise to the hill of Transfiguration; and if we do this, our vile bodies will be changed hereafter, so as to *be like to His glorious body*. Phil. iii. 21. 1 John iii. 2.

38. Περίλυπός ἐστιν] *Is very sorrowful.* The soul of our Blessed Lord and Divine Head was troubled and sorrowful unto death, and His sorrow has been recorded in Scripture in compassion to us, in order that we His Members may not despair, when we find ourselves sorrowful in affliction and at the approach of death, and that we may not be tempted by Satan to imagine that God has deserted us. (*S. Aug.* Serm. xxxi.) "Tristis est, non Ipse, sed *anima*," says *S. Ambrose* on Luke xxii. 42. "Non suspiciens, sed suscepta, turbatur; anima enim obnoxia passionibus, Divinitas libera." See especially *Hooker*, V. xlviii.

Knowing the sinfulness of sin, Christ felt proportionably the bitterness of its sting—death.

Our Lord was very sorrowful, and so proved the truth of His Humanity. He was very sorrowful, not through fear, but for the sake of the unhappy Judas, and for the rejection of the Jews, and for the destruction of Jerusalem. But, returning to Himself, He acquiesces as a Son in that from which in His Human nature He had shrunk; and He says, Let not that be which I speak from human feeling, but let that be for which I came down from heaven, by Thy Will. (*Jerome.*) They had said that they would *die* with Him; and yet they are not able to watch with Him. But He prays earnestly. And in order that His grief may be known to be real, His sweat falls to the ground, and this in drops as of blood, and an Angel comes to strengthen Him. For the same cause He prays; and by saying "if it be possible, let this cup pass from Me," He shows His human nature; and by adding "not as I will," He teaches us submission to God, even though our Nature draws us in an opposite direction. Since His countenance might not give evidence enough to the incredulous, He adds words and actions, in order that the sceptic might believe that He was really Man and suffered death. (*Chrys.*)

39. πλὴν οὐχ] *nevertheless not as I will, but as Thou.* The Agony of Christ shows that prayer may be lawful and in faith without express promise of obtaining that which is prayed for; and also proves the existence of Two Wills in Christ's Person, viz. His Human Will, and the Divine Will, which were indeed distinct, but not at variance with each other; and were perfectly reconciled by His exemplary Resignation. "Non *Mea* Voluntas, sed *Tua*: *Suam* Voluntatem," says *S. Ambrose* on Luke xxii. 42, "ad *hominem* retulit; *Patris* ad *divinitatem*." Cp. *Aug.* in Ps. xxxii. and *Leo*, Serm. 58; and see *Athanas.* p. 1009. "Christ intimates here His Two Wills, the one Human, the other Divine; the Human Will from infirmity shrinks from the Passion, the Divine Will is eager for it." Hence is refuted the Heresy of the Monothelites. See on Luke ii. 52; and below, xxvii. 46, and on John xii. 27; and *Hooker*, V. xlviii.

41. τὸ μὲν πνεῦμα] Quoted by *Polycarp*, Phil. 7.

43. βεβαρημένοι] *their eyes were heavy with slumber*—for it was *night*. The same is said of their state at the *Transfiguration*, which also seems to have been in the *night time*. See Luke ix. 32.

In both these respects, the three disciples—as yet not illuminated by the Holy Ghost—are figures and representatives of our *unregenerate* state.

The eyes of the *natural man are weighed down with slumber*, and are unable to gaze at Christ's glory, and to watch in His tribulation.

But, when the Apostles had received the Holy Ghost, they were empowered to follow Christ in His sufferings, and so to enter into His glory.

45. Καθεύδετε] *Sleep ye.* *S. Chrys.* understands this as spoken *ironicè*. (Cp. Zech. xi. 13. Mark vii. 9. John vii. 28. *Glass.* Phil. Sacr. p. 710.) Not so *S. Augustine* (de Consens. Evang. iii. 4), who supposes that our Lord allowed them to sleep till Judas came. Some read the words interrogatively. So *Greswell* and *Robinson*.

Perhaps these words may have a deeper meaning. *Now* you may hope for sleep and rest, for I am about to die, to *sleep* in *death* for you, and so to procure true *rest* for you here, and a blessed sleep for your bodies in the grave, and *eternal rest* for you, both in body and soul, in heaven.

— ἰδοὺ—ἁμαρτωλῶν] *behold the Son of Man is being delivered into the hands of sinners.* He says this in order to prove to them that (with all their professions) they would not be able

47 [w] *Καὶ ἔτι αὐτοῦ λαλοῦντος ἰδοὺ Ἰούδας εἷς τῶν δώδεκα ἦλθε, καὶ μετ'* w Mark 14. 43.
αὐτοῦ ὄχλος πολὺς μετὰ μαχαιρῶν καὶ ξύλων, ἀπὸ τῶν ἀρχιερέων καὶ πρεσ- Luke 22. 47. John 18. 3.
βυτέρων τοῦ λαοῦ. ($\frac{801}{II}$) 48 *Ὁ δὲ παραδιδοὺς αὐτὸν ἔδωκεν αὐτοῖς σημεῖον* Acts 1. 16.
λέγων, Ὃν ἂν φιλήσω, αὐτός ἐστι· κρατήσατε αὐτόν· 49 *καὶ εὐθέως προσελθὼν*
τῷ Ἰησοῦ εἶπε, Χαῖρε, ῥαββὶ, καὶ κατεφίλησεν αὐτόν. 50 [x] *Ὁ δὲ Ἰησοῦς εἶπεν* x Ps. 41. 9. & 55. 13.
αὐτῷ, Ἑταῖρε, ἐφ' ὃ πάρει; Τότε προσελθόντες ἐπέβαλον τὰς χεῖρας ἐπὶ τὸν
Ἰησοῦν, καὶ ἐκράτησαν αὐτόν.

($\frac{802}{I}$) 51 [y] *Καὶ ἰδοὺ εἷς τῶν μετὰ Ἰησοῦ ἐκτείνας τὴν χεῖρα ἀπέσπασε τὴν* y John 18. 10. Mark 14. 47.
μάχαιραν αὐτοῦ, καὶ πατάξας τὸν δοῦλον τοῦ ἀρχιερέως ἀφεῖλεν αὐτοῦ τὸ ὠτίον. Luke 22. 50.
($\frac{803}{X}$) 52 *Τότε λέγει αὐτῷ ὁ Ἰησοῦς, Ἀπόστρεψόν σου τὴν μάχαιραν εἰς τὸν*
τόπον αὐτῆς· [z] πάντες γὰρ οἱ λαβόντες μάχαιραν ἐν μαχαίρᾳ ἀπολοῦνται. 53 *Ἢ* z Gen. 9. 6. Rev. 13. 10.
δοκεῖς ὅτι οὐ δύναμαι ἄρτι παρακαλέσαι τὸν Πατέρα μου, καὶ παραστήσει μοι
[zz] *πλείους ἢ δώδεκα λεγεῶνας ἀγγέλων;* 54 *Πῶς οὖν πληρωθῶσιν αἱ γραφαὶ, [a] ὅτι* zz 2 Kings 6. 17. Dan. 7. 10.
οὕτω δεῖ γενέσθαι; a Isa. 53. 7, &c. ver. 24.

($\frac{804}{I}$) 55 *Ἐν ἐκείνῃ τῇ ὥρᾳ εἶπεν ὁ Ἰησοῦς τοῖς ὄχλοις, Ὡς ἐπὶ λῃστὴν* Luke 24. 25, 44, 46.
ἐξήλθετε μετὰ μαχαιρῶν καὶ ξύλων συλλαβεῖν με; Καθ' ἡμέραν πρὸς ὑμᾶς
ἐκαθεζόμην διδάσκων ἐν τῷ ἱερῷ, καὶ οὐκ ἐκρατήσατέ με· ($\frac{805}{VI}$) 56 [b] *τοῦτο δὲ* b Lam. 4. 20. ver. 24.
ὅλον γέγονεν, ἵνα πληρωθῶσιν αἱ γραφαὶ τῶν προφητῶν. [c] *Τότε οἱ μαθηταὶ* c John 18. 15.
πάντες ἀφέντες αὐτὸν ἔφυγον.

($\frac{806}{I}$) 57 [d] *Οἱ δὲ κρατήσαντες τὸν Ἰησοῦν ἀπήγαγον πρὸς Καϊάφαν τὸν ἀρχ-* d Mark 14. 53, &c. Luke 22. 54, 55.
ιερέα, ὅπου οἱ γραμματεῖς καὶ οἱ πρεσβύτεροι συνήχθησαν. ($\frac{807}{IV}$) 58 *Ὁ δὲ* John 18. 12, 13, 24.
Πέτρος ἠκολούθει αὐτῷ ἀπὸ μακρόθεν ἕως τῆς αὐλῆς τοῦ ἀρχιερέως, καὶ εἰσ-
ελθὼν ἔσω ἐκάθητο μετὰ τῶν ὑπηρετῶν ἰδεῖν τὸ τέλος.

($\frac{808}{II}$) 59 *Οἱ δὲ ἀρχιερεῖς καὶ οἱ πρεσβύτεροι, καὶ τὸ συνέδριον ὅλον, ἐζήτουν*
ψευδομαρτυρίαν κατὰ τοῦ Ἰησοῦ, ὅπως θανατώσωσιν αὐτὸν, 60 *καὶ οὐχ εὗρον·*
καὶ [e] πολλῶν ψευδομαρτύρων προσελθόντων οὐχ εὗρον. Ὕστερον δὲ προσ- e Ps. 27. 12. & 35. 11.
ελθόντες δύο ψευδομάρτυρες 61 *εἶπον,* ($\frac{809}{VI}$) *Οὗτος ἔφη, [f] Δύναμαι καταλῦσαι τὸν* Mark 14. 55, &c. f ch. 27. 40.
ναὸν τοῦ Θεοῦ, καὶ διὰ τριῶν ἡμερῶν οἰκοδομῆσαι αὐτόν. 62 *Καὶ ἀναστὰς ὁ* John 2. 19. Mark 14. 58, &c.

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to endure the sight of danger, and would fly for fear, and that He does not need their assistance. And in order to show that, though all was foreknown by Him and preordained, yet the agents of His death are responsible and guilty, He says, 'the Son of Man is delivered into the hands of *wicked* men.' (*Chrys.*) He adds, '*Arise*,' i. e. that they may not find us as it were terrified: but let us *go on willingly* to death. He says this, that they may see His *confidence and joy* when He was about to *suffer*. (*Jerome.*)

47. Ἰούδας] *Judas* came to *Gethsemane*, and at *night*, because he sought an opportunity to betray Him without the knowledge of the multitude. (Cp. *vv.* 5. 16. Luke xxii. 6.) They came with lanterns and torches (John xviii. 2—11)—though it was full moon—to look for Him, lest He should be concealed among the trees of the Garden.

The *first Adam* attempted to hide himself, through fear and sense of Guilt, from a righteous God, amid *the trees of the Garden;* the second Adam, in the consciousness of innocence, comes forth from amid the trees of the Garden, and gives Himself up to wicked men.

49. κατεφίλησε] *kissed Him earnestly*. More emphatic than ἐφίλησε. Cp. Acts xx. 37.

Judas, the false Apostle, the traitor of Christ, is a personal type of that spirit of Antichristianism, which professes love for Christ, and flatters Him with the lips, and yet sells Him into the hands of His enemies, and makes itself instrumental in crucifying Him.

50. Ἑταῖρε] Used in remonstrance, Matt. xx. 13; xxii. 12. See also Luke xxii. 48.

— ἐφ' ὃ πάρει] Do that, *for which thou art come:* John xiii. 27. Or, Is it this, *for which thou art come?*

Some render it ἐπὶ τί: *Winer*, *Lobeck*. 'Ad qualem rem!' *Fritzsch*.

51. εἷς] Not specified as *Peter* (cp. Mark xiv. 47. Luke xxii. 50) till St. John wrote (xviii. 10). On τὸν δοῦλον see John xviii. 10.

52. οἱ λαβόντες μάχαιραν] i. e. they who *take it* of their own motion, without authority from God, Who alone gives commission to bear the sword (Rom. xiii. 4), shall perish by the sword of divine retribution. Cp. Gen. ix. 6.

53. δώδεκα λεγεῶνας ἀγγέλων] Twelve legions of Angels in lieu of twelve feeble and timid Apostles. (*Jerome.*)

56. τοῦτο—πληρωθῶσιν] The Passion of Christ is the Pleroma of Prophecy.

57. κρατήσαντες] See on Luke xxii. 54.

— Καϊάφαν] After He had been before *Annas*. See that incident supplied by John xviii. 13; but St. Matthew hastens on to the great catastrophe.

— ὅπου οἱ γραμματεῖς] i. e. the Great Sanhedrim of seventy with the President (Numb. xi. 16). The members were, the High Priest, the High Priests emeriti; the twenty-four Presidents of the twenty-four ἐφημερίαι of Priests (called ἀρχιερεῖς); Heads of Tribes or Families, πρεσβύτεροι and γραμματεῖς. (Cp. *Mishna* Cod. Sanhedrim, cap. 1. *Selden* de Synedrio. *Jahn*, Archæol. § 244. *Winer*, R. W. ii. 551.)

58. ἠκολούθει] *was following*.

— τῆς αὐλῆς] the open *court-yard*, 'atrium.'

59. καὶ τὸ συνέδριον ὅλον] *and*, in a word, *the whole Sanhedrim;* of which the Chief Priests, &c. mentioned before were members. Cp. *Winer*, p. 388.

— ἐζήτουν] *were seeking;* the imperfect tense describes a protracted employment studiously pursued.

60. οὐχ εὗρον] *they found not*. The second οὐχ εὗρον is cancelled by some Editors; but in solemn matters the Holy Spirit often uses *Repetition*. Cp. on Acts x. 16. And the repetition *here* shows the *earnestness* of the *search*—and its *vanity*.

61. καταλῦσαι τὸν ναόν] *to destroy the Temple*. See John ii. 19. Our Lord did *not undeceive* them as to the meaning of this saying, which was cast in His teeth even on the cross (xxvii. 40). Their time of trial was past.

g Isa. 53. 7. ch. 27. 14. — ἀρχιερεὺς εἶπεν αὐτῷ, Οὐδὲν ἀποκρίνῃ τί οὗτοι σοῦ καταμαρτυροῦσιν; 63 [g] ὁ δὲ
Ἰησοῦς ἐσιώπα. Καὶ ἀποκριθεὶς ὁ ἀρχιερεὺς εἶπεν αὐτῷ Ἐξορκίζω σε κατὰ
τοῦ Θεοῦ τοῦ ζῶντος, ἵνα ἡμῖν εἴπῃς εἰ σὺ εἶ ὁ Χριστὸς, ὁ Υἱὸς τοῦ Θεοῦ.
h Dan. 7. 13. ch. 16. 27. & 24. 30. & 25. 31. Luke 21. 27. John 1. 51. Rom. 14. 10. 1 Thess. 4. 16. Rev. 1. 7. — (310/I) 64 Λέγει αὐτῷ ὁ Ἰησοῦς, Σὺ εἶπας. πλὴν λέγω ὑμῖν, [h] ἀπ' ἄρτι ὄψεσθε
τὸν Υἱὸν τοῦ ἀνθρώπου καθήμενον ἐκ δεξιῶν τῆς δυνάμεως, καὶ ἐρχόμενον ἐπὶ
τῶν νεφελῶν τοῦ οὐρανοῦ. (311/VI) 65 Τότε ὁ ἀρχιερεὺς διέῤῥηξε τὰ ἱμάτια αὐτοῦ
λέγων, ὅτι ἐβλασφήμησε, τί ἔτι χρείαν ἔχομεν μαρτύρων; ἴδε νῦν ἠκούσατε τὴν
βλασφημίαν αὐτοῦ· 66 τί ὑμῖν δοκεῖ; (312/II) οἱ δὲ ἀποκριθέντες εἶπον, Ἔνοχος
θανάτου ἐστί. (313/I) 67 Τότε ἐνέπτυσαν εἰς τὸ πρόσωπον αὐτοῦ, καὶ ἐκολάφισαν
i Mark 14. 65. Luke 22. 64. — αὐτὸν, οἱ δὲ ἐῤῥάπισαν 68 λέγοντες, (314/I) [i] Προφήτευσον ἡμῖν, Χριστὲ, τίς ἐστιν
ὁ παίσας σε;

k Mark 14. 66. Luke 22. 55, 56. John 18. 16, 17, 25. — 69 [k] Ὁ δὲ Πέτρος ἔξω ἐκάθητο ἐν τῇ αὐλῇ, καὶ προσῆλθεν αὐτῷ μία παιδίσκη
λέγουσα, Καὶ σὺ ἦσθα μετὰ Ἰησοῦ τοῦ Γαλιλαίου· 70 ὁ δὲ ἠρνήσατο ἔμπροσ-
θεν πάντων λέγων, Οὐκ οἶδα τί λέγεις. (315/I) 71 Ἐξελθόντα δὲ αὐτὸν εἰς τὸν
πυλῶνα εἶδεν αὐτὸν ἄλλη, καὶ λέγει αὐτοῖς ἐκεῖ, Καὶ οὗτος ἦν μετὰ Ἰησοῦ
τοῦ Ναζωραίου· 72 καὶ πάλιν ἠρνήσατο μεθ' ὅρκου ὅτι Οὐκ οἶδα τὸν ἄνθρωπον.
73 Μετὰ μικρὸν δὲ προσελθόντες οἱ ἑστῶτες εἶπον τῷ Πέτρῳ, Ἀληθῶς καὶ
l Luke 22. 59. m Mark 14. 71, 72. — σὺ ἐξ αὐτῶν εἶ, καὶ γὰρ [l] ἡ λαλιά σου δῆλόν σε ποιεῖ. 74 [m] Τότε ἤρξατο
καταθεματίζειν καὶ ὀμνύειν ὅτι Οὐκ οἶδα τὸν ἄνθρωπον. Καὶ εὐθέως ἀλέκτωρ
ἐφώνησε. (316/II) 75 Καὶ ἐμνήσθη ὁ Πέτρος τοῦ ῥήματος τοῦ Ἰησοῦ εἰρηκότος
n ver. 34. Mark 14. 30. Luke 22. 61, 62. John 13. 38. — αὐτῷ, Ὅτι [n] πρὶν ἀλέκτορα φωνῆσαι, τρὶς ἀπαρνήσῃ με· καὶ ἐξελθὼν ἔξω
ἔκλαυσε πικρῶς.

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62. Οὐδὲν ἀποκρίνῃ] *Dost thou make no answer to what these are witnessing against thee?* On τί for ὅ τι see *Kühner*, § 837. Or, the sentence may be divided into *two* questions; οὐδὲν ἀποκρίνῃ; τί ο. σ. κ.;

63. ἐσιώπα] 'tacebat'—*was remaining silent.*

— Ἐξορκίζω σε] *I conjure thee.* Our Lord, Who had before been silent and answered nothing, being *adjured* by the High Priest *officially*, replies.

On the practical inferences from this, as to the legality of Oaths in Courts of Justice, see *Bp. Andrewes*, de Jurejurando, Lond. 1629, p. 92: "Bellum et Jusjurandum *spontanea*, *mala* sunt; et ut bona sint, ἐπακτὰ esse debent, id est, pressa et expressa (ut scitè *Augustinus* de Juramentis) vel auctoritate deferentis vel saltem duritie non credentis." See above, v. 34.

64. πλὴν λέγω ὑμῖν] *nevertheless I say unto you.* He answers their *thoughts.* Thou the Son of *God!* think they; Thou Who art here bound as a Malefactor. Yes; and I am also the Son of *Man;* and as *Man*, I am now enduring these things in My appointed way toward that glorious exaltation, in which you, who now revile Me, will see Me, seated as King, at God's right hand.

— ἀπ' ἄρτι] *henceforth—à modo;* that is, the *next* time that ye see Me will be when ye will see Me appear in glory. *Maldonat.* See xxiii. 39.

— ὄψεσθε] *ye shall see Him appearing.* As Daniel has prophesied, vii. 13. Our Lord said this δεικτικῶς, i. e. referring to Himself, as in that other reference to Daniel, Matt. xvi. 18, ἐπὶ ταύτῃ τῇ πέτρᾳ, κ.τ.λ. Thou, O Caiaphas, and ye, O Priests, who sit there to judge Me, will then see Me appearing in the clouds in the divine glory, and be summoned to stand before My judgment-seat.

It was *this* assertion, joined with that in *v.* 63, which elicited the charge of blasphemy. See *v.* 65, note, and on Mark xiv. 62.

65. διέῤῥηξε τὰ ἱμάτια] *he rent his clothes.* St. Mark has διέῤῥηξε τοὺς χιτῶνας. The *plural* appears to be according to Hebrew usage (cp. Mark v. 30. John xiii. 4; xix. 23. Acts xviii. 6). "Hebræi" (says *Rosenmüller*, on John xiii. 4) "pallium *plurali* numero בֶּגֶד et שִׂמְלָה notarunt." Cp. *Schroeder.* Inst. Ling. Hebr. p. 130, and pp. 236, 237. *Glass.* Phil. Sacr. p. 285. *Winer*, p. 159.

The High Priest Caiaphas did what was unlawful for a High Priest to do in a *private* grief (Lev. x. 6; xxi. 10). To him the declaration of the Son of Man's coming hereafter to judgment, was a worse woe, than even the loss of a son. He, the High Priest of God, was conspiring against the True High Priest. Perhaps, also, there was something significant in the act, showing that the Priesthood itself was now about to be rent from him and the Jewish Nation. (*Jerome, Chrys.*)

— ἐβλασφήμησε—βλασφημίαν] *He spake blasphemy.* Here is an instance of an use of the word *Blasphemy*, for assumption of what belongs to another, especially to God, see ix. 3. This use is frequent in the Apocalypse, ii. 9; xiii. 1. 5, 6; xvii. 3. For the cause of the High Priest's imputation of *blasphemy*, see on xvi. 14.

66. θανάτου] of *death.* By the Law (Lev. xxiv. 13—16) it would have been by *stoning.* As St. Stephen was *stoned* (Acts vii. 58), and as Christ Himself had been menaced with stoning (John viii. 59; x. 31), for what they called blasphemy. But God ordered that the death of Him Who was the true Paschal Lamb, should *not* be by *stoning*, but by crucifixion; a death not usually inflicted by the *Jews*, but a *heathen* punishment, and yet, wonderful to say, precisely typified in the slaying and death of the Paschal Lamb (Exod. xii. 9), and that without the breaking of a bone (Exod. xii. 46). See the parallel between the killing of the Lamb and crucifixion, traced by *Justin M.*, Dial. Tryphon. § 40.

On the religious considerations suggested by the *manner* of Christ's death, i. e. by *crucifixion*, see below on xxvii. 22.

67. ἐνέπτυσαν] Cp. Isa. l. 6. *S. Cyprian* says (de bono Patient.) —"He deigns to be spit upon, Who healed the blind man with His spittle; He is crowned with thorns, Who crowns the martyrs with unfading flowers; He is stripped of His earthly robe, Who clothes us with the robe of immortality; He receives gall to eat, Who feeds us with heavenly food; He receives vinegar to drink, Who gives us the cup of salvation. He Who is innocent, yea, Who is Innocence itself, is "numbered among the transgressors;" He Who is the Truth is oppressed by false witness. The JUDGE of all is judged; the Eternal WORD of God is led forth as a victim—and holds His peace."

72. μεθ' ὅρκου] *with an oath.* Peter volunteers an *oath*, and denies Christ. Our Lord is put on His oath by the High Priest, and confesses Himself to be Christ. See above, *v.* 63.

73. ἡ λαλιά σου] *thy language.* St. Peter was terrified by a woman, and was not able to speak his own Syro-Chaldaic language with correctness, and he denies Christ. But *afterwards*, when Christ was glorified, and the Holy Ghost was given, he was enabled to confront and confound those who slew Christ, and to convert three thousand Jews from every country under heaven by *his eloquence* in *their* languages. See on Acts ii. 14—41.

75. ἔκλαυσε] he *wept*,—a stronger word than ἐδάκρυσε. Cp. Luke xix. 41. Even soon after he had received the Holy Communion he denied his Master. But he repented, and was pardoned. Hence we may confute the Novatians, who refuse to restore those who fall into grievous sin after Baptism and the

XXVII. (317/II) 1 a Πρωΐας δὲ γενομένης, συμβούλιον ἔλαβον πάντες οἱ ἀρχ- a Mark 15. 1. Luke 22. 66.
ιερεῖς καὶ οἱ πρεσβύτεροι τοῦ λαοῦ κατὰ τοῦ Ἰησοῦ ὥστε θανατῶσαι αὐτόν, & 23. 1. John 18. 28.
(318/I) 2 b καὶ δήσαντες αὐτὸν ἀπήγαγον, καὶ παρέδωκαν αὐτὸν Ποντίῳ Πιλάτῳ b ch. 20. 19. Acts 3. 13.
τῷ ἡγεμόνι.
(319/V) 3 Τότε ἰδὼν Ἰούδας ὁ παραδιδοὺς αὐτὸν ὅτι κατεκρίθη, μεταμεληθεὶς
ἀπέστρεψε τὰ τριάκοντα ἀργύρια τοῖς ἀρχιερεῦσι καὶ τοῖς πρεσβυτέροις
4 λέγων, Ἥμαρτον παραδοὺς αἷμα ἀθῷον. Οἱ δὲ εἶπον, Τί πρὸς ἡμᾶς; σὺ
ὄψει. 5 c Καὶ ῥίψας τὰ ἀργύρια ἐν τῷ ναῷ ἀνεχώρησε, καὶ ἀπελθὼν ἀπήγξατο. c 2 Sam. 17. 23.
6 d Οἱ δὲ ἀρχιερεῖς λαβόντες τὰ ἀργύρια εἶπον, Οὐκ ἔξεστι βαλεῖν αὐτὰ εἰς d Acts 1. 18.
τὸν κορβανᾶν, ἐπεὶ τιμὴ αἵματός ἐστι. 7 Συμβούλιον δὲ λαβόντες ἠγόρασαν
ἐξ αὐτῶν τὸν ἀγρὸν τοῦ κεραμέως εἰς ταφὴν τοῖς ξένοις. 8 e Διὸ ἐκλήθη ὁ e Acts 1. 19.
ἀγρὸς ἐκεῖνος Ἀγρὸς αἵματος ἕως τῆς σήμερον. 9 f Τότε ἐπληρώθη τὸ ῥηθὲν f Zech. 11. 13.
διὰ Ἱερεμίου τοῦ προφήτου λέγοντος, Καὶ ἔλαβον τὰ τριάκοντα ἀργύρια,

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Holy Communion. And St. Peter's sin, and the sins of other saints, are written in Holy Scripture that we may not be high-minded, but fear; and that when we fall into sin we may repent. (Cp. *Theophyl.*, Mark xiv. 72.) The grace given in the Holy Communion was *improved* by St. Peter into the means of godly repentance; but it was *perverted* by Judas to his own destruction. It was used as medicine by the one, and was abused into poison by the other.

CH. XXVII. 2. Ποντίῳ Πιλάτῳ] *to Pontius Pilate.* The successor of Valerius Gratus, as Procurator of Judæa (*Tacit.* Ann. xv. 54, "Christus, Tiberio imperante, per Pontium Pilatum Procuratorem supplicio affectus est." *Joseph.* Ant. xviii. 4).

Pilate is said to have communicated the facts of the crucifixion of Christ in an official despatch to the Emperor Tiberius. See *Euseb.* ii. 2, and below on Acts iv. 6. *Pearson*, Art. iv.

Pontius Pilate held the office of Procurator from A.D. 25 to A.D. 36; he was deprived of it for cruelty, and is said to have destroyed himself at Vienne, in Gaul, in the first year of the Emperor Caligula. See *Euseb.* ii. 7, ed. *Vales.*, and *Bp. Pearson* on the Creed, Art. iv., who observes, as an eminent act of the providence of God, that the full power of Judicature in Judæa ('jus gladii') was left in the hands of its resident *Procurator;* which was not usually the case.

On the succession of Jewish Procurators at this time, see Chronol. Tables at the end of the Preface to the Acts, p. xl.

The Roman Procurator's residence was at *Cæsarea*, but he came to Jerusalem for the Passover, to maintain order in the city.

— τῷ ἡγεμόνι] *to the Governor.* On the different usages of the Evangelists, as to this word, see Mark xv. 1.

3. μεταμεληθεὶς] He does not say μετανοήσας. On the difference between *true* and false repentance, see *Bp. Sanderson*, iii. 13—25, and below on 2 Cor. vii. 10.

— τὰ τριάκοντα ἀργύρια] *the thirty shekels* (see above, xxvi. 15). A shekel was two drachmas (Gen. xxiii. 15, 16, LXX), or two denarii. See xvii. 24, and *Winer*, Lex. i. 266; ii. 445.

4. αἷμα ἀθῷον] How striking a confession! Even Judas by his death was a witness to Christ; cp. x. 4.

5. ἐν τῷ ναῷ] *in the Holy Place.* Judas had rushed in despair into the ναὸς, where the priests were. On the ναὸς as distinct from ἱερὸν, see xxvii. 1. Luke i. 9. 2 Thess. ii. 4.

— ἀπήγξατο] *he hanged himself;* as his prototype, Ahithophel, the *friend* of *David*, who *conspired* against him, had done, 2 Sam. xvii. 23. See on Acts i. 18, and cp. the ancient author adv. Cataphryg. in *Euseb.* v. 16. *Routh*, R. S. ii. 188, λόγος ἀναρτῆσαι ἑαυτοὺς, Ἰούδα προδότου δίκην—καὶ διασκευθέντα κακῶς τελευτῆσαι.

The following words, on the death of Judas, contain important historical statements, as well as doctrinal truths. "Unde scelestior omnibus, Juda, et infelicior extitisti, quem non pœnitentia revocavit ad Dominum, sed desperatio traxit ad *laqueum?* Expectasses consummationem criminis tui; donec sanguis Christi pro omnibus funderetur peccatoribus, informis lethi suspendium distulisses. Cùmque conscientiam tuam tot Domini miracula, tot dona torquerent, illa saltem te *à præcipitio* tuo revocassent, quæ in *Paschali cœnâ* jam de perfidiâ tuâ signo divinæ scientiæ detectus acceperas. Cur de Ejus bonitate diffidis, qui te à corporis et sanguinis sui communione non repulit? qui tibi ad comprehendendum se cum turbis et armatorum (Joan. xviii. 5) cohorte venienti, pacis osculum non negavit? Sed homo inconvertibilis, *spiritus vadens et non revertens*, cordis tui secutus es rabiem, et stante diabolo à dextris tuis, iniquitatem, quam in sanctorum omnium armaveras caput, in tuum verticem retorsisti: ut quia facinus tuum omnem mensuram ultionis excesserat, te paveret impietas tua judicem, te pateretur tua pœna carnificem." *Leo M.* (Sermo lii. p. 121.)

Judas was a type of the Jews, in his sin and end. See above on Jerem. xx. 11, and below on Acts i. 20.

6. κορβανᾶν] Hebr. קָרְבָּן (*korban*); from root קָרַב (*karab*), *appropinquavit;* and in Hiphil הִקְרִיב, *appropinquare fecit;* i. e. *obtulit;* whence Corban is used either as an *offering* (Mark vii. 11) or *oblation;* or the place where oblations were received,—the *Treasury* of the Temple,—as here.

If the money had been cast into the treasury, the circumstance of the betrayal would not have been so notorious; but by the purchase of the field the Chief Priests perpetuated its memory to posterity, and fulfilled the prophecy; and this they did with deliberation—having called a council—and so they bear public testimony against themselves. (*Chrys.*)

8. Ἀγρὸς αἵματος] *Akel-dama.* See Jer. xx 11. Acts i. 19.

— ἕως τ. σήμερον] *until this day.* Cp. xxviii. 15. In both these cases the clause follows an aorist, indicating that the act then begun had been continued without interruption till the time of the writing of the Gospel. It does not necessarily intimate a long time; but it marks a striking circumstance, that the Rulers of the Jews in one case were not able, in the other were not willing, to put an end, even after a short interval, to what reflected so much disgrace on themselves. It also shows a continuity of knowledge on the part of the Evangelist.

9. Τότε ἐπληρώθη τὸ ῥηθὲν διὰ Ἱερεμίου] *Then was fulfilled what was spoken through Jeremiah.* A prophecy not now read in *Jeremiah*, but in *Zechariah*, xi. 12, 13. In that prophecy of Zechariah the Messiah is introduced asking for the wages due to Him as *Shepherd* of His people; and the wages paid Him are thirty pieces of silver; and Jehovah says to Him, "Cast them to the Potter (the LXX has χωνευτήριον, for an explanation of which see *S. Cyril Hieros.* Cat. 13, pp. 188, 189), a goodly price at which I have been priced by them!"

Thus then Jehovah identifies Himself with the Shepherd—the Messiah—and speaks of this contempt shown to the Messiah as an insult to *Himself.* "Then I took the thirty pieces of silver and cast them in the House of Jehovah to the Potter."

No one can doubt the *general* adaptation of this prophecy to the death of Christ, the *Good Shepherd* laying down His life for His sheep. (John x. 11. 15.)

It is the practice of the Holy Ghost, especially in St. Matthew's Gospel, written primarily for Hebrew use, to give the *sense* rather than the exact *words* of the Hebrew Prophecies, which He Himself had dictated in the Old Testament (see above, on ii. 23); and in this passage He intimates, that though the parties concerned in the present transaction recorded in the Gospel, were *Judas* and the *Priests*, yet all that was done by them in the rejection of Christ, was foreseen by God, and was done with "His determinate counsel and foreknowledge." (Acts ii. 23.) As *S. Augustine* says, "Pater tradidit Filium; Ipse Filius seipsum tradidit pro nobis; et Judas Eum tradidit."

But how is it to be explained, that a prophecy written by *Zechariah* is ascribed by St. Matthew to *Jeremiah?*

If (as some do not scruple to say) St. Matthew had written *Jeremiah* by *mistake*, such an error as this—in a matter obvious to every reader of the Old Testament—would have been pointed out to him by those who read his Gospel in primitive times, and the text would have been corrected accordingly, and have been so read in the Church. For, as Antiquity testifies, St. Matthew published his Gospel originally in *Hebrew*, and afterwards in Greek. The error (if error it had been) would have been pointed out in the *first* edition—the *Hebrew*—and would never have

τὴν τιμὴν τοῦ τετιμημένου, ὃν ἐτιμήσαντο ἀπὸ υἱῶν Ἰσραὴλ,
10 καὶ ἔδωκαν αὐτὰ εἰς τὸν ἀγρὸν τοῦ κεραμέως, καθὰ συνέταξέ
μοι Κύριος.
g Mark 15. 2, &c. Luke 23. 3. (820/I) 11 [g] Ὁ δὲ Ἰησοῦς ἔστη ἔμπροσθεν τοῦ ἡγεμόνος· καὶ ἐπηρώτησεν αὐτὸν
ὁ ἡγεμὼν λέγων, Σὺ εἶ ὁ βασιλεὺς τῶν Ἰουδαίων; Ὁ δὲ Ἰησοῦς ἔφη αὐτῷ,
h John 18. 37. 1 Tim. 6. 13. Σὺ λέγεις. (821/IV) 12 [h] Καὶ ἐν τῷ κατηγορεῖσθαι αὐτὸν ὑπὸ τῶν ἀρχιερέων καὶ
i ch. 26. 63. John 19. 9. τῶν πρεσβυτέρων [i] οὐδὲν ἀπεκρίνατο. 13 Τότε λέγει αὐτῷ ὁ Πιλάτος, Οὐκ
ἀκούεις πόσα σοῦ καταμαρτυροῦσι; 14 Καὶ οὐκ ἀπεκρίθη αὐτῷ πρὸς οὐδὲ
ἓν ῥῆμα ὥστε θαυμάζειν τὸν ἡγεμόνα λίαν.
k Mark 15. 6, &c. Luke 23. 17. John 18. 39. (822/II) 15 [k] Κατὰ δὲ ἑορτὴν εἰώθει ὁ ἡγεμὼν ἀπολύειν ἕνα τῷ ὄχλῳ δέσμιον,
ὃν ἤθελον· (823/IV) 16 εἶχον δὲ τότε δέσμιον ἐπίσημον λεγόμενον Βαραββᾶν·
17 Συνηγμένων οὖν αὐτῶν εἶπεν αὐτοῖς ὁ Πιλάτος, Τίνα θέλετε ἀπολύσω ὑμῖν;
l Acts 3. 13. Βαραββᾶν, ἢ Ἰησοῦν τὸν λεγόμενον Χριστόν; 18 [l] ᾔδει γὰρ ὅτι διὰ φθόνον
παρέδωκαν αὐτόν. (824/X) 19 Καθημένου δὲ αὐτοῦ ἐπὶ τοῦ βήματος, ἀπέστειλε

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appeared in the second edition—the *Greek*. Such errors, committed by Historians and Editors in their first editions, are amended in subsequent revisions; and if this had been an error, it would not now stand in the transcripts of the Gospel.

It is observable, that though the Prophet *Zechariah* is three times quoted by St. Matthew (xxi. 5; xxvi. 31; xxvii. 9), he is never quoted by *name;* nor is he once quoted by *name* even in the whole of the New Testament. Indeed, the Holy Spirit in the Gospels, in quoting the prophecies, is not accustomed to particularize the names of the Prophets, by whose instrumentality He had delivered them; and thus, it is probable, He intends to teach, that *all* prophecies proceed from *One* Spirit, and that those by whom they were uttered are not sources, but only *channels* of the same Divine truth. Cp. *Aug.* de Consens. Ev. iii. 7, vol. iii. p. 1416. The prophecies come διὰ, *through*, them: see i. 22.

For a similar reason, it may seem, the Holy Spirit in the New Testament often *combines* prophecies spoken by *different* Prophets in the Old Testament, and introduces them as spoken by "*the* Prophet," or by one of the two Prophets, and treats them as coming from the same Author. Compare, for instance, Matt. xxi. 4, 5, in which passage we see that a prophecy of Zechariah is coupled with one of Isaiah, and *both* are said to be διὰ τοῦ προφήτου. So Matt. xxi. 13 is formed out of Isa. lvi. 7, and Jer. vii. 11. So He speaks of what is written in *one* Prophet (e. g. Habakkuk, i. 5), as "written in the Prophets." Acts xiii. 40. Again, in quoting two prophecies, written by two Prophets, He mentions only *one* of the two Prophets. See Mark i. 2. Cp. *Glass.* Phil. Sacr. p. 960, and Junii *Parallela;* and the Parallela in Mr. Grinfield's Editio Hellenistica N. T., Lond. 1843.

We may infer from the manner in which the Prophets of the Old Testament are treated by the Holy Spirit in the New, that He designed to teach us, that, as in the Gospel, *Paul* is nothing, and *Apollos* is nothing (1 Cor. iii. 5), so, in the Old Testament, Jeremiah is nothing, Zechariah is nothing, but God's ministers, holy men, who all spake as they were *moved by the Holy Ghost* (2 Pet. i. 21); and that there are diversities of gifts, but the same Spirit; and diversities of ministries and operations, but it is the *same God which worketh all in all* (1 Cor. xii. 6).

Again, in the New Testament, the Holy Spirit sometimes cites Prophecies which were delivered of old to the world, and of which we have no written record in the Old Testament. See Jude 14.

Also, there appears to have been a tradition among the Jews that prophecies now read in Zechariah had been in the first instance delivered by Jeremiah; for it was a saying current with them, "Zechariam habuisse Spiritum Jeremiæ." (See *Surenhus.* p. 282.) And the words quoted by St. Matthew were seen by St. Jerome in a copy of Jeremiah used by the Nazarenes. See also *Rosenm.*, "Huic sententiæ favet locus insignis Lectionarii Coptici à cel. *Woide* notatus." Vid. *Michaelis*, Bibl. Orient. iv. 288. Cp. *Hammond*, p. 135. *Burgon.* ad loc.

S. Jerome says, ad Pammachium, vol. iv. p. 251, "Accusent Apostolum Matthæum falsitatis, quòd nec cum Hebraico, nec cum Septuaginta congruat Translatoribus, et (quod his majus est) *erret* in nomine, pro Zachariâ quippe Jeremiam posuit—Sed absit hoc de pedissequo Christi dicere!"

S. Jerome then refers to another passage of Zechariah, where the Evangelist deviates from the precise words of the Prophecy in order to give the sense. See Matt. xxvi. 31. And he says, "Sermonum varietas Spiritûs unitate concordat."

On the whole, there is reason to believe, with *S. Chrysostom* and *Eusebius* (D. E. x. 5), that the prophecy which we read in Zechariah (xi. 12, 13) had, in the *first instance*, been delivered by Jeremiah; and that by referring here not to Zechariah, where *we* read it, but to Jeremiah, where we do *not* read it, the Holy Spirit teaches us *not* to regard the Prophets as the *Authors* of their prophecies, but to trace their prophecies flowing down *through* them, in different channels from age to age, till we see them all at length springing forth from the one living Fountain of wisdom in the Godhead Itself: cp. above on i. 22.

Thus this passage, like others in the Written Word of God, appears to be set, as the Incarnate Word is set, for the fall and rising of many in Israel (Luke ii. 34). They are set for our moral probation, which supposes difficulty, "ut fides, non mediocri præmio destinata, *difficultate* constaret" (*Tertul.* Apol. 21). And so these difficulties are the leaves and flowers of which the crown of glory is woven. They are set for our *fall*, if with a partial eye to single difficulties, and without due regard to the general evidence and scope of Revelation taken as a *whole*, and presuming too much on ourselves, we thence take occasion to deny the Inspiration of the Gospels. They are set for our *rising*, if we thence are led to distrust ourselves, to feel the weakness of our own faculties, and our need of Divine grace, and to exercise humility and faith, to recognize the same Spirit speaking by all the Writers of Holy Scripture, and to look forward with patience and hope to the time when all that is dark in Holy Scripture will be cleared away, and we shall see the truth as it is, and know even as we are known (1 Cor. xiii. 12).

Other replies to the question here considered may be seen in *Glass.* Philol. Sacr. p. 99, and in *Surenhus.* Καταλλαγὴ, p. 280. *Cornelius à Lapide* on Zech. xi. 12. *Dr. Jackson* on the Creed, book viii. ch. xxvii. *Mintert*, Lexicon, voc. Ἱερεμίας. *Archbishop Newcome* on Zech. xi. 13. *Hengstenberg*, Christologie, ii. 258. 465.

11. Σὺ λέγεις] *Thou sayest:* i. e. what is *true*. See xxvi. 64. John xviii. 37; and 1 Tim. vi. 13.

16. Βαραββᾶν] *Barabbas.* From בַּר (*bar*), *filius*, and אַבָּא (*abba*), *pater*. They rejected the True Son of the Father, and chose a robber, who bare the *name* of Father's Son, in His place.

17.] In some MSS. and Versions there is a remarkable reading here, i. e. Ἰησοῦν prefixed to Barabbas; and this is approved by *Fritzsche*, *Meyer*, and others. "Codices ante Origenem habuerunt Ἰησοῦν Βαραββᾶν." (*Rosenm.*)

If this reading is correct, the contrast is striking. Whom will ye? Jesus who is called Barabbas, or Jesus Who is called Christ, the Son of the Living God? But perhaps Ἰησοῦν, i. e. IN after ΥΜΙΝ, is only a repetition of the two final letters, IN.

Barabbas the murderer and robber is acquitted by the Jews, and Jesus is killed by them. But He is acquitted by the voice of Pilate's wife, and is pronounced innocent by Pilate, the Roman Governor, and is acknowledged by the Roman centurion to be "truly the Son of God." The act of the Jews was suggested by the Evil One, who still reigns over them, and therefore they cannot have peace. (*Jerome.*)

19. ἐπὶ τοῦ βήματος] *on the judgment-seat.* The cause itself was heard in the *prætorium*, or palace of the Governor, but judgment was pronounced from the βῆμα, or *tribunal*, which was in an elevated place outside the prætorium.

πρὸς αὐτὸν ἡ γυνὴ αὐτοῦ λέγουσα, Μηδὲν σοὶ καὶ τῷ δικαίῳ ἐκείνῳ, πολλὰ
γὰρ ἔπαθον σήμερον κατ' ὄναρ δι' αὐτόν. $(\frac{326}{I})$ 20 [m] *Οἱ δὲ ἀρχιερεῖς καὶ οἱ* m Mark 15. 11, &c.
πρεσβύτεροι ἔπεισαν τοὺς ὄχλους, ἵνα αἰτήσωνται τὸν Βαραββᾶν, τὸν δὲ Luke 23. 18. John 18. 40.
'Ιησοῦν ἀπολέσωσιν. 21 *'Αποκριθεὶς δὲ ὁ ἡγεμὼν εἶπεν αὐτοῖς, Τίνα θέλετε* Acts 3. 14.
ἀπὸ τῶν δύο ἀπολύσω ὑμῖν; οἱ δὲ εἶπον, Βαραββᾶν· $(\frac{326}{I})$ 22 *λέγει αὐτοῖς*
ὁ Πιλάτος, Τί οὖν ποιήσω 'Ιησοῦν τὸν λεγόμενον Χριστόν; λέγουσιν αὐτῷ
πάντες, Σταυρωθήτω. 23 *'Ο δὲ ἡγεμὼν ἔφη, Τί γὰρ κακὸν ἐποίησεν; οἱ δὲ*
περισσῶς ἔκραζον λέγοντες, Σταυρωθήτω. $(\frac{327}{X})$ 24 *'Ιδὼν δὲ ὁ Πιλάτος ὅτι οὐδὲν*
ὠφελεῖ, ἀλλὰ μᾶλλον θόρυβος γίνεται, [n] *λαβὼν ὕδωρ ἀπενίψατο τὰς χεῖρας* n Deut. 21. 6.
ἀπέναντι τοῦ ὄχλου λέγων, 'Αθῶός εἰμι ἀπὸ τοῦ αἵματος τοῦ δικαίου τούτου·
ὑμεῖς ὄψεσθε· 25 *καὶ ἀποκριθεὶς πᾶς ὁ λαὸς εἶπε,* [o] *Τὸ αἷμα αὐτοῦ ἐφ' ἡμᾶς καὶ* o Deut. 19. 10. Josh. 2. 19.
ἐπὶ τὰ τέκνα ἡμῶν. $(\frac{328}{I})$ 26 *Τότε ἀπέλυσεν αὐτοῖς τὸν Βαραββᾶν,* [p] *τὸν δὲ* 1 Kings 2. 32. 2 Sam. 1. 16.
'Ιησοῦν φραγελλώσας παρέδωκεν ἵνα σταυρωθῇ. Acts 3. 17, 18. & 5. 28.
$(\frac{329}{IV})$ 27 *Τότε οἱ στρατιῶται τοῦ ἡγεμόνος παραλαβόντες τὸν 'Ιησοῦν εἰς τὸ* p Isa. 53. 5. Mark 15. 15, &c. Luke 23. 16, 24,
πραιτώριον συνήγαγον ἐπ' αὐτὸν ὅλην τὴν σπεῖραν· 28 *καὶ ἐκδύσαντες αὐτὸν* 25. John 19. 1, 16.

— ἡ γυνὴ αὐτοῦ] *his wife;* whose name is said to have been Procla, or Claudia Procula. *Niceph.* i. 30. Evang. Nicod. 2. Libr. Apocryph. ed. Thilo. p. 522 sqq.

In the whole history of the Passion of Christ no one pleads for Him but a *woman*—the *wife of a Heathen Governor*, the deputy of the Emperor of the World. Compare the act of Lady Fairfax at the trial of King Charles I. *Clarendon*, Bk. xi.

How often the movements of the heart of one weak woman are wiser than all the popular clamours, and deliberative counsels, and judicial decisions, of the Multitudes, Nations, Senates, and Rulers of this world!

— πολλὰ ἔπαθον] *I suffered many things.* How many things took place that ought to have made the Chief Priests pause! Together with the examination and inquiry by Pilate came this dream of his wife; sent to *her* perhaps because she was holier than her husband, and because, if sent to him, it might never have been divulged. And not only did she see the vision, but *suffered many things* in that very night, because of Christ. Pilate wished to let Him go, but they importuned to have released unto them a notable prisoner—one infamous for his crimes—and preferred Barabbas to the Saviour of the World. *Chrys.*

22. Σταυρωθήτω] *Let Him be crucified!* Not only by putting Him to death, but also by the *manner* of His death, viz., by *Crucifixion*, did the enemies of Jesus fulfil the prophecies, and prove Him to be the Christ. See above xxvi. 66; and below, 43, and on Gal. iii. 13. "He was made a *curse* for us."

For a description of the cross and of crucifixion, see *Bp. Pearson* on the Creed, Art. iv. and the notes. That the feet were nailed as well as the hands, see *Justin*, c. Tryphon. 97. *Tertullian*, c. Marcion. iii. 19. *Plaut.* Mostell. ii. 1. 13. Cp. Ps. xxii. 17. Luke xxiv. 39.

Some of the meditations of the Ancient Church upon the Crucifixion are thus expressed:

"Per lignum servi facti sumus; per crucem liberi." (*Aug.*)

"Ut non sibi sed omnibus vinceret Christus, manus in cruce tetendit." (*Ambrose.*)

"Ipsa species crucis, quid est nisi forma quadrata mundi? unde S. Apostolus, quæ sit altitudo et latitudo amoris Christi." (*Hieron.*) See John xii. 32, and on Ephes. iii. 18.

"Crux patientis fit cathedra docentis, et tribunal judicantis, et currus triumphantis." (*Aug.*) See below on Luke xxiii. 23.

On the Passion of our Blessed Saviour, see *Leo M.* Serm. l.—lxviii. *S. Cyril Hieros.* Catech. 13, p. 182—203. *Dr. Barrow's* Sermon xxxii. vol. ii. p. 206, and vol. v. p. 566—603; and *Bp. Andrewes'* Sermons, ii. p. 120—184, and *Westcott* on the Canon, pp. 61. 120, for primitive testimonies concerning it.

23. ἔκραζον] *they were crying.* Then were fulfilled the words of Isaiah (v. 7), "He looked for judgment, but oenold oppression; for righteousness, but behold a *cry*." (*Jerome.*)

24. ἀπενίψατο τὰς χεῖρας] *he washed his hands*, but not his *heart*. He was guilty of crucifying Christ, by delivering to be crucified Him Whom he pronounced innocent; and so in delivering up Christ he condemned himself.

Sense of guilt makes men cowards. Pilate was afraid, lest, if he did not comply with the desires of the Priests and People, and deliver Jesus to them, he himself should be accused by them to his master, Tiberius, for the many sins he had committed in his government of Judæa. See John xix. 12.

Observe how many things were done by Christ to deter the Jews from this sanguinary deed. They saw Pilate washing his hands; they heard his protest of Christ's innocence; they saw the death of Judas the Traitor, stung in conscience for betraying Him; they beheld the majestic silence of Christ; and yet they prefer Barabbas to Christ, and imprecate a curse on themselves and their children. This curse is still of force upon the Jews even to this day; as Isaiah says (i. 15), "When ye make many prayers, I will not hear: your hands are full of blood." This is the legacy which the Jews have bequeathed to their posterity, "His blood be upon us and upon our children!" *Jerome.*

26. φραγελλώσας] *having scourged;* as was usually done to slaves *before* their crucifixion. See *Webst.* here. "Φραγελλοῦν vox origine Latinâ, id. qd. μαστιγοῦν xx. 19. Joan. xix. 1. Flagella erant aculeata, ossiculis pecuinis fere catenata, unde *horribile flagellum* dixit *Horat.* Sat. i. 3. 119. Flagellis cædebantur apud Romanos *servi* (*liberi virgis*) et fere capite damnati, nudi et ad columnam adstricti, antequàm in crucem agerentur. *Facinus est* vinciri civem Romanum, scelus verberari, *prope parricidium necari, quid dicam in crucem tollere? Cic.* Verr. v. 66. *Conjuratio servorum*—multi occisi, multi capti, alios verberatos *cruci* affixit, *qui* principes conjurationis erant. *Liv.* xxxiii. 36. *Servum verberibus multatum sub furcâ ad supplicium egit. Val. Max.* i. 7. Pilatus ergo more Romanorum pœnam flagellorum Christo in crucem agendo irrogabat. Attamen cùm flagellis esset cæsus, ultimâ vice tentabat Procurator, an ad commiserationem flectere posset Judæorum animos, ideoque Jesum flagellatum in conspectum populi producebat; sed rursus eum spes fallebat, denuntiabant ei Cæsaris iram; hanc metuens, eum in crucem agi jussit, coll. v. 31. Joan. xix. 1, 2 sqq." (*Kuin.*)

According to the Roman laws, they who were to be crucified were first scourged. Jesus was delivered to the soldiers, and thus that most holy body was torn by the scourge. But this was done, that "by His stripes we might be healed" (Isa. liii. 5). (*Jerome.*)

On the time of the *scourging* see on Luke xxiii. 16. Cp. John xix. 1.

27. στρατιῶται—σπεῖραν] *the soldiers of the Governor* (Pilate) *having taken Jesus to the prætorium, gathered together to him their whole band.* "Marc. xv. 16 dicuntur *οἱ στρατιῶται milites prætoriani.* Τὸ πραιτώριον vox origine Latinâ, est *domus, palatium Procuratoris.* Hoc *prætorium* fuerat olim regia Herodis, in superiori urbis parte magnifice exstructa, ex quâ aditus patebat in arcem Antoniam, templo junctam, vid. *Joseph.* Ant. xv. 9. 3. B. J. i. 21. 1; v. 4. 3. Procuratores Romani, qui Cæsareæ degebant, quotiescunque iis Hierosolymis versandum esset, hoc palatium sibi deligebant domicilium." (*Kuin.*)

Concerning this word *prætorium*, and the reflections it suggests in the history of the sufferings of *Christ*, and of those of *St. Paul*, see below, notes on Phil. i. 13.

"Tribunal erat extra prætorium v. 19, abducebatur ergo Jesus in interiorem partem prætorii, in aulam. συνήγαγον ἐπ' αὐτὸν ὅλην τὴν σπεῖραν, *totam cohortem ad eum illudendum coëgerunt. Cohortem Romanam*, quæ erat decima pars legionis, et constabat quadringentis viginti quinque militibus, interdum sexcentis, etiam mille, si legiones majores erant, vid. *Lipsius* de Militiâ Romanâ i. 4. *Joseph.* B. J. iii. 4. 2. Quinque cohortes Cæsareæ erant, una Hierosolymis, eademque major, tempore festi Paschatos, vid. *Joseph.* B. J. ii. 15. 6; v. 5. 8. Act. xxiii. 23." (*Kuin.*)

περιέθηκαν αὐτῷ χλαμύδα κοκκίνην, 29 καὶ πλέξαντες στέφανον ἐξ ἀκανθῶν
ἐπέθηκαν ἐπὶ τὴν κεφαλὴν αὐτοῦ, καὶ κάλαμον ἐπὶ τὴν δεξιὰν αὐτοῦ, καὶ
γονυπετήσαντες ἔμπροσθεν αὐτοῦ ἐνέπαιζον αὐτῷ λέγοντες, Χαῖρε, ὁ βασιλεὺς
τῶν Ἰουδαίων· (330/VI) 30 καὶ ἐμπτύσαντες εἰς αὐτὸν ἔλαβον τὸν κάλαμον, καὶ
ἔτυπτον εἰς τὴν κεφαλὴν αὐτοῦ· 31 καὶ ὅτε ἐνέπαιξαν αὐτῷ, ἐξέδυσαν αὐτὸν
τὴν χλαμύδα, καὶ ἐνέδυσαν αὐτὸν τὰ ἱμάτια αὐτοῦ, καὶ ἀπήγαγον αὐτὸν εἰς τὸ
σταυρῶσαι.

q Mark 15. 21. (331/I) 32 Ἐξερχόμενοι δὲ [q] εὗρον ἄνθρωπον Κυρηναῖον, ὀνόματι Σίμωνα· τοῦτον
ἠγγάρευσαν, ἵνα ἄρῃ τὸν σταυρὸν αὐτοῦ.

r Mark 15. 22, &c. Luke 23. 33, &c. John 19. 17, &c. (332/I) 33 [r] Καὶ ἐλθόντες εἰς τόπον λεγόμενον Γολγοθᾶ, ὅ ἐστι λεγόμενος Κρανίου
s Ps. 69. 21. ver. 48. τόπος, (333/IV) 34 [s] ἔδωκαν αὐτῷ πιεῖν ὄξος μετὰ χολῆς μεμιγμένον· καὶ γευσάμενος
οὐκ ἤθελε πιεῖν.

(334/I) 35 Σταυρώσαντες δὲ αὐτὸν διεμερίσαντο τὰ ἱμάτια αὐτοῦ βάλλοντες
t Ps. 22. 18. κλῆρον, ἵνα πληρωθῇ τὸ ῥηθὲν ὑπὸ τοῦ προφήτου, [t] Διεμερίσαντο τὰ ἱμάτιά
μου ἑαυτοῖς, καὶ ἐπὶ τὸν ἱματισμόν μου ἔβαλον κλῆρον· 36 καὶ
καθήμενοι ἐτήρουν αὐτὸν ἐκεῖ· (335/I) 37 καὶ ἐπέθηκαν ἐπάνω τῆς κεφαλῆς αὐτοῦ
τὴν αἰτίαν αὐτοῦ γεγραμμένην, ΟΥΤΟΣ ΕΣΤΙΝ ΙΗΣΟΥΣ Ο ΒΑΣΙΛΕΥΣ ΤΩΝ
ΙΟΥΔΑΙΩΝ.

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28. χλαμύδα] A round military cloak ('sagum,' 'paludamentum'), of dyed wool, fastened on the right shoulder with a fibula, so as to cover the left side, and thrown over the other dress.

— κοκκίνην] *scarlet*. As military Imperator, or King—in mockery. It is called πορφύρα by St. Mark, xv. 17, and was probably of scarlet, with purple clavi, or stripes. The other robe was *shining*, the *Hebrew* colour of kings. See Luke xxiii. 11.

All these things, done in mockery, were so ordered by God as to have a divine meaning. Christ is clothed in scarlet and purple, for He is a military Conqueror and King; He is crowned with thorns, for He has a diadem won by suffering, the diadem of the World; He has a reed in His hand, for He wields a royal Sceptre, earned by the weakness of humanity (see Phil. ii. 8—11). The cross is laid on His shoulder, for this is the sign of the Son of Man, the trophy of His Victory, by which He takes away sin and conquers Satan; His titles are inscribed on the Cross, "King of the Jews," for He is the Sovereign Lord of Abraham and all his seed. In all these circumstances, as *S. Hilary* says, He is worshipped, while He is mocked. The purple is the dress of royal honour; His crown woven with thorns is a crown of victory. As *S. Ambrose* says (on Luke xxiii. 11), "*illudentes adorant.*"

32. Κυρηναῖον] *a Cyrenian*. The Cyrenians, who had now come up to the Passover, had a synagogue at Jerusalem. Cp. Acts ii. 10; vi. 9.

— Σίμωνα] *Simon*. See Luke xxiii. 26.

— ἠγγάρευσαν] *they pressed into service*. See above, v. 41. Mark xv. 21. His Cross was laid on a stranger. The Jews were not worthy to bear it. (*Hilary*.)

— ἵνα ἄρῃ] *in order that he might bear it*. Criminals were obliged to carry their own cross to the place of execution. It is probable, that when our Lord was oppressed by the burden, the soldiers, meeting Simon coming from the country, pressed him into the service as a disciple of Jesus.

33. Γολγοθᾶ] from rad. גָּלַל (*galal*), *volvit*: whence the word *Gilgal*, *Golgoltha*, and euphonicè *Golgotha*, a rolling; and *Gulgoleth*, a skull (2 Kings ix. 35), from its roundness.

Perhaps by recording the name *Golgotha*. the Holy Spirit may intend a reference to the words of Joshua the type of *Jesus*, at the hill *Gilgal*, where he circumcised the people (Josh. v. 9), and had his *camp*. "Behold, I have to-day *rolled* away (גַּלּוֹתִי) the reproach of *Egypt*; therefore the name of the place is called *Gilgal*." And by our Jesus at *Golgotha* the shame and guilt of sin was *rolled away* from the Israel of God; and there—where He was crucified—was His *camp*;—for He conquered by the Cross. Cp. above on xxvi. 36; and see on Josh. v. 9.

Golgotha was outside the walls of the city (Heb. xiii. 12), and probably on the N.W. of Mount Sion. See *Williams*, Holy City, p. 253. Some Expositors suppose that Golgotha derived its name from its conical form (*Reland*, Palæst. p. 860), and that for this reason it is called κράνιον by St. Luke, xxiii. 33. Cp. *Stanley*, Palestine, p. 454, and *Museum of Classical Literature*, ii. pp. 311—476.

There was an ancient tradition (see *Origen*, *Tertullian*, *Athanas.*, *August.*) that the bones of Adam had been buried there. *S. Jerome* is of opinion that it was called Calvary because it was a place of public executions, and many skulls of criminals who had been beheaded, might be seen there, perhaps exposed *in terrorem*.

Observe, our Lord was crucified on Golgotha, and He ascended into heaven from the Mount of Olives. The Sun of Righteousness went down in the *west*, and arose to heaven on the *east* of Jerusalem.

34. ὄξος μετὰ χολῆς] *vinegar with gall*. οἶνον ἐσμυρνισμένον, Mark xv. 23. Ps. lxix. 21. Some have *οἶνον* here.

— οὐκ ἤθελε πιεῖν] *He would not drink*. "Sive quòd aversaretur malitiam; sive quia volebat majorem pati sitim in cruce, ut nobis mortificationis vivum daret exemplum." (*à Lapide*.) Perhaps He refused it, that it might not be said by His enemies that He had not suffered all the agonies of crucifixion, and that some drugged potion had been given Him by His friends to stupify His senses and to deaden His pain till just before He died (see below, *v.* 48. John xix. 28). Such potions were often given to those who were crucified. See *Lightfoot*. "Vinum myrrhâ conditum mentem turbat. Solebant supplicio afficiendis porrigere vinum, herbis temulentiam procreantibus mixtum, quò minùs sentirent dolores. Tr. Sanhedrin. c. 6, *Dixit R. Chesda: qui ducitur ad mortem, ei datur bibendum granum turis in poculo vini, ut distrahatur mens ejus, quia dictum est* Prov. xxxi. 6, *Date siceram perituro, et vinum illis qui sunt amaro animo.*" *Merillius*. *Casaubonus*, Exercitt. Antibaron. xvi. 80. Jesus verò, qui doloris sensu rationisque usu privari hoc modo nolebat, sed animo forti fatum subire volebat, vino leviter degustato calicem epotare recusabat. (*Kuin.*)

35. ἵνα πληρωθῇ—κλῆρον] not found in A, B, D, E, F, G, H, K, L, M, S, U, V—and probably not from St. Matthew.

36. ἐτήρουν αὐτόν] *they were watching* Him. The vigilance of the soldiers and Priests has proved of great use to us, as giving us clearer evidence of the Resurrection, and of Christ's power therein. (*Jerome*.)

37. Οὗτός ἐστιν—Ἰουδαίων] *This is Jesus, the King of the Jews*. See *S. Aug.* in Joan. xix. 19.

Thus by Pilate's voice the Gentile World (represented by him as Roman Governor) replies to the Jews, "Whether ye will or no, Jesus is King of the Jews,—the Lord of all who believe." (*Jerome*, referring to the derivation of the word *Jew*, i. e. one who *confesses* and *praises* God.)

"The first authorized title of '*King of Judah*' after the captivity of king Zedekiah, was that Inscription written on our Saviour's cross by the command of Pilate (the Representative in Judæa of Cæsar, the world's Governor), so that the Jews could not get a change of it in any of the three languages in which it was written. That which the world might conceive was written in jest, the God of Israel made good by making this Jesus, Whom Pilate crucified, both *Lord* and *Christ* (Acts ii. 36; iv. 10); that

(386/I) 38 Τότε σταυροῦνται σὺν αὐτῷ δύο λῃσταὶ, εἷς ἐκ δεξιῶν καὶ εἷς ἐξ
εὐωνύμων.
(387/VI) 39 u Οἱ δὲ παραπορευόμενοι ἐβλασφήμουν αὐτὸν κινοῦντες τὰς κεφαλὰς u Ps. 22. 7, &c. & 109. 25.
αὐτῶν 40 καὶ λέγοντες, v Ὁ καταλύων τὸν ναὸν καὶ ἐν τρισὶν ἡμέραις οἰκοδομῶν, Mark 15. 29, &c. Luke 23. 35, &c.
σῶσον σεαυτόν· εἰ Υἱὸς εἶ τοῦ Θεοῦ, κατάβηθι ἀπὸ τοῦ σταυροῦ. v ch. 26. 61. John 2. 19.
(388/II) 41 Ὁμοίως δὲ καὶ οἱ ἀρχιερεῖς ἐμπαίζοντες μετὰ τῶν γραμματέων καὶ
πρεσβυτέρων ἔλεγον, 42 Ἄλλους ἔσωσεν, ἑαυτὸν οὐ δύναται σῶσαι· εἰ βασι-
λεὺς Ἰσραήλ ἐστι, καταβάτω νῦν ἀπὸ τοῦ σταυροῦ, καὶ πιστεύσομεν ἐπ'
αὐτῷ· 43 πέποιθεν ἐπὶ τὸν Θεὸν, ῥυσάσθω νῦν αὐτὸν, εἰ θέλει αὐτόν, εἶπε γὰρ,
Ὅτι Θεοῦ εἰμι Υἱός. (389/II) 44 Τὸ δ' αὐτὸ καὶ οἱ λῃσταὶ οἱ συσταυρωθέντες αὐτῷ
ὠνείδιζον αὐτόν.
(340/II) 45 w Ἀπὸ δὲ ἕκτης ὥρας σκότος ἐγένετο ἐπὶ πᾶσαν τὴν γῆν ἕως ὥρας w Mark 15. 33, &c.
ἐννάτης· (341/VI) 46 περὶ δὲ τὴν ἐννάτην ὥραν ἀνεβόησεν ὁ Ἰησοῦς φωνῇ μεγάλῃ Luke 23. 44.
λέγων, Ἠλὶ, Ἠλὶ, λαμὰ σαβαχθανί; τοῦτ' ἔστι, Θεέ μου, Θεέ μου, ἱνατί

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is, a far greater King than Cæsar, whom they acknowledge their only king!" *Dr. Jackson* on the Creed, bk. vii. c. 32.

On the *different* forms in which this Inscription is represented by the Evangelists, see above, Introduction to the Gospels.

38. *δύο λῃσταί*] *two robbers*, or, rather, *felons*, *rebels*, and *assassins*. "Vocabantur *λῃστῶν* et *sicariorum* nomine qui injussu publico arma cepissent. Crux pœna latronum." (*Rosenm.*) See above, xxi. 13. These rebels and assassins were executed at the Passover for a public example at that great festival.

— *εἷς ἐκ δεξιῶν*] *one on the right, the other on the left.* Like the good and wicked at the Great Day of Judgment. See above, xxv. 33, 34. 41. Christ on the cross accepts the one (Luke xxiii. 43), while the other remains impenitent and blasphemes. So even the Cross becomes a Judgment-seat, and the Crucifixion displays a vision of the Universal Judgment to come.

42. *καταβάτω—καὶ πιστεύσομεν*] *let Him come down, and we will believe.* A false promise. For which was greater, to come down from the cross, or to raise Himself from the dead? He rose again, and ye did not believe. If He had come down from the cross, ye would not have believed. Perhaps the Spirits of Evil suggested these words; for, as soon as the Lord was crucified, they felt the power of the Cross, and that their own power was broken thereby; they would then that He should come down from the Cross. But Christ remains on the Cross in order to *destroy the Devil*, and in order that the world may *believe and be saved.* (*Jerome.*) Cp. 1 Cor. ii. 8.

— *ἐπ' αὐτῷ*] we will become believers *in Him*; a stronger expression than the reading of some MSS. *π. αὐτῷ.*

43.] Quoted by *Clem. Roman.* c. 16, p. 71.

— *πέποιθεν ἐπὶ τὸν Θεόν*] *He trusted in God, let Him deliver Him, if He will have Him.* Wonderful fulfilment of Divine prophecy! They who nailed Jesus to the cross, and mocked Him on the cross, used the very words which the Holy Spirit, speaking by David in the person of the Messiah, a thousand years before the crucifixion, had said that the enemies of the Messiah would use against Him, when they would *pierce His hands and feet, and part His garments, and cast lots for His vesture.* Ps. xxii. 16. 18. See that Psalm, *v.* 7, 8, *All they that see Me laugh Me to scorn, they shoot out the lip, they shake the head, saying, He trusted in God that He would deliver Him; let Him deliver Him, if He will have Him.* Thus they fulfilled the Scriptures in condemning Him. (Acts xiii. 27.) Thus, in crucifying Jesus, they proved Him to be the Christ.

44. *λῃσταί*] *the robbers: one* of them. Luke xxiii. 42, 43. *S. Aug.* de Consens. Evang. iii. 16, and *S. Ambrose* in Luc. lib. x. For similar uses of the *plural* see above, ii. 20. Acts xvii. 18, and Matt. xxvi. 8, where it is said that "the *disciples* murmured,"—viz. Judas, *one* of them, did. Acts xiii. 40, "that which is spoken by the *Prophets*,"—i. e. in *one* of them, Habakkuk, i. 5.

Or, it may be inferred from a comparison of St. Luke's account with St. Matthew's, that at first, *both* the malefactors railed on Him; but afterwards, one of them (Luke xxiii. 40), moved by the prodigies which he saw (the darkness and the earthquake, &c.), was penitent, and rebuked the other. So, first, Jews and Gentiles reviled Christ; but now the Gentiles repent, and plead with the Jews. *Jerome.*

In the two Thieves, one blaspheming, the other confessing Christ, some of the Fathers see a figure of the "duo populi," the Jew and the Gentile, *ἀμφότεροι γὰρ ἄνομοι* (says *Theophyl.* in Marc. xv.) *ἀλλ' ὁ μὲν ἐθνικὸς εὐγνώμων, ὁ δὲ Ἰουδαϊκὸς βλάσφημος.*

45. *Ἀπὸ δὲ ἕκτης ὥρας σκότος ἐγένετο*] *And darkness came over the land from the sixth hour until the ninth hour*, i. e. from *twelve* o'clock, when our Lord was crucified, to *three*, when he expired.

As to the *hour* of the Crucifixion, see below, Mark xv. 25. John xix. 14.

Concerning this *darkness*, which could not have been an eclipse, the moon being then full, see *Jul. African.* in *Routh*, R. S. ii. 297, 298. *Aug.* Epist. ad Hesych. 80. *Euseb.* Chron. ad A.D. 33. Cf. *Tertullian*, Apol. 21, who appeals for the fact to the Roman Archives.

S. Cyril Hieros. p. 195, sees here a fulfilment of Zech. xiv. 6, 7, and Amos viii. 9.

By *πᾶσαν τὴν γῆν*, St. Matthew probably meant the *Land of Judæa* (*Origen*, *Chrys.*), and see Matt. ix. 26. Luke iv. 25; so that it would not be surprising if no mention of it is made in Heathen Historians.

At the *first* Passover, the *Hebrews* had *light* in their dwellings, while the rest of *Egypt* was *dark*: but now, when the True Passover is killed by them, *they* are in darkness; and the light of the Gospel is about to be poured on the Gentile world.

Observe, the Passover was to be killed at the *full moon.* When Christ suffered the Moon was full. Christ the Sun of Righteousness illumines the Church typified in Scripture by the Moon; and the *fulness* of her light is from the *death* of Christ.

46. *λαμὰ σαβαχθανί*] Ps. xxii. 1. Our Lord cries out, "*My God, why hast Thou forsaken Me?*" using the words of the Psalmist, in order that He might show with His last breath that He acknowledges the Old Testament. (*Chrys.*)

Our Lord, with His dying breath, taught us to refer this Psalm to the Messiah; it is therefore impiety *not* to apply it to Him. (*Jerome.*) Cp. Acts i. 20; iv. 25.

It would seem from this, and from Mark xv. 34, Ἐλωΐ, Ἐλωΐ, that our Lord used the vernacular, or Syro-Chaldaic words: "Hæc verba deprompta sunt è Ps. xxii. 1, et Jesus, hanc vocem emittens, utebatur dialecto, quæ tunc in Judæâ vigebat, atque verba ipsa ut Galilæus pronuntiabat. Pro Ἠλὶ, Ἠλὶ, Hebr. אֵלִי, אֵלִי ap. Marc. xv. 34, legitur, Ἐλωΐ, Ἐλωΐ; quod est Chald. אֱלָהִי, אֱלָהִי; Jesus verò pronuntiabat, v. ad xxvi. 73, אֱלָהִי, אֱלָהִי. Apud Marcum legitur λαμμά, quia Hebr. et Chald. scribitur לְמָה. Pro Hebraico עֲזַבְתָּנִי usus est Jesus Chaldaico שְׁבַקְתַּנִי." (*Rosen.*, *Kuin.*)

May not this be an argument also for the use of *vernacular* Scriptures?

This voice is for our sakes; that we may know that Christ was perfect Man, having a human body and human soul, to the last. He spoke in our name. (*Greg. Naz.* 543. *Athanas.* adv. Arian. iii. pp. 478—480.) And that we should never despair, even if God hides His face from us. For Christ, Who uttered these words, was the Beloved Son in Whom He was well pleased; and with reverence be it said, the Father was never more pleased with Him than in this His act of humility and perfect obedience. And He was then heard (Heb. v. 7), and because He was obedient to death, even the death of the Cross, therefore God highly exalted Him, and gave Him a Name above every name (Phil. ii. 9).

— *Θεέ*] On this rare vocative for *Θεός*, see *Winer*, p. 59. Cp. Jud. xxi. 3. The LXX in the Psalm here quoted has *ὁ Θεός μου.* St. Paul uses *Τιμόθεε*, 1 Tim. i. 18; vi. 20.

με ἐγκατέλιπες; 47 Τινὲς δὲ τῶν ἐκεῖ ἑστώτων ἀκούσαντες ἔλεγον, Ὅτι Ἠλίαν
x Ps. 22. 1. & 69. 21. Mark 15. 36, &c. Luke 23. 36. John 19. 29. φωνεῖ οὗτος. $(\frac{342}{II})$ 48 x Καὶ εὐθέως δραμὼν εἷς ἐξ αὐτῶν, καὶ λαβὼν σπόγγον,
πλήσας τε ὄξους καὶ περιθεὶς καλάμῳ ἐπότιζεν αὐτόν. 49 Οἱ δὲ λοιποὶ ἔλεγον,
Ἄφες ἴδωμεν εἰ ἔρχεται Ἠλίας σώσων αὐτόν. $(\frac{343}{I})$ 50 Ὁ δὲ Ἰησοῦς πάλιν
κράξας φωνῇ μεγάλῃ ἀφῆκε τὸ πνεῦμα.

$(\frac{344}{II})$ 51 Καὶ ἰδοὺ τὸ καταπέτασμα τοῦ ναοῦ ἐσχίσθη εἰς δύο ἀπὸ ἄνωθεν ἕως
κάτω, καὶ ἡ γῆ ἐσείσθη, καὶ αἱ πέτραι ἐσχίσθησαν, $(\frac{345}{X})$ 52 καὶ τὰ μνημεῖα
ἀνεῴχθησαν, καὶ πολλὰ σώματα τῶν κεκοιμημένων ἁγίων ἠγέρθη, 53 καὶ ἐξελ-
θόντες ἐκ τῶν μνημείων μετὰ τὴν ἔγερσιν αὐτοῦ εἰσῆλθον εἰς τὴν ἁγίαν πόλιν,
καὶ ἐνεφανίσθησαν πολλοῖς.

y ver. 36. & ch. 14. 33. Mark 15. 39. Luke 23. 47. $(\frac{346}{II})$ 54 y Ὁ δὲ ἑκατόνταρχος καὶ οἱ μετ' αὐτοῦ τηροῦντες τὸν Ἰησοῦν ἰδόντες
τὸν σεισμὸν καὶ τὰ γενόμενα ἐφοβήθησαν σφόδρα λέγοντες, Ἀληθῶς Θεοῦ
Υἱὸς ἦν οὗτος.

z Luke 8. 23. & 23. 49. Mark 15. 40. $(\frac{347}{VI})$ 55 z Ἦσαν δὲ ἐκεῖ γυναῖκες πολλαὶ ἀπὸ μακρόθεν θεωροῦσαι, αἵτινες
ἠκολούθησαν τῷ Ἰησοῦ ἀπὸ τῆς Γαλιλαίας διακονοῦσαι αὐτῷ, 56 ἐν αἷς ἦν
Μαρία ἡ Μαγδαληνὴ, καὶ Μαρία ἡ τοῦ Ἰακώβου καὶ Ἰωσῆ μήτηρ, καὶ ἡ μήτηρ
τῶν υἱῶν Ζεβεδαίου.

a Mark 15. 42—47. Luke 23. 50—55. John 19. 38. Isa. 53. 9. $(\frac{348}{I})$ 57 a Ὀψίας δὲ γενομένης, ἦλθεν ἄνθρωπος πλούσιος ἀπὸ Ἀριμαθείας
τοὔνομα Ἰωσὴφ, ὃς καὶ αὐτὸς ἐμαθήτευσε τῷ Ἰησοῦ. 58 Οὗτος προσελθὼν

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48. καλάμῳ] *with a reed.* This is probably the stem of the hyssop, mentioned by St. John xix. 29, which grew from a stalk into a tuft; and, the cross not being high, might be reached by a person holding it. "Hyssopus caules erigit dodrantales aut altiores, duros ac lignosos." *Dodonæus*, de Stirp. iv. 19. See *Mintert* and *Winer* in v.

50. φωνῇ μεγάλῃ] *with a loud voice.* To show that He laid down His life by His own will, not from exhaustion of natural force.

He cried with a loud voice, and thus proved the truth of what He had said, No one taketh away My life from Me; I have power to lay down My life, and have power to take it again (John x. 18). Pilate, therefore, *wondered* that He was so soon dead (Mark xv. 44), and the centurion was the rather led to believe in Jesus, because He died with power (Mark xv. 39).

This cry rent the veil of the Temple; and opened the graves, and made the house of the Jews desolate. He showed His might by the raising of the dead, and by the quenching of the sun's light, and by the earthquake, and by a revolution in the elements.

He who rent the rocks and shook the earth, could have also destroyed His enemies; but in His mercy He spared them, and wrought these wonders for their conversion, and yet their hearts were hardened. (*Chrys.*, *Jerome.*)

51. τὸ καταπέτασμα—ἐσχίσθησαν] *the Veil* of the Holy of Holies *was rent in twain.* Duo erant templi vela; *interius*, quo velatum erat Sanctum Sanctorum, quod Hebr. פָּרֹכֶת, ab Alex. *καταπέτασμα* dicitur, alterium *exterius*, quod erat ad introitum templi et Hebr. מָסָךְ, ab Alexandrinis *κάλυμμα* Exod. xxvi. 31. 33. 35, à *Philone ἐπίσπαστρον* vocatur. Hoc loco intelligi debet illud velum, quod oppansum erat Sancto Sanctorum, quod simpliciter *καταπέτασμα* nuncupabatur, vid. *Philo* de Vit. Mos. 2, p. 667, C. *Joseph.* Ant. v. 5. 4. *Kuin.*

Velum Templi scissum est, ut omnia Legis revelata mysteria universis Gentibus proderentur. (*Jerome*, iv. 176.) Liber jam aditus in Sancta. (*Bengel.*)

The veil was rent. Thus our Lord showed His power and wrath, and at the same time His love. He intimated that what was before inaccessible, was now made easy of access, and that Heaven would be opened, and that He our Great High Priest would now enter the true Holy of Holies. They had said, "If He be King of *Israel*, let Him come down from the Cross;" but He proves Himself King of the *World*. They had derided Him, saying, "Thou that destroyest the Temple," He showed that it would be desolate, by rending the Veil. (*Chrys.*)

Concerning this Veil and its typical meaning, see below, Heb. vi. 19; ix. 3; x. 20.

52. κεκοιμημένων] *of those who were asleep.* κοιμᾶσθαι = שָׁכַב, *to sleep* in death, 1 Kings xi. 43, and *passim*. *Vorst.* pp. 199. 202. John xi. 11. 14. Acts vii. 60; xiii. 36. See notes 1 Thess. iv. 13—15. 1 Cor. vii. 39; xi. 30; xv. 18, 20. 51.

— ἠγέρθη] *arose from the graves.* This is the *eighth* Resurrection recorded in Holy Scripture. There may be something symbolical in this number, which is specially connected in Holy Scripture with *Resurrection*. See on Luke xxiv. 1. The preceding ones are as follows:—

1. The Son of the Widow of Sarepta. 1 Kings xvii.
2. The Shunamite's Son. 2 Kings iv.
3. That caused by the bones of Elisha. 2 Kings xiii.
4. Jairus' Daughter. Mark v.
5. The Widow's Son at Nain. Luke vii.
6. Lazarus. John xi.
7. Christ Himself.

These bodies of the saints arose *after* Christ's Resurrection; and were an earnest of the general Resurrection consequent on the Resurrection of Christ. The Chief Priests had said, "He saved others, Himself He cannot save." He hanging upon the Cross raised the saints from their graves, and thus gave a pledge of the General Resurrection.

Although the graves were opened, yet none of the bodies of the Saints arose before the Resurrection of Christ; in order that He might be the *firstborn* from the *dead*. (Col. i. 18. 1 Cor. xv. 20. 23.) They did not appear generally to all persons, but to some chosen for that honour. (*Jerome.*)

The risen Saints *entered the Holy City* and appeared to many —as a pledge that *all* the bodies of the Saints will be raised hereafter, and *enter the heavenly Jerusalem.*

The *fact* of this Resurrection is referred to by *S. Ignatius* ad Magnes. 9.

53. ἐξελθόντες] the masculine, after *σώματα*, indicating personal life and action. Cp. on Mark ix. 26.

— ἁγίαν πόλιν] *the Holy City*—Jerusalem, so called here by the Holy Ghost, even in the History of the Crucifixion. She was still the Holy City, because of God's goodness to her in the gifts and graces of the Holy Scripture, and of the Temple and its sacred offices, which she still by His mercy retained, though miserably abused by her who had received them, and who by her sins would, ere long, bring destruction from heaven upon herself.

This is an important testimony to the true doctrine concerning particular Churches, which make up the Church Visible on earth. Every such Church, as long as it retains the Word and the Sacraments of Christ, is a Holy City; but any one of such Churches may be rejected and destroyed for her sins.

The Visible Church of God was *not* destroyed by the taking of Jerusalem; but rather it was farther enlarged and more firmly established by that event. The Universal Church of Christ will never fail, though any one particular Church may.

— ἐνεφανίσθησαν] *they appeared visibly.* Whether they died again, or were received into glory, the Fathers are not agreed. See *Aug.* Epist. ad Euodium, 99, and *A Lapide* here.

56. Μαρία—μήτηρ] *Mary the mother of James and Joses.* How then could they be sons of *Joseph*,—as some suppose? See xii. 46.

57. Ἀριμαθαίας] *of Arimathæa.* Probably the native place of

τῷ Πιλάτῳ ᾐτήσατο τὸ σῶμα τοῦ Ἰησοῦ. Τότε ὁ Πιλάτος ἐκέλευσεν ἀπο-
δοθῆναι τὸ σῶμα. (349/I) 59 Καὶ λαβὼν τὸ σῶμα ὁ Ἰωσὴφ ἐνετύλιξεν αὐτὸ
σινδόνι καθαρᾷ, 60 καὶ ἔθηκεν αὐτὸ ἐν τῷ καινῷ αὐτοῦ μνημείῳ, ὃ ἐλατόμησεν
ἐν τῇ πέτρᾳ, καὶ προσκυλίσας λίθον μέγαν τῇ θύρᾳ τοῦ μνημείου ἀπῆλθεν.
(350/VI) 61 Ἦν δὲ ἐκεῖ Μαρία ἡ Μαγδαληνὴ, καὶ ἡ ἄλλη Μαρία, καθήμεναι
ἀπέναντι τοῦ τάφου.
(351/X) 62 Τῇ δὲ ἐπαύριον, ἥτις ἐστὶ μετὰ τὴν παρασκευὴν, συνήχθησαν οἱ
ἀρχιερεῖς καὶ οἱ Φαρισαῖοι πρὸς Πιλάτον 63 λέγοντες, Κύριε, ἐμνήσθημεν ὅτι
ἐκεῖνος ὁ πλάνος εἶπεν ἔτι ζῶν, [b] Μετὰ τρεῖς ἡμέρας ἐγείρομαι. 64 Κέλευσον b ch. 12. 40. & 16. 21. & 17. 22.
οὖν ἀσφαλισθῆναι τὸν τάφον ἕως τῆς τρίτης ἡμέρας, μήποτε ἐλθόντες οἱ & 20. 19. & 26. 61. Mark 8. 31.
μαθηταὶ αὐτοῦ νυκτὸς κλέψωσιν αὐτὸν, καὶ εἴπωσι τῷ λαῷ, Ἠγέρθη ἀπὸ τῶν & 10. 34. Luke 9. 22.
νεκρῶν· καὶ ἔσται ἡ ἐσχάτη πλάνη χείρων τῆς πρώτης. 65 Ἔφη αὐτοῖς ὁ & 18. 33. & 24. 6, 7.
Πιλάτος, Ἔχετε κουστωδίαν, ὑπάγετε, ἀσφαλίσασθε ὡς οἴδατε. 66 Οἱ δὲ John 2. 19.
πορευθέντες ἠσφαλίσαντο τὸν τάφον σφραγίσαντες τὸν λίθον μετὰ τῆς κου-
στωδίας. a Mark 16. 1.
XXVIII. (352/I) 1 [a] Ὀψὲ δὲ σαββάτων, τῇ ἐπιφωσκούσῃ εἰς μίαν σαββάτων, Luke 24. 1. John 20. 1.

Samuel, in Mount Ephraim (1 Sam. i. 1), sometimes called *Rama*. For a beautiful Homily on the Burial of Christ, *ἐν τῷ ἁγίῳ καὶ μεγάλῳ σαββάτῳ*, see *S. Epiphan*. ii. 259, and on Luke xxiii. 51. *Crucifixion* was rarely followed by *burial*: but *both* were foretold of Christ. (Bp. *Pearson*, Art. iv.)

— *τοὔνομα Ἰωσήφ*] *named Joseph*. In addition to the parallelism in our Lord's Birth to life from the *Virgin's Womb*, and the second Birth of His humanity to eternal life from the *Virgin Tomb* (see *v*. 60), it may be noted that one *Joseph* was appointed by God to be guardian of His body in the Virgin Womb, and another *Joseph* was the guardian of His body in the Virgin Tomb, and each Joseph is called a *just man* in Holy Scripture; see Matt. i. 19. Luke xxiii. 50. "He was with the *rich* in His death."

59. *σινδόνι καθαρᾷ*] *clean linen*. *σινδὼν* is the word used by the LXX for the Hebr. סָדִין (*sadhin*), and seems to be derived from it, from root סָדַן (*sadan*), to cover. Arab. *wool*. The LXX sometimes used *ὀθόνιον* (Jud. xiv. 13), as St. John does here, xix. 40, for *σινδών*.

Some of the Fathers applied this to the preparation to be made for the reception of Christ's *mystical body* in *the Holy Eucharist*. It is to be received in linen fine and white, which is the *righteousness of saints*. Rev. xix. 8.

By this simple burial of the Lord, a rebuke is given to those who cannot dispense with luxury, even in their graves. And, spiritually, we may say that whoever receives the body of Christ with a pure heart, wraps it in clean linen. (*Jerome*.)

60. *καινῷ*] *new*, free from corruption; and lest it should be said that some one of the saints had risen for Him, or had been the *cause* of His Resurrection. Cp. the history of Elisha, 2 Kings xiii. 21. (*Bengel*.)

The *new tomb*, in which none was ever laid. And thence He arose to everlasting life, as He had been born from the *Virgin's* womb. (*Jerome*.) Christ *rose* from the *new tomb*, without moving away the stone. He who, as man, entered life through the closed gate of the Virgin's womb, rose to immortality from a sealed sepulchre.

The Fathers observe here the analogy to His *birth* from the Blessed Virgin, "ut ex clauso Virginis utero natus, sic ex clauso sepulchro resurrexit, in quo nemo conditus fuerat, et postquàm resurrexisset se per clausas fores in conspectum Apostolorum induxit." Cp. Ezech. xliv. 2. *Greg. M.*

S. Epiphan. (in Sepulch. Christi, tom. ii. p. 262) observes that Christ arose without breaking the seal of the tomb,—*ὥσπερ ἐσφραγισμένων τῶν κλείθρων τῆς παρθενικῆς φύσεως ἐκ παρθένου γεγένηται*,—and he also remarks, that as He was presented in the Temple of the earthly Jerusalem *forty days* after His *πρώτη γέννησις*, so after forty days from His *δευτέρα γέννησις*, or birth from the grave, He presented Himself in the Temple of the heavenly Jerusalem.

— *ἐν τῇ πέτρᾳ*] *in the rock*. Concerning the Holy Sepulchre and the Church there built, see *S. Cyril* of *Jerusalem*, Cat. 14, pp. 211. 216, and the authors there cited in the notes.

On the question whether the present site so called is the same as that of the Sepulchre, see the statements and authorities in *Robinson*, ii. 64. Later Researches, p. 254.

62. *παρασκευὴν*] the *Preparation*, i.e. for the *Sabbath*; hence *Friday* has this name (*παρασκευὴν*) in the Eastern Church, and was observed in memory of the Crucifixion, "ab antiquo et ubique," says *Routh*, R. S. iv. 500; iii. 457. 467. 470; iv. 45. 74.

The following are from Authors of the *third* century. *Victorinus* (*Routh*, iii. 457): "Dies sextus *parasceue* dicitur: hoc die, ob passionem Domini, aut stationem Deo aut jejunium facimus. Die *septimo* requievit ab omnibus operibus suis. Hoc die solemus superponere, ut Die *Dominico* cum gratiarum actione ad panem exeamus: eâ die *resurrexit* quâ *lucem fecit*." *S. Peter Alex*. (*Routh*, iv. p. 45), *τὴν τετράδα νηστεύομεν διὰ τὸ γενόμενον συμβούλιον ὑπὸ τῶν Ἰουδαίων ἐπὶ τῇ προδοσίᾳ τοῦ Κυρίου, τὴν δὲ παρασκευὴν διὰ τὸ πεπονθέναι αὐτὸν ὑπὲρ ἡμῶν· τὴν γὰρ Κυριακὴν χαρμοσύνης ἡμέραν ἄγομεν διὰ τὸν ἀναστάντα ἐν αὐτῇ.*

On the *sixth day* of the week (Friday) the *first Adam* was created; and on the seventh day God rested. So, Christ, the second Adam, Who by dying for us is become to us the Prince of Life, died on the sixth day, and by His *death* became the Author of the *new creation* of *man*: and on the seventh day He *rested* in the tomb; and on the *first* day, on which Light had been created at the beginning, the Light of the World arose from the darkness of the tomb.

The seventh-day Sabbath died and was buried with Christ, and the Sabbath rose again with Him in fresh glory and beauty on the first day of the week, and became the LORD'S DAY. Cp. on xxviii. 1. Col. ii. 16.

64. *νυκτός*] Not in some of the most ancient MSS.; cp. xxviii. 13.

— *πλάνη*] Cp. *πλάνος*, *v*. 63. *That deceit* will be worse for us than His former *πλάνη* in calling Himself the Messiah.

65. *ὡς οἴδατε*] *as ye know*: said with something of irony. Uti nostis—nam ego quidem de istâ re nihil laboro, vos attinet, me nihil spectat.

66. *ἠσφαλίσαντο*] *they made fast*. A divine dispensation; that the evidence of Christ's power in His Resurrection might be more glorious.

The more strictly He is guarded by His enemies, the more clearly the power of His Resurrection is proved by us. (*Jerome*.)

It has been asked, If the stone was sealed and the watch set, how was it that the women came to anoint the body? (Mark xvi. 1. Luke xxiv. 1.) The sealing had not taken place on Friday, but on the Sabbath, the great Sabbath (xxvii. 62). The *women* had returned home (Luke xxiii. 56) on Friday afternoon, and prepared spices, and rested during the Sabbath, "according to the commandment," while the *Priests* were busy negotiating with Pilate for the watch, and in setting the seal on the tomb; and it is not probable that the women knew any thing of the matter. Cp. *Arnoldi*, p. 576.

CH. XXVIII. 1 Ὀψέ] *Late*, i. e. "nocte in auroram vergente." See Mark xvi. 2, *λίαν πρωΐ*. The word *ὀψὲ* is equivalent to the Hebrew עֶרֶב (*ereb*), and together with the morning makes the day. Gen. i. 5.

— *σαββάτων*] The Sabbath, or seventh day in the paschal week, was a high day. On that day, the second day of unleavened bread, and falling in that year on a Saturday, the first ripe sheaf of the harvest was to be waved before the Lord (Levit. xxiii. 10—12),—a prophecy of our Lord's Resurrection, and of our Resurrection also. (1 Cor. xv. 20.) Cp. Hos. vi. 2, quoted by *S. Cyril*

ἦλθε Μαρία ἡ Μαγδαληνὴ, καὶ ἡ ἄλλη Μαρία, θεωρῆσαι τὸν τάφον. 2 Καὶ
b Mark 16. 5—8. Luke 24. 4. John 20. 12. ἰδοὺ σεισμὸς ἐγένετο μέγας· [b] ἄγγελος γὰρ Κυρίου καταβὰς ἐξ οὐρανοῦ
προσελθὼν ἀπεκύλισε τὸν λίθον ἀπὸ τῆς θύρας, καὶ ἐκάθητο ἐπάνω αὐτοῦ.
c Dan. 10. 6. 3 [c] Ἦν δὲ ἡ ἰδέα αὐτοῦ ὡς ἀστραπὴ, καὶ τὸ ἔνδυμα αὐτοῦ λευκὸν ὡσεὶ χιών.
4 Ἀπὸ δὲ τοῦ φόβου αὐτοῦ ἐσείσθησαν οἱ τηροῦντες, καὶ ἐγένοντο ὡσεὶ νεκροί.
($\frac{353}{II}$) 5 Ἀποκριθεὶς δὲ ὁ ἄγγελος εἶπε ταῖς γυναιξὶ, Μὴ φοβεῖσθε ὑμεῖς, οἶδα
d ch. 12. 40. & 16. 21. & 17. 23. & 20. 19. γὰρ ὅτι Ἰησοῦν τὸν ἐσταυρωμένον ζητεῖτε, 6 οὐκ ἔστιν ὧδε, ἠγέρθη γὰρ, [d] καθὼς
εἶπε· δεῦτε ἴδετε τὸν τόπον ὅπου ἔκειτο ὁ Κύριος· 7 καὶ ταχὺ πορευθεῖσαι
εἴπατε τοῖς μαθηταῖς αὐτοῦ, ὅτι ἠγέρθη ἀπὸ τῶν νεκρῶν· καὶ ἰδοὺ προάγει ὑμᾶς
εἰς τὴν Γαλιλαίαν· ἐκεῖ αὐτὸν ὄψεσθε· ἰδοὺ εἶπον ὑμῖν.
($\frac{354}{II}$) 8 Καὶ ἐξελθοῦσαι ταχὺ ἀπὸ τοῦ μνημείου μετὰ φόβου καὶ χαρᾶς μεγάλης
ἔδραμον ἀπαγγεῖλαι τοῖς μαθηταῖς αὐτοῦ.
e Mark 16. 9. John 20. 14. ($\frac{355}{X}$) 9 Ὡς δὲ ἐπορεύοντο ἀπαγγεῖλαι τοῖς μαθηταῖς αὐτοῦ, καὶ ἰδοὺ [e] ὁ Ἰησοῦς
ἀπήντησεν αὐταῖς λέγων, Χαίρετε. Αἱ δὲ προσελθοῦσαι ἐκράτησαν αὐτοῦ τοὺς

Hierosol. p. 212. *Bp. Pearson*, on the Creed (Art. v. p. 486), appears to be of opinion that this year the sheaf was waved on the *First Day* of the week—the day of the Resurrection; and this perhaps may be explained by what is stated by *Bp. Patrick* on Levit. xxiii. 16.

— τῇ ἐπιφωσκούσῃ] *illucescente.* A remarkable expression. The *Sabbath dawns into the Lord's Day*, and shines in heavenly radiance in the whole Church, see xxvii. 62. The *seventh* day typifies the *rest* of the body in the Grave, and of the soul in Paradise, and dawns into the *glory* of the octave or *first* day of the week (the Lord's Day), which typifies the *glory* of *Heaven.*

On the due observance of the *Lord's Day*, see the excellent remarks in Serm. 280, p. 3100, in Appendix to Sermons of *S. Augustine.* "Dominicum *diem* Apostoli et Apostolici viri ideo religiosâ solemnitate habendum sanxerunt, quia in eodem Redemptor Noster à mortuis resurrexit, quique ideo *Dominicus* appellatur, ut in eo, à terrenis operibus vel mundi illecebris abstinentes, *tantùm divinis cultibus* serviamus, dantes scilicet diei huic honorem et reverentiam propter spem Resurrectionis nostræ quam habemus in illâ.

"Nam sicut Ipse Dominus, Jesus Christus et Salvator, resurrexit à mortuis, ita et nos resurrecturos in novissimo die speramus. Apparet autem hunc *diem* etiam in *Scripturis Sanctis* esse *solennem.* Ipse enim est primus dies sæculi, in ipso formata sunt elementa mundi, in ipso à mortuis resurrexit Christus, in ipso de cœlis Spiritus Sanctus super Apostolos descendit. Manna in eodem in eremo primùm de cœlo datum est. Ideo sancti doctores Ecclesiæ decreverunt omnem gloriam Judaici Sabbati in illam transferre, ut quod ipsi in figurâ, nos celebraremus in veritate; quia hinc erit *Requies* nostra vera, quando *Resurrectio* fuerit perpetrata, et remuneratio in animâ et corpore simul perfecta. Observemus ergo diem dominicam, et sanctificemus illam sicut antiquis est de Sabbato præceptum." (Levit. xxiii. 32. 35.)

Christ resting in the grave consecrated to us the true Sabbath, which is rest *from* sin, and *rest in Christ*: that we may rise again to newness of life here, and to glory everlasting hereafter, for an eternal Lord's Day. And therefore Christ says, "Come unto Me, —and ye shall find *Rest* for your souls." See *Macar.* Hom. 35, "On the Old and New Sabbath," p. 191.

On the "case of the *Sabbath*," see *Bp. Sanderson*, v. 40; and on the divine Institution and perpetual obligation of the *Lord's Day, Bp. Cosin*, Works, iv. p. 451—461, and v. p. 529. *Bingham*, Ant. xx. 2. *Hooker*, V. lxx. and the Editor's Occasional Sermons, No. 44; above xxvii. 62. Acts xx. 7.

— ἡ ἄλλη Μαρία] *the other Mary.* The mother of James and Joses, and, probably, the wife of Cleophas or Alphæus. Cp. xxvii. 56. 61. Mark xv. 40. John xix. 25.

The women are said by the Evangelists to have come to the tomb at different times; this is no sign of error on their part (as is profanely alleged by some), but it is a proof of the zeal and love of those who could not bear to be long absent from the tomb of their Lord. (*Jerome.*)

For Homilies on the Resurrection, see *Epiphan.* ii. 276. *S. Cyril Hieros.* Cat. 14, p. 205—216, and *Bp. Andrewes*, Serm. ii. 185—427; iii. 1—103. On its type, the Red Sea, see on Ex. xiv.

2. ἄγγελος] *an angel.* Our Lord, who is one and the same person, both Son of God and Son of Man, according to His two Natures, at one time shows signs of His greatness, at another of His humility. As Man He is crucified and buried, inclosed in a tomb sealed with a stone; but the deeds done in the outer world prove Him the Son of God; the sun hiding his face, the darkness covering the earth, the earth itself rocked by an earthquake, the veil torn, the rocks rent, the dead raised, the ministry of *Angels. Angels* attended Him at His birth. An *Angel* was sent to Mary, to Joseph, to the Shepherds. He is tempted in the wilderness, and after His victory *Angels* minister unto Him. Now an *Angel* comes to guard His tomb, and by his white raiment intimates the glory of His triumph; and at His ascension two *Angels* appear to the Apostles and give a promise of the second coming of Christ, when He will appear with legions of *Angels.* (*Jerome.*)

— ἀπεκύλισε τὸν λίθον] *rolled away the stone.* St. Matthew goes back to an earlier point. The stone had not been rolled away in order that Christ might rise from the tomb; but it was rolled away *after* His resurrection, in order that the women and others might go in and see where He had lain.

In the case of Lazarus, the stone was removed *before* he was raised by Christ; but Christ *raised Himself*, and the stone was removed afterwards.

Thus He showed the Divine Power by which He will hereafter call us all out of our graves, John v. 28. Rev. xx. 13.

5. γυναιξὶ] *to the women.* Death began with woman; and to women the first announcement is made of Resurrection. (*Hilary.*) See *v.* 9.

— ὑμεῖς] *ye*, emphatic: Let those *Roman soldiers* fear (*v.* 4) —not *ye*,—weak *women* though ye be,—for ye are seeking Jesus, who has been crucified, and has now raised Himself.

— ἐσταυρωμένον] *crucified.* After the Resurrection the Angel came and rolled away the Stone, in order that the women might see the tomb empty, and might believe that He was risen. And they were rejoiced (*v.* 8) when they saw it, for they were persuaded that no one could have taken away the body while the soldiers were watching the grave. And the Angel says, I know that ye seek Jesus who *has been crucified.* The Angel is not ashamed to speak of *the cross*; for that is the source of our blessings. (*Chrys.*)

6. ὁ Κύριος] *the Lord*: yours and ours; the Lord of life and death; and *now* declared to be such by His glorious Resurrection. See *v.* 2, where *this* angel is called ἄγγελος Κυρίου, and so Christ is acknowledged to be one with Jehovah.

7. Γαλιλαίαν· ἐκεῖ αὐτὸν ὄψεσθε] In *Galilee* of the *Gentiles*, despised by the Jews; in Galilee, the scene of His earthly ministry, not in Judæa;—an intimation that the Gospel, refused by the Jews, would be preached to the Heathen.

Probably this manifestation is the same as that mentioned by St. Paul, 1 Cor. xv. 6.

8. ἐξελθοῦσαι] *having come out* of the sepulchre. St. Matthew does not tell us that they had *gone in*, but this circumstance is supplied by St. Luke xxiv. 3.

9. ἀπήντησεν αὐταῖς] *He met them.* After He had appeared specially to Mary Magdalene. (See Mark xvi. 9. John xx. 1. 11—18.) That previous appearance accounts for the readiness with which the women here acknowledge Jesus as *risen.*

— Χαίρετε] *Hail ye!* The women receive the reward of their constancy and faith; they were the first to see the sepulchre open, and to carry the good tidings of what they heard and saw. And Jesus Himself met them, and said, "*All hail!*" Observe, how our Lord elevates the weaker sex, which had fallen into dishonour through the transgression of Eve; and how He inspires it with hope, and heals its sorrows, and makes women to be messengers of glad tidings to His disciples. They hold Him by the Feet. We may perhaps wish to have been with them. And we may

πόδας, καὶ προσεκύνησαν αὐτῷ. 10 [f] Τότε λέγει αὐταῖς ὁ Ἰησοῦς, Μὴ φοβεῖσθε· f John 20. 17. Acts 1. 8.
ὑπάγετε, ἀπαγγείλατε τοῖς ἀδελφοῖς μου, ἵνα ἀπέλθωσιν εἰς τὴν Γαλιλαίαν, κἀκεῖ Heb. 2. 11.
μὲ ὄψονται.

11 Πορευομένων δὲ αὐτῶν, ἰδού τινες τῆς κουστωδίας ἐλθόντες εἰς τὴν πόλιν
ἀπήγγειλαν τοῖς ἀρχιερεῦσιν ἅπαντα τὰ γενόμενα. 12 Καὶ συναχθέντες μετὰ
τῶν πρεσβυτέρων, συμβούλιόν τε λαβόντες, ἀργύρια ἱκανὰ ἔδωκαν τοῖς στρα-
τιώταις 13 λέγοντες, Εἴπατε, ὅτι οἱ μαθηταὶ αὐτοῦ νυκτὸς ἐλθόντες ἔκλεψαν
αὐτὸν, ἡμῶν κοιμωμένων· 14 καὶ ἐὰν ἀκουσθῇ τοῦτο ἐπὶ τοῦ ἡγεμόνος, ἡμεῖς
πείσομεν αὐτὸν, καὶ ὑμᾶς ἀμερίμνους ποιήσομεν. 15 Οἱ δὲ λαβόντες τὰ
ἀργύρια ἐποίησαν ὡς ἐδιδάχθησαν. Καὶ διεφημίσθη ὁ λόγος οὗτος παρὰ
Ἰουδαίοις μέχρι τῆς σήμερον.

16 [g] Οἱ δὲ ἕνδεκα μαθηταὶ ἐπορεύθησαν εἰς τὴν Γαλιλαίαν, εἰς τὸ ὄρος οὗ g ch. 26. 32. 1 Cor. 15. 6.
ἐτάξατο αὐτοῖς ὁ Ἰησοῦς. 17 Καὶ ἰδόντες αὐτὸν προσεκύνησαν αὐτῷ· οἱ δὲ
ἐδίστασαν. 18 [h] Καὶ προσελθὼν ὁ Ἰησοῦς ἐλάλησεν αὐτοῖς λέγων, Ἐδόθη h ch. 11. 27.
μοι πᾶσα ἐξουσία ἐν οὐρανῷ καὶ ἐπὶ γῆς. 19 [i] Πορευθέντες οὖν μαθητεύσατε Luke 10. 22. John 3. 35.
πάντα τὰ ἔθνη, βαπτίζοντες αὐτοὺς εἰς τὸ ὄνομα τοῦ Πατρὸς, καὶ τοῦ Υἱοῦ, καὶ & 13. 3. & 17. 2, 5, 24.
τοῦ ἁγίου Πνεύματος, 20 [k] διδάσκοντες αὐτοὺς τηρεῖν πάντα ὅσα ἐνετειλάμην Heb. 1. 2. & 2. 8. Dan. 7. 14.
ὑμῖν. Καὶ ἰδοὺ ἐγὼ μεθ' ὑμῶν εἰμι πάσας τὰς ἡμέρας ἕως τῆς συντελείας i Mark 16. 15. Luke 24. 47. Isa. 52. 10.
τοῦ αἰῶνος. Ἀμήν. Acts 2. 38, 39. k Acts 2. 42.

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hold Christ now by receiving the holy eucharist with a pure heart; and if we are merciful to His members, we shall see Him coming with the Holy Angels at the great day, and not only receive His salutation, "*All hail!*" but hear the gracious words, "Come, ye blessed children of My Father, receive the kingdom prepared for you from the foundation of the world." (*Chrys.*)

13—15. Εἴπατε—σήμερον] *Say ye that His disciples came by night and stole Him away while we were asleep.* Cp. *Justin Martyr* c. Tryphon. §§ 17. 108.

Veritatem absconderunt, mendacium vendiderunt, mendacium cæci cæcis. O vanitas vendens veritatem vanitati. Hodieque hoc est apud Judæos. Testimonium Martyrum nolunt audire, ut vivant; et testimonium dormientium audiunt, ut pereant. Si dormierunt custodes, unde potuerant scire quis illum tulerit? Aut vigilabatis et custodire debebatis; aut dormiebatis, et quid sit factum nescitis. *Aug.* (Serm. 44 and 129.)

For an answer, by implication, to this calumny of the Chief Priests, see John xx. 6, 7.

17. ἐδίστασαν] *they doubted.* Dubitatum est ab illis ne dubitaretur à nobis. (*Leo M.* Serm. lxxi. in Ascens. p. 152.)

18. Ἐδόθη μοι] *Was given* to Me as *Man;* for as God He had it from everlasting. *It was given* to Him in virtue of His Incarnation and humiliation, and of His perfect obedience as Man (Phil. ii. 8. Acts ii. 36; xiii. 33. 1 Pet. iii. 22). Given to Him it is for the protection of His Church and the subjugation of His adversaries (John xvii. 2). Cp. *Athanas.* c. Arian. Orat. i. p. 354, 355, who says, "Christ, as Son of Man, is said to *receive*, because He has a human body, which is by nature capable of *reception;* but He Himself as the Word possessed all things from the beginning because of His *Divinity* and *perfection.*" This is enlarged upon by *Athanas.* adv. Arianos iii. pp. 26. 40. 456. 467. See also *S. Basil* de Spiritu Sancto, vol. iii. pp. 23—28.

This Power that has been *given* to Christ is that of His *Mediatorial* Kingdom, which He will exercise till the last Day (1 Cor. xv. 24, where see note), when all His enemies shall be put under His Feet (Ps. ii. 6. 9; cx. 1. Heb. x. 13. See *Bp. Pearson* on the Creed, Art. vi., and below on Acts iii. 21). But His kingdom absolutely, in that He is God and Man for ever and ever, *will have no end.*

19. Πορευθέντες οὖν] *Go ye therefore.* The οὖν is not found in some MSS.—A, E, F, H, K, M, S, V, and may perhaps have been inserted in others to mark the connexion.—*Since* I, as God-Man, am universal Lord, *therefore*, go and bring all Nations under subjection to My sway by the ministry of the Word and Sacraments. He Who before His Passion said, "Go *not* into the way of the *Gentiles*" (Matt. x. 5), now that He has suffered and is risen, and about to ascend, says, "Go ye, (μαθητευσατε) *make disciples of all Nations.*" It is in *Cyprian*, Ep. 28.

Here is an assertion of Christ's Universal Sovereignty, and of His claim to public homage from all Nations of the World. He now, as King of the Universe, demands obedience and honour from All Nations; and hereafter will "be gathered before Him as Judge of the World All Nations" (xxv. 32).

— μαθητεύσατε] *make disciples* of. μαθητεῦσαι is preparatory to διδάσκειν, which marks a *continual habit.* See the use of the word μαθητεῦσαι ch. xxvii. 57.

— βαπτίζοντες] *baptizing them.* The *Jews* baptized *Proselytes* into the Name of One God. This One God is revealed to Christians as being in three Persons, Father, Son, and Holy Ghost. See *Waterland*, Serm. viii. on this text.

— εἰς τὸ ὄνομα] Not in, but *into the Name;* and not *Names* (plural), but *into the One Name;* i. e. admit them by the Sacrament of Baptism into the privileges and duties of Faith in, and Obedience to, the Name of the *One* God, in three Persons, the Father, and the Son, and the Holy Ghost (*S. Hieron.*, *S. Cyril Alex.* in Joh. i., *Euthym.*), and into participation of, and communion with, the *Divine Nature.* On ὄνομα, see above, vi. 9; xviii. 20, on εἰς τὸ ὄνομα. "Christ," says *Athanas.* p. 555, "has founded His Church in the belief in the Holy Trinity."

— καὶ τοῦ Υἱοῦ] *and of the Son.* From this junction of the Son with the Father, *Athanasius* (adv. Arian. ii. 41, p. 402) demonstrates the *Godhead* of the *Son.* The same may be said of the *Holy Ghost.* (See *Athanas.* ad Serapion. § 12, pp. 528. 541, 542. 553; and *Greg. Naz.* Orat. xxxi. de Spiritu Sancto, et Orat. xxxiii. p. 615.) Indeed this Baptismal formula is a declaration from Christ, that His Religion is grounded on a Profession of Belief in, and Obedience to, *One God* in *three Divine Persons*, Father, Son, and Holy Ghost. See below, 2 Cor. xiii. 13.

The Apostolic number *twelve* is formed of *three*, multiplied into *four*. *Three* is the number of the Persons in the Trinity. *Four* is the symbol of *all space*. The Apostolic Church is commissioned to baptize *all* into the One Faith, in the Trinity: see on Matt. x. 2. John xxi. 11; above on Ezekiel, pp. 276, 277.

On the privileges founded on Christian Baptism, see, among others, the beautiful Sermon in *S. Hippolyt.* i. p. 261, and *Greg. Nazian.* pp. 692. 729, Orat. xl. *S. Jerome*, ad Lucifer., says, p. 292, "In Patre et Filio et Spiritu Sancto baptizatus homo Templum Domini fit; quùm veteri æde destructâ novum Trinitatis delubrum ædificatur."

20. μεθ' ὑμῶν] *with you*, and with those in whom your Apostolic authority to preach and administer the Sacraments will be continued to the end, and in whom therefore it will live by My Power. As to μεθ' ὑμῶν, more intimate than σὺν ὑμῖν, see i. 23.

— πάσας τὰς ἡμέρας] *all the days.* I shall never be absent from you a single day; I shall never be absent in any of the days of the greatest trial and affliction of the Church; but I shall remain with her till the *last Day*, when you will see Me again in bodily presence.

— ἕως] *until the end of the world* (xiii. 39). I shall be with you always *till* that time; and shall never be absent from you *after it.* (*Greg. Nazian.* p. 542.) See above on i. 25, and xvi. 28.

Christ is now *with us;* hereafter, if we continue His to the end, we shall be *for ever with the Lord.* 1 Thess. iv. 17.

Why did not St. Matthew mention the *Ascension?* Why did not St. John? They were both present at it; but St. Mark and St. Luke, who describe it, were not. The Holy Spirit inspired St. Matthew and St. John. And He inspired St. Mark and St. Luke to describe what they did not see. They saw it and describe it by the Spirit's aid. And when He was writing by St. Matthew He knew that He *would describe* the Ascension by St. Mark and St. Luke; and when He was writing by St. John He knew that He had sufficiently described it by them. And St. John takes it for granted as a fact well known to the Church. (See John vi. 62; xx. 17.) St. Matthew's silence is that of foresight; St. John's silence is that of assent. And "blessed are they that have not seen, and yet have believed" (John xx. 29).

INTRODUCTION

TO

ST. MARK'S GOSPEL.

It appears from external testimony that the Evangelist St. Mark was the son of Mary, who dwelt at Jerusalem, and whose house was resorted to by the Apostle St. Peter, on his deliverance from the prison by an Angel[1].

After St. Peter's departure from Jerusalem[2], St. Mark was associated with the Apostle St. Barnabas, who was his near kinsman[3]; and he travelled together with him and St. Paul, after their ordination to the Apostleship, during the former part of their first Missionary tour, in Cyprus[4] and in Asia; and he remained with them till their arrival in Pamphylia, when he departed from them, and went back to Jerusalem[5].

Paul and Barnabas, after their return to Antioch in Syria, and after the Council at Jerusalem, and a sojourn of some time at the Syrian Antioch, resolved to undertake a second missionary journey into Asia; and Barnabas was desirous of again having his kinsman Mark as their companion; but this wish was resisted by St. Paul, and led to a separation between them; and Paul took Silas[6], or Silvanus, with him, and went through Syria and Cilicia; but Barnabas took Mark[7], and sailed to Cyprus, his own country[8]. This happened about A.D. 50[9].

Subsequently we hear nothing of St. Mark from the New Testament for an interval of about twelve years; when we find him restored to the friendship and entire confidence of St. Paul, then at Rome, in his first imprisonment. St. Mark is with him, and is described by St. Paul as his *fellow-labourer*[10], and the salutations of *Mark* "the cousin of Barnabas," are sent by the Apostle, together with those of the "beloved Physician," the Evangelist St. Luke, to the Colossian Church, and to St. Paul's Colossian friend, Philemon[11]. St. Mark is specially commended by St. Paul to the favourable reception of the Church of the Colossians, in Phrygia; whom, it would seem, he designed to visit at that time. Perhaps St. Mark was then on his way to meet his father in the faith, St. Peter. He next appears in St. Peter's company, when that Apostle was at Babylon[12], where he wrote his first Epistle to the Christians of Asia Minor, both Jewish and Gentile[13]; and St. Peter concludes that Epistle with sending to them a salutation from Marcus his son, who may therefore be presumed to have been well known to the Asiatic Christians, and to have laboured among them.

Shortly after this date, we see St. Mark in Asia Minor, in the neighbourhood of Ephesus. St. Paul, now in his second imprisonment at Rome, and on the eve of martyrdom, writes to Timothy, the Bishop of Ephesus, and desires him to come and bring Mark with him, "for," adds the Apostle, "he is profitable to me for the ministry[14]." This apostolic testimony closes the historical notices of St. Mark in Holy Scripture. Such is the honourable witness which he received from St. Paul; and we have seen that he is mentioned in affectionate terms by the Apostle St. Peter, calling him *his son*.

These Scriptural notices of St. Mark are illustrated by the ancient records of Church History,

[1] See on Acts xii. 12, where reasons are stated for this opinion, which is adopted by *Lightfoot*, *Wetstein*, *Lardner*, *Michaelis*, *Marsh*, *Rosenmüller*, *Davidson*, *Meyer*, *Döllinger*, and others.
[2] Acts xii. 17.
[3] ἀνεψιὸς, probably *cousin*. See notes on Col. iv. 10.
[4] Acts xiii. 4.
[5] Acts xiii. 13; xv. 38.
[6] Afterwards connected with St. Peter; see notes on 1 Thess. i. 1, and Phil. i. 1.
[7] Acts xv. 37—41.
[8] Acts iv. 36.
[9] See the Chronological Table prefixed to the Acts, or to St. Paul's Epistles.
[10] Philem. 24.
[11] Col. iv. 10. Philem. 24.
[12] See below on 1 Pet. v. 13.
[13] See 1 Pet. ii. 10.
[14] 2 Tim. iv. 11, εὔχρηστος εἰς διακονίαν.

which attribute to this Evangelist an intimate connexion with the Apostle St. Peter. It is asserted by early authorities [1], that St. Mark wrote his Gospel under the eye of St. Peter; and that it was written at the request of the Christians [2] at Rome, who heard St. Peter preach there; or, as others say [3], it was dictated by that Apostle at Rome, with a special view to circulation in Italy and among the Romans generally; and that St. Mark was sent afterwards by St. Peter to Alexandria in Egypt; and that he was the first Bishop of that Church [4]; and that the Catechetical school at Alexandria, which produced a succession of learned teachers, was founded under his authority [5].

It is observable, that he bore the surname of *Mark*, a *Roman* name, in addition to his Hebrew name *John;* and perhaps he was thus designated with a view to intercourse with Gentiles, especially with Romans; as the Hebrew name of Saul was changed into Paul for a like reason [6].

The external testimonies above recited are corroborated by the internal evidence presented to us in the Gospel of St. Mark;

1. It is the shortest of all the Gospels. This characteristic harmonizes with the design assigned to it by Ecclesiastical writers, who inform us that it was specially intended for Roman use. The brevity of this Gospel would commend it to the acceptance of a great body of the Roman people, especially of the middle classes, engaged in practical business, legal affairs, commercial enterprise, and military campaigns, and migrating in frequent journeys from place to place. Such an Evangelical Manual as this, would be particularly appropriate and serviceable to them. Accordingly we find it distinguished from the other Gospels by the introduction of *Latin* words, and by an accommodation of phraseology to Roman usages [7]. The Evangelist seems to suppose that his readers are not familiar with Jewish topography [8] and Jewish customs [9]. And in his own narrative he rarely [10] quotes the Jewish Scriptures; and never, in his own person, cites any Hebrew writer by *name.*

2. The narrative of *St. Mark's* Gospel, as far as it goes, coincides in a great measure with that of *St. Matthew,* both in substance and in language. Indeed, there are clear evidences that it was St. Mark's *design* to *repeat* much that had been already said by St. Matthew [11].

The question, therefore, here arises,—whether St. Mark's Gospel is not, consequently, *inferior* in value to that of St. Matthew; whether, in a word, it may not be regarded, in a great measure, merely as a *transcript,* and an *epitome* of another previous narrative; and whether the Gospel of St. Mark can be regarded as a divinely-inspired work, unless we are ready to allow that it is consistent with the dignity of the Holy Spirit to be a mechanical copyist of what has been already written?

To these questions it may be replied, that it will be found, on a careful perusal of St. Mark's Gospel, that there are numerous evidences of *original* and *independent* knowledge possessed by the writer; that there are several important incidents related, and divine speeches recorded, in *this* Gospel, and in it *alone* [12]. The historical narrative of this Gospel is singularly [13] graphic and picturesque. The Author makes use of the *present tense* [14] more frequently than any of the Evan-

[1] The following are ancient testimonies on this subject:—

Papias ap. Euseb. H. E. iii. 39, *Μάρκος μὲν ἑρμηνευτὴς Πέτρου γενόμενος, ὅσα ἐμνημόνευσεν, ἀκριβῶς ἔγραψεν — οὔτε ἤκουσε τοῦ Κυρίου, οὔτε παρηκολούθησεν αὐτῷ, ὕστερον δὲ, ὡς ἔφην, Πέτρῳ.* *Irenæus*, adv. Hæres. iii. 1, *μετὰ τὴν τούτων (Πέτρου καὶ Παύλου) ἔξοδον, Μάρκος ὁ μαθητὴς καὶ ἑρμηνευτὴς Πέτρου, καὶ αὐτὸς τὰ παρὰ Πέτρου κηρυσσόμενα ἐγγράφως ἡμῖν παραδέδωκε.* *Tertullianus* adv. Marcion. iv. 5. "*Marcus quod edidit Evangelium, Petri affirmatur, cujus interpres Marcus. Cœpit magistrorum videri, quæ discipuli promulgarint.*" *Clemens Alex.* ap. Euseb. H. E. ii. 15, relates that Mark was requested by the Romans to commit to writing the Gospel which Peter had preached to them, and that Peter approved the Work to be read in the Church. *Origenes* ap. Euseb. H. E. vi. 25, *δεύτερον δὲ τὸ κατὰ Μάρκον εὐαγγέλιον, ὡς Πέτρος ὑφηγήσατο αὐτῷ ποιήσαντα.* *Hieronymus*, Ep. ad Hedibiam, c. 2, "*Habebat interpretem beatus Petrus Marcum, cujus Evangelium, Petro narrante, et illo scribente, compositum est.*" *Epiphan.* Hæres. li. p. 428, *εὐθὺς δὲ μετὰ τὸν Ματθαῖον, ἀκόλουθος γενόμενος ὁ Μάρκος τῷ ἁγίῳ Πέτρῳ ἐν Ῥώμῃ ἐπιτρέπεται τὸ εὐαγγέλιον ἐκθέσθαι· καὶ γράψας ἀποστέλλεται ὑπὸ τοῦ ἁγίου· Πέτρου εἰς τὴν Αἰγυπτίων χώραν.* *Hieronymus* de Viris Illustribus, c. 8, "*Marcus discipulus et interpres Petri, juxta quod Petrum referentem audierat, rogatus Romæ à fratribus brevè scripsit Evangelium. Quod cùm Petrus audisset, probavit, et ecclesiis legendum suâ auctoritate edidit, sicut Clemens in sexto hypotyposeon scribit. Assumpto igitur Evangelio, quod ipse confecerat, perrexit ad Ægyptum, et primus Alexandriæ Christum annuntians, constituit ecclesiam tantâ doctrinæ et vitæ continentiâ, ut omnes sectatores Christi ad exemplum sui cogeret.*"

[2] See note 1. *Clement* of Alexandria specifies some Roman knights ("Cæsarianos equites") as making this request. Adumbrat. in 1 Pet. p. 1007.

[3] See above note.

[4] *Euseb.* H. E. ii. 16; ii. 24.

[5] *Euseb.* H. E. v. 10. *Hieron.* de Scr. Eccl. § 36.

[6] See on Acts xiii. 9.

[7] See on ii. 4; vi. 8. 27; xii. 42; xv. 39.

[8] See on iii. 6.

[9] See ii. 18; vii. 4; xii. 18; xiv. 1. 12.

[10] Only twice. See on i. 2.

[11] See notes below on Mark i. 16; vi. 7; xv. 1.

[12] See the Table of them in the Ammonian Sections prefixed to this edition of the Gospels. They will be found in the sections of St. Mark in this edition figured 19. 31. 43. 46. 58. 62. 70. 74. 81. 88. 90. 92. 94. 101. 104. 123. 132. 186. 213.

[13] E. g. as in the mention of the hired servants, i. 20; the pillow in the hinder part of the ship, iv. 38; the green grass, vi. 39; the running of the young man, x. 17; the name and emotions of blind Bartimæus, x. 46; the place where the colt was tied, xi. 4; the actions of the young man in the garden, xiv. 51, 52. Such lively touches as these in the narrative (as *Dr. Townson* has observed, p. 152) bespeak an eye-witness.

[14] See i. 40; ii. 3. 5; iii. 20. 31; iv. 38; v. 22; vi. 7. 48; x. 16; xi. 1. 3. 7; xii. 13, 14. 41; xiii. 1; xv. 47.

gelists, and appears to realize the transactions described, as actually before his own eyes, and to endeavour to place them vividly before the reader. He recites more often than any of the Evangelists the very *words of Christ*[1], not in Greek, the language in which he was writing, but in the original *Syro-Chaldaic* uttered by Christ; as if the sound of that Divine Voice was still ringing in his ears; and he notices more frequently the expression of Christ's aspect and look[2], as if the features of that Blessed Countenance were indelibly graven on his memory.

Besides, many incidents in it confirm the statement of ancient Church History, that this Gospel was written under the inspection of St. Peter; and it is an interesting and instructive circumstance, that the *failings* of St. Peter are described more fully in this Gospel than in any other, while less is said in it of those things which redound to the honour of that Apostle[3].

Therefore, since this Gospel was composed under the eye of that Apostle, who was present at our Lord's miracles, teaching, and secret retirements, no doubt can be entertained of the writer's qualifications to supply a full and minute record of our Lord's Ministry.

In those very passages, also, where St. Mark's narrative *coincides* in *substance and language* with that of St. Matthew, he rarely fails to introduce some *slight incident*, marking *his own minute personal acquaintance* with what he is relating. Consequently, he *repeats* St. Matthew, not because he does *not know*, of his own *individual knowledge*, the truth of what he is writing, but because he *does know it;* and because he also knows, that his predecessor St. Matthew has given a *faithful account* of it: and *therefore* he adopts *that* account; and this adoption, by *such a* writer, is the *strongest confirmation* of the truth of the narrative of St. Matthew which he adopts.

Surely this was a wise course of procedure. It was one that might well have been suggested to the Evangelist St. Mark by the Holy Spirit of Truth.

The Holy Ghost Himself had inspired the Evangelist St. Matthew, who had proved his love for Christ by leaving all for His sake; and who, as one of the chosen Twelve, was a constant companion of Christ, and thus, in human respects, was a competent witness of His actions; and who received the supernatural effusion of the Holy Ghost on the Day of Pentecost, and was led by Him into all truth[4], and was enabled by Him to remember all that Christ had said to the Apostles[5]. Therefore the Gospel of St. Matthew was the work of the Holy Ghost.

Doubtless, the Apostle St. Matthew was chosen by divine Providence, on account of his personal graces and qualifications, as a fit instrument for the work of an Evangelist; but in writing a Gospel for the perpetual edification of the Church, he wrote as he was moved by the Holy Ghost[6]; and accordingly his Gospel has ever been acknowledged by the Spirit of God, speaking in the Church, and receiving that Gospel as divinely-inspired Scripture.

In like manner, St. Mark was prepared for the work of an Evangelist by human discipline and earthly opportunities; but his Gospel is the work of the Holy Ghost. He was, probably, an inhabitant of Jerusalem[7], and, on that account, possessed local advantages and personal qualifications for writing the history of our Lord's actions and sufferings. He was a kinsman of the Apostle Barnabas, and an intimate friend and son in the faith of the Apostle Peter. He has been honoured with a high testimony by St. Paul, the Apostle of the Gentiles; and there is good reason for believing that his Gospel was composed under the superintendence of the Apostle St. Peter, who was the constant follower of Christ, and was endued with miraculous gifts of the Holy Ghost, and was the chosen instrument of God in opening the door of the Church to the Gentile world[8], and was eminently the Apostle of the Circumcision[9]. The Gospel of St. Mark, composed under such auspices, has ever been received as divinely-inspired Scripture, by the common consent of the Universal Church, to which Christ promised His presence, and the guidance of the Holy Ghost.

We should therefore be taking a low and erroneous view of the subject, if we were to say that St. Mark *copied* St. Matthew, or that the Holy Spirit *transcribed* any passages of a human writer.

The true statement of the case is this. The Holy Spirit, Who had been pleased to choose and to employ the appropriate instrumentality of the holy Apostle St. Matthew, who had been called by Christ and heard His teaching, and had been baptized with the Holy Ghost and with fire, to write the first of the four Gospels, chose also and employed the appropriate agency of St. Mark for the work of an Evangelist; and by his instrumentality He vouchsafed to *repeat* some portions of that

[1] See on ii. 5; v. 41; ix. 23.
[2] See on iii. 5.
[3] See viii. 29, 30, compared with Matt. xvi. 16—20. St. Mark *omits* the incidents *favourable* to St. Peter recorded Matt. xvii. 24—28. Luke xxii. 31. John xiii. 6; xxi. 7. 15. 18. Cp. *Townson's* Works, i. p. 156.
[4] John xvi. 13.
[5] John xiv. 26.
[6] 2 Pet. i. 21.
[7] Acts xii. 12; xiii. 13.
[8] Acts x. 5—48; xv. 7.
[9] Gal. ii. 7. 9.

sacred message, which He, the same Spirit, had been pleased to deliver by St. Matthew; and thus, by choosing *fit* instruments for the work, He condescended to give such evidence of the truth of the Gospel as would be of weight with reasonable men, arguing on earthly premises and considerations; and at the same time by *repeating* in a second Gospel what He had spoken in a preceding one, He imparted greater solemnity to what had been uttered, and gave to the world the strongest assurance of its truth by this *reiteration*, and showed by this specimen, that though the Gospels written by St. Matthew and St. Mark had not only a general design for the edification of all, but also a special purpose and peculiar direction,—the one being intended particularly for Jewish readers, the other specially for Romans, and for a mixed society of Gentiles and Jews;—yet that in substance, and also in great measure in letter, there is one and the same Gospel for all [1].

This process of *Repetition* is by no means derogatory to the dignity of the Holy Spirit. On the contrary, it is one of the characteristics of Inspiration. It pervades the whole Volume of Revelation. It is a consequence of the dignity of the subject, and of the love of God, who desires to afford the clearest proofs of the truth of what He delivers, and of its unspeakable importance to men [2].

A question naturally suggests itself here;

If St. Mark's Gospel was written under the inspection of St. Peter [3], and, as some ancient writers have said, from his dictation, why was it not rather inscribed with the name of that Apostle? Would it not have had greater weight, if it had borne that name?

Perhaps, with reverence be it said, the Holy Spirit may have intended to teach some practical lessons by this arrangement;

St. Mark is known from Holy Scripture as "the son" of St. Peter. The Gospel written by St. Mark's instrumentality has ever been regarded by the Church as having been composed under the sanction and authority of his spiritual father. It may be considered virtually as much the Gospel of St. Peter as if St. Peter's name were prefixed to it. It therefore, in fact, possesses the weight of that Apostolic name. But the adoption of another name in its title has its proper use and significance. It may be recognized as a silent token of the humility of the Apostle St. Peter, not ambitious for the exhibition of his own name in the eye of the world. Perhaps also he was of opinion, that, as one Gospel had been already written by an *Apostle*, St. Matthew, it might be more conducive to the edification of the Church, if the next Gospel were not designated with the name of any of the Apostolic body, lest it might be imagined by some that the graces of the Holy Ghost and the gift of Inspiration were limited to particular persons; or that the *Apostles* of Christ had a Gospel of their own, which was not equally received by the whole body of believers. The Holy Spirit might deem it expedient to employ St. Mark, who was not an Apostle, in delivering the same Gospel as had been preached by word of mouth and in writing by Apostles, in order to show the unity and universality of that Gospel; and that it signifies little, *who* the organ is, by whom the Holy Ghost speaks, or *who* the instrument is, by which He writes; but that the main thing to be considered is, *what* is spoken and *what* is written, and from *whom* the message comes. *Who is Paul? Who is Apollos?* Who is Cephas? Who is Mark? but *ministers, by whom ye believed, as the Lord gave to every man* [4].

Lastly, we may regard it as a memorable proof of the divine mercy, that St. Mark, who was permitted for a time to falter in the faith, and to depart from St. Paul and Barnabas in Pamphylia [5], became, under the converting influence of the Holy Spirit co-operating with his own endeavours, a signal instrument of God's power in strengthening the faith of others in every age and country, and in diffusing the glorious Gospel throughout the world. Thus the Evangelist St. Mark, and his spiritual father the Apostle St. Peter, stand together in the History of the Church as imperishable monuments of the divine grace and love; and the same consolatory words of Christ are applicable to both: "I have prayed for thee that thy faith fail not; and when thou art converted, strengthen thy brethren [6]."

[1] As is well expressed by *Origen* (in Joann. t. v.), "*That* Gospel which is truly written by the instrumentality of the four Evangelists is *one* Gospel: τὸ ἀληθῶς διὰ τεσσάρων ἕν ἐστιν εὐαγγέλιον."

[2] See above, *Introduction* to the Four Gospels; and below, the *Introduction* to the Book of Revelation.

[3] See above, p. 112, and the assertion of *S. Clement* of Alexandria (in *Euseb.* vi. 14), who says that when Peter had preached the Gospel, by the Spirit, at Rome, many who heard him requested St. Mark to commit to writing what was preached; and that he complied with their desire.

[4] 1 Cor. iii. 5. The application of these considerations to the latter portion of the present Gospel, gives additional importance and interest to them, in connexion with it. See note on xvi. 9.

[5] Acts xv. 38.

[6] Luke xxii. 32.

ΕΥΑΓΓΕΛΙΟΝ ΚΑΤΑ ΜΑΡΚΟΝ.

I. $(\frac{1}{\text{II}})$ 1 ᾿ΑΡΧΗ τοῦ εὐαγγελίου Ἰησοῦ Χριστοῦ, Υἱοῦ τοῦ Θεοῦ· 2 ὡς
MATT. III. LUKE III. γέγραπται ἐν Ἠσαΐᾳ τῷ προφήτῃ, Ἰδοὺ ἐγὼ ἀποστέλλω τὸν ἄγγελόν
3 4 μου πρὸ προσώπου σου, ὃς κατασκευάσει τὴν ὁδόν σου· $(\frac{2}{\text{I}})$ 3 Φωνὴ
βοῶντος ἐν τῇ ἐρήμῳ, Ἑτοιμάσατε τὴν ὁδὸν Κυρίου, εὐθείας ποιεῖτε
τὰς τρίβους αὐτοῦ. $(\frac{3}{\text{VI}})$ 4 Ἐγένετο Ἰωάννης βαπτίζων ἐν τῇ ἐρήμῳ, καὶ
5 3 κηρύσσων βάπτισμα μετανοίας εἰς ἄφεσιν ἁμαρτιῶν. 5 Καὶ ἐξεπορεύετο πρὸς
αὐτὸν πᾶσα ἡ Ἰουδαία χώρα, καὶ οἱ Ἱεροσολυμῖται, καὶ ἐβαπτίζοντο πάντες
4 ἐν τῷ Ἰορδάνῃ ποταμῷ ὑπ᾿ αὐτοῦ ἐξομολογούμενοι τὰς ἁμαρτίας αὐτῶν. 6 Ἦν
δὲ Ἰωάννης ἐνδεδυμένος τρίχας καμήλου, καὶ ζώνην δερματίνην περὶ τὴν
11 16 ὀσφὺν αὐτοῦ, καὶ ἐσθίων ἀκρίδας καὶ μέλι ἄγριον. $(\frac{4}{\text{I}})$ 7 Καὶ ἐκήρυσσε λέγων,
Ἔρχεται ὁ ἰσχυρότερός μου ὀπίσω μου, οὗ οὐκ εἰμὶ ἱκανὸς κύψας λῦσαι τὸν

Preliminary Note.

The parallel passages of *St. Matthew* are referred to in the margin of this Edition of *St. Mark's* Gospel; and the *Notes* on those parallel passages in St. Matthew may be consulted for the elucidation of this Gospel. Some expository remarks may also be found occasionally in the parallel places of *St. Luke*, which are likewise noted in the margin of this Gospel.

CH. I. 1. Ἀρχὴ τοῦ εὐαγγελίου] *The beginning of the Gospel of Jesus Christ, the Son of God.* St. Mark *begins* his Gospel with that good confession which gained for his father in the faith, St. Peter, that glorious testimony from Christ. Matt. xvi. 18.

St. Matthew and St. John, the Apostolical Evangelists, begin the Gospel with the Generation of Christ; St. Matthew with His Human Generation; St. John with His Divine. See on Matt. i. 1. Luke i. 2; iii. 23. John i. 1. Cp. on Gen. i. 1; ii. 4.

St. Luke begins the Gospel with John the Baptist; St. Mark with an appeal to ancient Prophecy. Hence *Irenæus* thus speaks (iii. 10. 6): "Marcus Interpres et sectator Petri, initium Evangelicæ conscriptionis fecit sic—*Initium Evangelii*, &c., manifestè initium Evangelii faciens Sanctorum *Prophetarum* Voces."

He observes also that St. Mark concludes his Gospel with the Ascension (he therefore regarded the conclusion as genuine), and with a reference to the words of ancient *prophecy* predicting it, "He sat down at the right hand of God." Cp. Ps. cx. 1; see also *Bede* here.

Hence *Irenæus* shows, against the Gnostic heresies, that the God of the Old and the New Testament is One and the Same: "Unus et idem Deus et Pater, à Prophetis annuntiatus, ab Evangelio traditus, quem Christiani colimus, et diligimus ex toto corde, Factorem coeli et terræ et omnium quæ in eis sunt."

On the use of the word εὐαγγέλιον, see above, on the title of St. Matthew's Gospel; below, x. 29.

2. ἐν Ἠσαΐᾳ] *in Isaiah the Prophet.* The prophecy is in Mal. iii. 1. Isa. xl. 3. The Holy Spirit in the New Testament often combines two or more prophecies from different books of the Old Testament, and only specifies *one* Prophet by name.

See above on Matt. xxvii. 9. *Elz.* has here ἐν τοῖς προφήταις, *in the Prophets*,—a reading which is found in A, E, F, H, M, P, S, U, V, Γ, and in the majority of Cursives, and in some Versions; but the reading in the text, which is in B, D, L, Δ, and in many Cursives and Versions, and is supported by the authority of *Origen*, *Irenæus*, and *Jerome*, and by internal evidence, appears to be preferable, and has been adopted by most recent Editors.

All the Prophecies delivered by the Prophets are from One and the Same Spirit; and therefore the Evangelists do not specify minutely in detail the *names* of the Prophets through whom the several Prophecies come: "Quæcunque *per* eos Sanctus Spiritus dicit et singula sunt omnium et omnia singulorum." (*Bede.*) The Exposition of *Bede* on St. Mark is a *catena*. See his Epistola Dedicatoria. And therefore what is cited as from *Bede*, is for the most part of an earlier age.

It is observable, that St. Mark himself, in his own narrative, quotes the Old Testament *only twice*, here and xv. 28. Cp. *Townson*, p. 100.

4. Ἐγένετο Ἰωάννης βαπτίζων] For an excellent exposition of this text, showing how John's Baptism was "*the beginning of the Gospel*," see *Cyril Hierosol.* Cat. 3, p. 42.

— *βάπτισμα μετανοίας εἰς ἄφεσιν*] *the Baptism of Repentance for the remission of sins.* St. John's Baptism exacted, as a condition of its reception, a change of mind and life, with a view to pardon from Christ. And thus he acknowledged that his own baptism was only temporary and manuductory to the Baptism of Christ, which brings remission of sins (see *v.* 8). (*Theophylact.*) Cp. *Jerome* adv. Lucifer. p. 293. On εἰς, Matt. xxvi. 28.

To speak (says *Gregory Nazian.* Orat. 39) on the difference of Baptisms. Moses baptized in the water, the cloud, and the sea, but this was done figuratively. John baptized, not according to the Jewish rite, but for the remission of sins, yet not with the Spirit. Jesus baptized with Water and the Spirit. There is a fourth Baptism—that of Blood—of Martyrdom for Christ.

5. πᾶσα] *all;* i. e. a great part. Cp. below, *v.* 33, πόλις ὅλη, and Matt. iii. 5, πάντες, i. e. πολλοί.

— Ἰορδάνῃ ποταμῷ] *in the river Jordan.* St. Matthew says "in the Jordan," iii. 6, where however some MSS. add ποταμῷ, but that addition (which is not in the majority of the MSS.) seems to have been imported from St. Mark, whose Gospel was written for the use of persons unacquainted with the geography and usages of Judæa. Cp. vii. 3.

7. ὁ ἰσχυρότερος] More emphatic than ἰσχυρότερος. He who

ἱμάντα τῶν ὑποδημάτων αὐτοῦ. 8 [a] Ἐγὼ μὲν ἐβάπτισα ὑμᾶς ἐν ὕδατι, αὐτὸς a Acts 1. 5. & 2. 4. 8.
δὲ βαπτίσει ὑμᾶς ἐν Πνεύματι ἁγίῳ. MATT. LUKE.
$(\frac{5}{I})$ 9 Καὶ ἐγένετο ἐν ἐκείναις ταῖς ἡμέραις, ἦλθεν Ἰησοῦς ἀπὸ Ναζαρὲθ τῆς III. 13 III.
Γαλιλαίας, καὶ ἐβαπτίσθη ὑπὸ Ἰωάννου εἰς τὸν Ἰορδάνην. 10 Καὶ εὐθέως ἀνα- 16 21
βαίνων ἀπὸ τοῦ ὕδατος εἶδε σχιζομένους τοὺς οὐρανοὺς, καὶ τὸ Πνεῦμα ὡς 22
περιστερὰν καταβαῖνον ἐπ' αὐτόν· 11 καὶ φωνὴ ἐγένετο ἐκ τῶν οὐρανῶν, Σὺ 17
εἶ ὁ Υἱός μου ὁ ἀγαπητὸς, ἐν ᾧ εὐδόκησα.
$(\frac{6}{II})$ 12 Καὶ εὐθέως τὸ Πνεῦμα αὐτὸν ἐκβάλλει εἰς τὴν ἔρημον. $(\frac{7}{VI})$ 13 Καὶ IV. 1 IV 1
ἦν ἐν τῇ ἐρήμῳ ἡμέρας τεσσαράκοντα πειραζόμενος ὑπὸ τοῦ Σατανᾶ, καὶ ἦν 2 2
μετὰ τῶν θηρίων· καὶ οἱ ἄγγελοι διηκόνουν αὐτῷ. 11
$(\frac{8}{IV})$ 14 Μετὰ δὲ τὸ παραδοθῆναι τὸν Ἰωάννην ἦλθεν ὁ Ἰησοῦς εἰς τὴν Γαλι- 12
λαίαν κηρύσσων τὸ εὐαγγέλιον τῆς βασιλείας τοῦ Θεοῦ, $(\frac{9}{VI})$ 15 καὶ λέγων
Ὅτι πεπλήρωται ὁ καιρὸς, καὶ ἤγγικεν ἡ βασιλεία τοῦ Θεοῦ· μετανοεῖτε, καὶ 17
πιστεύετε ἐν τῷ εὐαγγελίῳ.
16 Περιπατῶν δὲ παρὰ τὴν θάλασσαν τῆς Γαλιλαίας εἶδε Σίμωνα καὶ Ἀνδρέαν 18
τὸν ἀδελφὸν Σίμωνος ἀμφιβάλλοντας ἀμφίβληστρον ἐν τῇ θαλάσσῃ, ἦσαν
γὰρ ἁλιεῖς· $(\frac{10}{II})$ 17 καὶ εἶπεν αὐτοῖς ὁ Ἰησοῦς, Δεῦτε ὀπίσω μου, καὶ ποιήσω 19
ὑμᾶς γενέσθαι ἁλιεῖς ἀνθρώπων. 18 Καὶ εὐθέως ἀφέντες τὰ δίκτυα αὐτῶν 20
ἠκολούθησαν αὐτῷ.
$(\frac{11}{VI})$ 19 Καὶ προβὰς ἐκεῖθεν ὀλίγον εἶδε Ἰάκωβον τὸν τοῦ Ζεβεδαίου, καὶ 21
Ἰωάννην τὸν ἀδελφὸν αὐτοῦ, καὶ αὐτοὺς ἐν τῷ πλοίῳ καταρτίζοντας τὰ δίκτυα.
20 Καὶ εὐθέως ἐκάλεσεν αὐτούς· καὶ ἀφέντες τὸν πατέρα αὐτῶν Ζεβεδαῖον ἐν τῷ 22
πλοίῳ μετὰ τῶν μισθωτῶν ἀπῆλθον ὀπίσω αὐτοῦ.
$(\frac{12}{VIII})$ 21 Καὶ εἰσπορεύονται εἰς Καφαρναούμ· καὶ εὐθέως τοῖς σάββασιν 31
εἰσελθὼν εἰς τὴν συναγωγὴν ἐδίδασκεν· $(\frac{13}{II})$ 22 καὶ ἐξεπλήσσοντο ἐπὶ τῇ VII. 29 32
διδαχῇ αὐτοῦ· ἦν γὰρ διδάσκων αὐτοὺς ὡς ἐξουσίαν ἔχων, καὶ οὐχ ὡς οἱ
Γραμματεῖς. $(\frac{14}{VIII})$ 23 Καὶ ἦν ἐν τῇ συναγωγῇ αὐτῶν ἄνθρωπος ἐν πνεύματι 33
ἀκαθάρτῳ, καὶ ἀνέκραξε 24 λέγων, Ἔα, τί ἡμῖν καὶ σοὶ, Ἰησοῦ Ναζαρηνέ; 34
ἦλθες ἀπολέσαι ἡμᾶς; οἶδά σε τίς εἶ, ὁ ἅγιος τοῦ Θεοῦ. 25 Καὶ ἐπετίμησεν 35

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is stronger *κατ' ἐξοχήν*:—*the* stronger: and who is stronger than all.

— *λῦσαι τ. ἱ. τ. ὑ.*] *to loose his shoe's latchet.* On the variety between this expression and that in St. Matthew (iii. 11), see note there. They are fully accounted for by Luke (iii. 16). See above, *Introduction* to the Four Gospels.

12. *ἐκβάλλει*] Matt. ix. 38.

13. *Σατανᾶ*] *Satan.* See Matt. iv. 10. Both *Matthew* (iv. 1) and *Luke* (iv. 2) use *Διάβολος* in the beginning of the History of the Temptation,—a word never used by *St. Mark.*

— *θηρίων*] He was with the *wild beasts;* unhurt by them, as Adam in Paradise. (Cf. Job v. 22.) Inter *bestias* commoratur ut *homo*, sed ministerio utitur *Angelico* ut *Deus*. (*Bede.*)

The mention of this incident, that our Lord was with the *wild beasts*, suggests an argument against the opinion that the region between Jerusalem and Jericho was the Scene of the Temptation.

It is more probable that our Lord's *Temptation* was in the wilderness of Arabia, where the Israelites were proved by God forty years. Our Blessed Lord, the Son of God, was the Head of the Israel of God. See on Matt. ii. 15, *ἐξ Αἰγύπτου ἐκάλεσα τὸν Υἱόν μου.* The literal Israel was forty years *ἐν τῇ ἐρήμῳ*, our Lord was forty days in the wilderness. The Law was given to the literal Israel, but that Law was disobeyed by the people; and their carcases fell in the wilderness (Heb. iii. 17). In the wilderness Christ used the Law as His Weapon against the Tempter; and He conquers Satan by it. In the wilderness Moses and Elias fasted forty days, and Christ fasts forty days in the wilderness. Perhaps it was in the *same* wilderness; that of Arabia. And this is not at variance with the language with which the Holy Spirit describes His passage from Jordan to the wilderness,—*ἤγετο ἐν τῷ Πνεύματι,*—*ὑπὸ τοῦ Πνεύματος ἐκβάλλει αὐτὸν τὸ Πνεῦμα*, which may describe a rapid translation, such as that by which Prophets and Evangelists were caught up and carried to a distance (1 Kings xviii. 12. 2 Kings ii. 16. Acts viii. 39). Cp. *Milton*, Paradise Regained, i. 350.

15. *πιστεύετε ἐν τ. ε.*] Something more than *πιστεύ. τ. ε.*—Repose your faith *in*—build your belief *on*—the *Gospel.* Cp. *Vorst.* Hebr. p. 670.

16. *Σίμωνα*] *Simon.* He calls Peter, and afterwards John (*v.* 19). The Fathers regard Peter as the Apostolic *σύμβολον πρακτικῆς*, and John as *σύμβολον θεωρίας*, and say that they must both be united; but that *πρακτικὴ* must precede *θεωρία*. See *Theophyl.* here, and *Aug.* on John xxi.

— *ἦσαν γὰρ ἁλιεῖς*] *for they were fishers.* This *parenthesis*, introduced in a remarkable manner in the midst of the narrative, is found also placed in the same way in *St. Matthew's* account (iv. 18), and confirms the opinion, that St. Mark had seen St. Matthew's Gospel, and intentionally repeats portions of it. Cp. notes below, vi. 17; xv. 1; and see *Introduction*, p. 113.

17. *Δεῦτε — ἁλιεῖς*] *σαγηνεύει ἁλιεῖς, ἵνα ἁλιεῖς ἀνθρώπων γένωνται.*

20. *μετὰ τῶν μισθωτῶν*] *with the hired servants.* A slight incident, mentioned only by St. Mark, and showing, that while he adopts St. Matthew's narrative, it is not because he himself is ignorant of the circumstances of the narrative, but because he knows them, and because he knows St. Matthew's narrative to be true. Thus his repetitions are a corroboration of the History of the Gospel as written by St. Matthew. See below, xiv. 51.

23. *ἐν πνεύματι ἀκ.*] *in an unclean spirit*, as *in* a prison. (See v. 2.) The preposition *ἐν* is the more appropriate, because Roman prisoners were chained to their keepers (see Acts xii. 6), and were thus *in* their grasp.

24. *Ἔα*] not from *ἐάω*, but *ah!*

— *ὁ ἅγιος*] *the Holy One. Theophylact* observes the force of the definite article here. Thou art *ὁ μόνος ἅγιος, ὁ ἀφωρισμένος.*

MATT. IV LUKE. IV. αὐτῷ ὁ Ἰησοῦς λέγων, Φιμώθητι, καὶ ἔξελθε ἐξ αὐτοῦ. 26 Καὶ σπαράξαν
αὐτὸν τὸ πνεῦμα τὸ ἀκάθαρτον, καὶ κράξαν φωνῇ μεγάλῃ, ἐξῆλθεν ἐξ αὐτοῦ.
36 27 Καὶ ἐθαμβήθησαν πάντες, ὥστε συζητεῖν πρὸς ἑαυτοὺς λέγοντας, Τί ἐστι
τοῦτο; τίς ἡ διδαχὴ ἡ καινὴ αὕτη; ὅτι κατ' ἐξουσίαν καὶ τοῖς πνεύμασι τοῖς
37 ἀκαθάρτοις ἐπιτάσσει, καὶ ὑπακούουσιν αὐτῷ; 28 Ἐξῆλθε δὲ ἡ ἀκοὴ αὐτοῦ
εὐθὺς εἰς ὅλην τὴν περίχωρον τῆς Γαλιλαίας.
14 38 (16/II) 29 Καὶ εὐθέως ἐκ τῆς συναγωγῆς ἐξελθόντες ἦλθον εἰς τὴν οἰκίαν
Σίμωνος καὶ Ἀνδρέου, μετὰ Ἰακώβου καὶ Ἰωάννου. 30 Ἡ δὲ πενθερὰ Σίμωνος
39 κατέκειτο πυρέσσουσα· καὶ εὐθέως λέγουσιν αὐτῷ περὶ αὐτῆς. 31 Καὶ προσ-
15 ελθὼν ἤγειρεν αὐτὴν κρατήσας τῆς χειρὸς αὐτῆς· καὶ ἀφῆκεν αὐτὴν ὁ πυρετὸς
εὐθέως, καὶ διηκόνει αὐτοῖς.
16 40 32 Ὀψίας δὲ γενομένης ὅτε ἔδυ ὁ ἥλιος, ἔφερον πρὸς αὐτὸν πάντας τοὺς κακῶς
ἔχοντας, καὶ τοὺς δαιμονιζομένους· 33 καὶ ἡ πόλις ὅλη ἐπισυνηγμένη ἦν πρὸς τὴν
41 θύραν. (16/VIII) 34 Καὶ ἐθεράπευσε πολλοὺς κακῶς ἔχοντας ποικίλαις νόσοις, καὶ
δαιμόνια πολλὰ ἐξέβαλε· καὶ οὐκ ἤφιε λαλεῖν τὰ δαιμόνια, ὅτι ᾔδεισαν αὐτόν.
42 (17/VIII) 35 Καὶ πρωῒ ἔννυχον λίαν ἀναστὰς ἐξῆλθε, καὶ ἀπῆλθεν εἰς ἔρημον
τόπον, κἀκεῖ προσηύχετο. 36 Καὶ κατεδίωξαν αὐτὸν ὁ Σίμων καὶ οἱ μετ' αὐτοῦ·
37 καὶ εὑρόντες αὐτὸν λέγουσιν αὐτῷ, Ὅτι πάντες σὲ ζητοῦσι. 38 Καὶ λέγει
43 αὐτοῖς, Ἄγωμεν εἰς τὰς ἐχομένας κωμοπόλεις, ἵνα καὶ ἐκεῖ κηρύξω, εἰς τοῦτο
44 γὰρ ἐξελήλυθα. 39 Καὶ ἦν κηρύσσων εἰς τὰς συναγωγὰς αὐτῶν εἰς ὅλην τὴν
Γαλιλαίαν, καὶ τὰ δαιμόνια ἐκβάλλων.
VIII 2 V. 12 (18/II) 40 Καὶ ἔρχεται πρὸς αὐτὸν λεπρὸς παρακαλῶν αὐτὸν καὶ γονυπετῶν
3 13 αὐτὸν, καὶ λέγων αὐτῷ, Ὅτι ἐὰν θέλῃς δύνασαί με καθαρίσαι. 41 Ὁ δὲ Ἰησοῦς
σπλαγχνισθεὶς ἐκτείνας τὴν χεῖρα ἥψατο αὐτοῦ, καὶ λέγει αὐτῷ, Θέλω, καθα-
ρίσθητι. 42 Καὶ εἰπόντος αὐτοῦ εὐθέως ἀπῆλθεν ἀπ' αὐτοῦ ἡ λέπρα καὶ ἐκαθα-
4 14 ρίσθη. 43 Καὶ ἐμβριμησάμενος αὐτῷ εὐθέως ἐξέβαλεν αὐτὸν, 44 καὶ λέγει αὐτῷ,
Ὅρα μηδενὶ μηδὲν εἴπῃς, ἀλλὰ ὕπαγε, σεαυτὸν δεῖξον τῷ ἱερεῖ, καὶ προσ-
ένεγκε περὶ τοῦ καθαρισμοῦ σου ἃ προσέταξε Μωϋσῆς, εἰς μαρτύριον αὐτοῖς.
15 (19/X) 45 Ὁ δὲ ἐξελθὼν ἤρξατο κηρύσσειν πολλὰ καὶ διαφημίζειν τὸν λόγον,

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25. *φιμώθητι*] See Matt. xxii. 12. Luke iv. 35. Cf. *v.* 34.

27. *τίς ἡ διδαχὴ—ὅτι*] After *τοῦτο;* some MSS. read here *διδαχὴ καινὴ, κατ'*—

29. *καὶ Ἀνδρέου*] *and of Andrew.* The two other Evangelists (Matt. viii. 14, and Luke iv. 38) describe this house as *the house* of *Peter*, or *Simon* only; but St. Mark, writing probably at St. Peter's dictation (see *Introduction*), includes his brother *Andrew* as a joint possessor of it. He also mentions the presence of *James* and *John*, which the others do not.

32. *ὅτε ἔδυ ὁ ἥλιος*] *when the sun set.* For it was the Sabbath. See *v.* 21. 29.

34. *οὐκ ἤφιε*] On this form see *Winer*, p. 74. Cp. below, xi. 16.

— *ὅτι ᾔδεισαν*] *He allowed not the devils to speak, because they knew Him.* Cp. Luke iv. 41, and see above, *v.* 24. The devils,—probably from the defeat of their prince and leader Satan, at the Temptation,—had a clearer knowledge than men had of Christ's person at this time. (See on Matt. iv. 24.) Christ would not allow Evil Spirits to be His preachers, lest He might be supposed to be in league with them, instead of having come into the world to destroy their power, and to free men from it. Our Lord had special reasons for refusing the testimony of *devils*, because, if He had accepted it, some countenance might thus seem to be given to the calumny of His enemies, that He acted in collusion with them, and cast out devils by Beelzebub (Matt. xii. 24. Mark iii. 22).

The devil's testimony is not to be received, because, if it is approved, when he speaks true (for he sometimes uses truth as a bait), he may more easily deceive when it is false. (See *Euthym.* and *Athanas.* Epist. Encycl. p. 215.)

Our Lord shows also, that though He accepts praise from the humble and sincere of heart, He is not to be beguiled by the flattery of hypocrites from punishing their sins. In like manner St. Paul stopped the mouth of the *πνεῦμα Πύθωνος*, who tried to conciliate him by calling him the servant of the Most High God. See on Acts xvi. 16, and note above on Matt. viii. 4, and below, *v.* 45.

35. *πρωῒ*] *early;* on the *first day of the week.* It may deserve inquiry, whether our Lord did not give some prophetic intimations, even before His Resurrection, of the future sanctification of this day as the *Lord's Day*. See above on Matt. xxviii. 1.

37. *σέ*] *Thee*, emphatic. *Thou* art the object of their search: a preferable reading to *ζητοῦσί σε*.

38. *ἐχομένας κωμοπόλεις*] *the neighbouring villages.* *ἐχόμενος* = *ἐγγύς*, *Suid.* So *ἐχομένη ἡμέρα* (*χθές*), Acts xxi. 26. See also Luke xiii. 33. Acts xx. 15. Heb. vi. 9. Christ came to preach to the *poor* in *villages*, as well as to the rich in towns. Cp. Matt. ix. 35. The words *pagan* and *paganism* show the need of attention to this example. And one of the best tests of the soundness of a Church is,—does it imitate Him in this respect?

39. *εἰς τὰς συναγωγάς*] A preferable reading to *ἐν ταῖς συν.*, which would hardly have been altered by the copyists to *εἰς τ. σ.* It means something more than *in* the synagogues: He proclaimed the glad tidings of the *Gospel to the synagogues* of the *Jews*, where hitherto had only been heard the voice of the *Law* and the *Prophets*. Cp. xiii. 9, *δαρήσεσθε εἰς συν.* xiv. 9, *κηρυχθῇ εἰς κόσμον*. Luke iv. 44, where some MSS. have *εἰς τὰς σ.* vii. 1, *εἰς ἀκοάς*. xi. 7, *εἰς κοίτην*. xxi. 37, *εἰς τὸ ὄρος*.

43. *ἐμβριμησάμενος αὐτῷ*] *rebuking him He immediately cast him out;* *ἐμβριμησάμενος* = *αὐστηρῶς ἐμβλέψας καὶ ἐπισείσας τὴν κεφαλὴν* (says *Euthym.*, ad Matt. ix. 30), "graviter interminatus cum indignatione expulit,"—a remarkable expression, showing that nothing of worldly applause was sought by our Lord from those whom He healed. Cp. Matt. viii. 4.

These notices of our Blessed Lord's *aspect* are peculiarly characteristic of *St. Mark*, and bespeak the work of an *eye-witness*. See below, iii. 5; vii. 34; ix. 15; x. 32.

45. *ἤρξατο κηρύσσειν*] *he began to publish abroad.* Our Lord, by vehemently and even indignantly charging the Leper to tell no

ὥστε μηκέτι αὐτὸν δύνασθαι φανερῶς εἰς πόλιν εἰσελθεῖν, ἀλλ' ἔξω ἐν ἐρήμοις MATT. IX. LUKE V.
τόποις ἦν, καὶ ἤρχοντο πρὸς αὐτὸν παντόθεν.

II. ($\frac{20}{I}$) 1 Καὶ εἰσῆλθεν πάλιν εἰς Καφαρναοὺμ δι' ἡμερῶν· καὶ ἠκούσθη ὅτι
εἰς οἶκόν ἐστι. 2 Καὶ εὐθέως συνήχθησαν πολλοὶ ὥστε μηκέτι χωρεῖν μηδὲ
τὰ πρὸς τὴν θύραν· καὶ ἐλάλει αὐτοῖς τὸν λόγον. 3 Καὶ ἔρχονται πρὸς αὐτὸν 2 18
παραλυτικὸν φέροντες αἰρόμενον ὑπὸ τεσσάρων· 4 καὶ μὴ δυνάμενοι προσ-
εγγίσαι αὐτῷ διὰ τὸν ὄχλον ἀπεστέγασαν τὴν στέγην ὅπου ἦν, καὶ ἐξορύξαντες 19
χαλῶσι τὸν κράβαττον ἐφ' ᾧ ὁ παραλυτικὸς κατέκειτο. 5 Ἰδὼν δὲ ὁ Ἰησοῦς 20
τὴν πίστιν αὐτῶν λέγει τῷ παραλυτικῷ, Τέκνον, ἀφέωνταί σοι αἱ ἁμαρτίαι
σου. 6 Ἦσαν δέ τινες τῶν Γραμματέων ἐκεῖ καθήμενοι, καὶ διαλογιζόμενοι 3 21
ἐν ταῖς καρδίαις αὐτῶν, 7 Τί οὗτος οὕτω λαλεῖ βλασφημίας; τίς δύναται
ἀφιέναι ἁμαρτίας εἰ μὴ εἷς ὁ Θεός; 8 Καὶ εὐθέως ἐπιγνοὺς ὁ Ἰησοῦς τῷ 4 22
πνεύματι αὐτοῦ ὅτι οὕτως αὐτοὶ διαλογίζονται ἐν ἑαυτοῖς εἶπεν αὐτοῖς, τί
ταῦτα διαλογίζεσθε ἐν ταῖς καρδίαις ὑμῶν; 9 Τί ἐστιν εὐκοπώτερον, εἰπεῖν τῷ 5 23
παραλυτικῷ, Ἀφέωνται σοῦ αἱ ἁμαρτίαι, ἢ εἰπεῖν, ἔγειρε, ἆρον τὸν κράβαττόν
σου, καὶ περιπάτει; 10 Ἵνα δὲ εἰδῆτε ὅτι ἐξουσίαν ἔχει ὁ Υἱὸς τοῦ ἀνθρώπου ἐπὶ 6 24
τῆς γῆς ἀφιέναι ἁμαρτίας, λέγει τῷ παραλυτικῷ, 11 Σοὶ λέγω, ἔγειρε, ἆρον τὸν
κράβαττόν σου, καὶ ὕπαγε εἰς τὸν οἶκόν σου. 12 Καὶ ἠγέρθη εὐθέως, καὶ ἄρας 7 25
τὸν κράβαττον ἐξῆλθεν ἐναντίον πάντων, ὥστε ἐξίστασθαι πάντας, καὶ δοξάζειν 8 26
τὸν Θεὸν λέγοντας, Ὅτι οὐδέποτε οὕτως εἴδομεν.

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man, had openly shown (*v.* 43) that He had no desire for worldly praise; and thus He had proved that He did not resemble the vain-glorious Teachers of the Jews, who loved the praise of men, and to be called Rabbi, Rabbi (Matt. xxiii. 7. John xii. 43); and that in His wisdom and charity He would not minister any occasion to their envy and rancour against Him by any ambitious aspirations of rivalry; and so He gave us a lesson of humility, prudence, charity, and tender consideration for our enemies.

But though it became Him to show no desire for worldly fame, but to decline it on *His own part*, yet it was to be expected, and indeed was requisite,—that the knowledge of His mighty works, being the evidence of His mission, should be diffused *by others;* and since the diffusion of that knowledge without His consent, and even against His command, would have greater effect on the minds of many, especially in Palestine, on that very account, He did not refuse to do works of mercy to those who, He *foreknew*, would divulge them against His command, and publish them the more because He *forbade* the publication. See vii. 36.

Perhaps also the Holy Spirit thus designs to teach, that the true way to obtain eternal glory is to shun earthly glory; and that in proportion as we decline praise here, the more we shall receive it hereafter, when our Father, Who seeth in secret, will reward us openly. Cp. Matt. vi. 4—6.

CH. II. 1. *εἰς οἶκον*] *at home,*—whence He had been absent for some time.

2. *χωρεῖν μηδὲ τὰ πρὸς τὴν θύραν*] So that not only the *house* was not able to contain them, but not even its court-yard and approaches were able to do so. On this use of *χωρέω* see John xxi. 25.

These minute notices, introduced particularly by St. Mark in his narratives of our Lord's miraculous works, seem to be recorded by the Evangelist with a studied design, lest it should be supposed that, because he incorporates so much which is in St. Matthew's Gospel, he was only a copyist; and in order to show that he did so because he knew from ocular testimony that St. Matthew's narrative was adequate and accurate. See above, p. 112, 3, *Introduction* to this Gospel, and next note.

3. *ὑπὸ τεσσάρων*] *by four;* and unable to help himself in any respect. Another minute particular, showing that the narrative is an independent one, and from an eye-witness.

For other similar minute notices in *St. Mark's* Gospel see iv. 38, *ἦν αὐτὸς ἐν τῇ πρύμνῃ ἐπὶ τὸ προσκεφάλαιον καθεύδων.* vi. 39, *συμπόσια συμπόσια, ἐπὶ τῷ χλωρῷ χόρτῳ.* viii. 14, *εἰ μὴ ἕνα ἄρτον.* ix. 24, *μετὰ δακρύων*, and the whole of the narrative, ix. 17—27. x. 16, *ἐναγκαλισάμενος αὐτὰ, τιθεὶς τὰς χεῖρας ἐπ' αὐτὰ, εὐλογεῖ αὐτά.* x. 17, *προσδραμὼν εἷς καὶ γονυπετήσας αὐτόν*, and x. 46—52.

Hence also St. Mark often gives, and alone gives, the *ipsissima verba* used by our blessed Lord on certain solemn occasions in the Syro-Chaldaic or Aramaic dialect, then spoken in Palestine. See iii. 17, *βοανεργές.* v. 41, *ταλιθὰ κοῦμι.* vii. 11, *κορβάν.* vii. 34, *ἐφφαθά.* See also vii. 32; viii. 22.

Spiritually we may see here a type of *palsied* human Nature, *borne of the four* Evangelists, and laid down at the feet of Christ, to be healed by faithful and loving preachers of the Gospel.

4. *ἀπεστέγασαν τὴν στέγην ὅπου ἦν, καὶ ἐξορύξαντες*] *they unroofed the house where he was, and having made a hole* (in the ceiling), &c. This cannot mean (as some interpret it) that they took off the breastwork (*lorica*, Deut. xxii. 8) of the house, and let the man into the court-yard (*atrium*); but, as St. Luke shows (v. 19), it signifies that they took off a part of the tiled roof, and let him down through the aperture thus made. Our Lord was teaching in a house (*εἰς οἶκον, vv.* 1, 2); it was not possible for any to approach Him by the *door*, for the crowd (*v.* 2). The four men who carried the paralytic mounted with their charge to the flat roof of the house (Luke v. 19), probably by means of an access from a contiguous house. Perhaps the *στέγη*, or roof of tiles, in which an opening was made (Luke v. 19), was the covering of the four-sided interior colonnade of the atrium or court-yard in which the people were while our Lord was teaching beneath the covering of one side of the colonnade.

— *κράβαττον*] *grabātum, a bed.* (*Catull.* x. 23. *Cic.* Div. ii. 63.) See below, vi. 55. Used by *Aquila* and Vulg. in Amos iii. 12. The Attic word is *σκίμπους* (*Mœris*, *Hesych.*, *Phrynick.* in v.), called *κλίνη* by St. Matthew, ix. 6; Hebr. מִטָּה (*mittah*), for which *κλίνη* is used in the LXX, and by St. Luke, v. 24, *κλινίδιον.*

This may serve as a specimen of the modifying influence exercised by the Evangelists to accommodate their diction to the respective hearers and readers for whom their Gospels were primarily written. Other *Roman* words in St. Mark are *σπεκουλάτωρα* (vi. 27), *ξεστῶν* (vii. 4), *χαλκὸν*, used for money (Latin *æs*), vi. 8; xii. 41, *κεντυρίων* (xv. 39).

St. Matthew and St. Luke never use the word *κράβαττον* in their Gospels, but it is used five times by St. Mark, ii. 4. 9. 11, 12, and vi. 55. It is also used by St. John, v. 8, 9, 10, 11, 12, and in the Acts, v. 15; ix. 33.

On St. Mark's connexion with Italy, and St. Luke's with Achaia, see *Greg. Naz.* p. 611, and above, *Introduction*, p. 112.

7. *λαλεῖ βλασφημίας;*] Some read *λαλεῖ; βλασφημεῖ.*

8. *αὐτοὶ—ἐν ἑαυτοῖς*] *ipsi secum.* Observe His Omniscience.

9. *ἔγειρε*] This form is commended by excellent MS. authority in St. Mark (see iii. 3; v. 41; x. 49), where *Elz.* has *ἔγειραι*: and it is more likely that *ἔγειρε* should have been changed into *ἔγειραι*, than *vice versâ:* *ε* and *αι* had the same sound, and were easily confused.

MATT. IX. LUKE V. ($\frac{21}{II}$) 13 Καὶ ἐξῆλθε πάλιν παρὰ τὴν θάλασσαν, καὶ πᾶς ὁ ὄχλος ἤρχετο πρὸς
αὐτὸν, καὶ ἐδίδασκεν αὐτούς.
9 27 14 Καὶ παράγων εἶδε Λευῒν τὸν τοῦ Ἀλφαίου καθήμενον ἐπὶ τὸ τελώνιον, καὶ
λέγει αὐτῷ, Ἀκολούθει μοι· καὶ ἀναστὰς ἠκολούθησεν αὐτῷ.
28 ($\frac{22}{II}$) 15 Καὶ ἐγένετο ἐν τῷ κατακεῖσθαι αὐτὸν ἐν τῇ οἰκίᾳ αὐτοῦ, καὶ πολλοὶ
10 29 τελῶναι καὶ ἁμαρτωλοὶ συνανέκειντο τῷ Ἰησοῦ καὶ τοῖς μαθηταῖς αὐτοῦ· ἦσαν
11 30 γὰρ πολλοὶ, καὶ ἠκολούθησαν αὐτῷ. 16 Καὶ οἱ Γραμματεῖς καὶ οἱ Φαρισαῖοι
ἰδόντες αὐτὸν ἐσθίοντα μετὰ τῶν τελωνῶν καὶ ἁμαρτωλῶν ἔλεγον τοῖς μαθηταῖς
12 31 αὐτοῦ, Τί ὅτι μετὰ τῶν τελωνῶν καὶ ἁμαρτωλῶν ἐσθίει καὶ πίνει; ($\frac{23}{II}$) 17 Καὶ
13 32 ἀκούσας ὁ Ἰησοῦς λέγει αὐτοῖς, Οὐ χρείαν ἔχουσιν οἱ ἰσχύοντες ἰατροῦ, ἀλλ'
οἱ κακῶς ἔχοντες· οὐκ ἦλθον καλέσαι δικαίους, ἀλλὰ ἁμαρτωλούς.
14 18 Καὶ ἦσαν οἱ μαθηταὶ Ἰωάννου καὶ οἱ Φαρισαῖοι νηστεύοντες· καὶ ἔρχονται
33 καὶ λέγουσιν αὐτῷ, Διατί οἱ μαθηταὶ Ἰωάννου καὶ οἱ τῶν Φαρισαίων νηστεύ-
15 34 ουσιν, οἱ δὲ σοὶ μαθηταὶ οὐ νηστεύουσι; 19 Καὶ εἶπεν αὐτοῖς ὁ Ἰησοῦς, Μὴ
δύνανται οἱ υἱοὶ τοῦ νυμφῶνος, ἐν ᾧ ὁ νυμφίος μετ' αὐτῶν ἐστι, νηστεύειν;
35 Ὅσον χρόνον μεθ' ἑαυτῶν ἔχουσι τὸν νυμφίον, οὐ δύνανται νηστεύειν· 20 ἐλεύ-
σονται δὲ ἡμέραι, ὅταν ἀπαρθῇ ἀπ' αὐτῶν ὁ νυμφίος, καὶ τότε νηστεύσουσιν ἐν
ἐκείνῃ τῇ ἡμέρᾳ. 21 Οὐδεὶς ἐπίβλημα ῥάκους ἀγνάφου ἐπιῤῥάπτει ἐπὶ ἱματίῳ
παλαιῷ· εἰ δὲ μὴ, αἴρει τὸ πλήρωμα αὐτοῦ τὸ καινὸν τοῦ παλαιοῦ, καὶ χεῖρον
17 37 σχίσμα γίνεται. 22 Καὶ οὐδεὶς βάλλει οἶνον νέον εἰς ἀσκοὺς παλαιούς· εἰ δὲ
μὴ, ῥήσσει ὁ οἶνος ὁ νέος τοὺς ἀσκοὺς, καὶ ὁ οἶνος ἐκχεῖται, καὶ οἱ ἀσκοὶ ἀπο-
λοῦνται· ἀλλὰ οἶνον νέον εἰς ἀσκοὺς καινοὺς βλητέον.
XII. 1 VI. 1 ($\frac{24}{II}$) 23 Καὶ ἐγένετο παραπορεύεσθαι αὐτὸν ἐν τοῖς σάββασι διὰ τῶν σπορί-
μων, καὶ ἤρξαντο οἱ μαθηταὶ αὐτοῦ ὁδὸν ποιεῖν τίλλοντες τοὺς στάχυας.
2 2 24 Καὶ οἱ Φαρισαῖοι ἔλεγον αὐτῷ, Ἴδε, τί ποιοῦσιν ἐν τοῖς σάββασιν ὃ οὐκ
3 3 ἔξεστι; 25 Καὶ αὐτὸς ἔλεγεν αὐτοῖς, Οὐδέποτε ἀνέγνωτε τί ἐποίησε Δαυῒδ, ὅτε
1 Sam. 21. 6. 1 χρείαν ἔσχε καὶ ἐπείνασεν αὐτὸς καὶ οἱ μετ' αὐτοῦ; 26 πῶς [a] εἰσῆλθεν εἰς τὸν
4 4 οἶκον τοῦ Θεοῦ ἐπὶ Ἀβιάθαρ ἀρχιερέως, καὶ τοὺς ἄρτους τῆς προθέσεως ἔφαγεν,

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14. Λευῒν] *Levi*.

It is probable that *Levi*, on his call by Christ, when he left his old life and engaged in a new one, took a *new name* (*ὄνομα καινὸν*), *Matthew*, signifying the *Gift of God* (see Matt. ix. 9); and very expressive of a feeling of thankfulness for God's mercy to him a publican; and that in *leaving all* for Christ, he had received a great gift, and *gained* a great treasure from *God*.

— *τὸν τοῦ* Ἀλφαίου] *the son of Alphæus*. The name of St. Matthew's *father* is mentioned by St. Mark alone of all the Evangelists.

15. *ἐν τῇ οἰκίᾳ αὐτοῦ*] *in his house*, the house of *St. Matthew;* an incident modestly omitted by St. Matthew himself. St. Luke adds, that he made a *great feast* for Christ. See Luke v. 29.

18. *ἦσαν—νηστεύοντες*] *were fasting*,—on one of the appointed Fasts of the Jews. Cp. Acts xxvii. 9.

19. Μὴ *δύνανται—νηστεύειν*] Luke v. 34, *μὴ δύνασθε ποιῆσαι νηστεύειν;* A thing is often said in Scripture to be *impossible* which cannot be done *rightly*. See 1 Cor. iii. 1. 2 Cor. xiii. 8. Acts iv. 16. 20. Gen. xxiv. 50. So, conversely, a thing is said to be done which *ought* to be done. Malachi i. 6. Rom. xiv. 7. Heb. v. 4.

21. *ῥάκους ἀγνάφου*] Matt. ix. 16.

— *χεῖρον σχ. γ.*] *a worse rent ensues*.

22. *οἶνον νέον εἰς ἀσκοὺς καινούς*] On the difference between *νέος* and *καινός* see Eph. iv. 24. Col. iii. 10.

23. *παραπορεύεσθαι—ἐν τοῖς σάββασι—ὁδὸν ποιεῖν*] Matt. xii. 1. Luke vi. 1. Our Lord Himself *παρεπορεύετο*, *passed by*, along the path, without touching the corn; but His disciples *ἤρξαντο ὁδὸν ποιεῖν*, began *to make a way for themselves*, *τίλλοντες*, plucking the corn. Therefore the Pharisees did not censure Him, but them; and He did not defend Himself, but them.

26. *ἐπὶ* Ἀβιάθαρ *ἀρχιερέως*] *in the days of Abiathar the High Priest*. On this use of *ἐπὶ*, see Luke iii. 2; iv. 27. Acts xi. 28. St. Mark has been charged by some with an anachronism, and with confounding Abiathar and Ahimelech, because this event took place in the High Priesthood of *Ahimelech*, the Father of Abiathar (1 Sam. xxi. 1).

Indeed, if St. Mark has correctly represented Christ's words, the objection here recited is directed against our Lord Himself.

The objection is thus stated by *Meyer* (3rd ed. p. 33): "*ἐπὶ* Ἀβιάθαρ *τ. α.*, *tempore Abjatharis pontificis maximi*, d. i. unter dem Pontificate des Abiathar. Freilich war nach 1. Sam. 21, 1 ff. der damalige Oberpriester nicht Abiathar, sondern dessen Vater (Joseph. Antt. 6, 12, 6.) *Achimelech*. Mark. hat diese beiden *irrthümlich verwechselt*. S. *Korb* in *Winer's* krit. Journ. iv. p. 295 ff., *Paulus*, *Fritzsche*, *De Wette*." Such is the allegation.

But the Evangelist does not say that the event here mentioned occurred *ἐπὶ ἀρχιερέως* Ἀβιάθαρ, i. e. in the High Priesthood of Abiathar, as he *would have written*, if he had thought that Abiathar was High Priest at the time. Cp. *ἐπὶ ἀρχιερέως* *Ἄννα*, Luke iii. 2. But he says that it happened *ἐπὶ* Ἀβιάθαρ *ἀρχιερέως*, which indeed intimates that it was in the days of Abiathar; but it rather suggests that he was *not* the High Priest then, and the reference is made to him as one well known to the readers of the Old Testament *as a celebrated High Priest;* and, in fact, he is mentioned in the next Chapter of that History, as *the High Priest* who followed David with the Urim and Thummim, when he was persecuted by Saul (1 Sam. xxii. 20; xxx. 7).

The note of *Bede* on this passage deserves attention. "Quòd Dominus *Abiathar* principem sacerdotum appellat, nihil habet dissonantiæ; ambo enim fuerunt illic cùm veniens David panes petiit et accepit, Ahimelech videlicet princeps Sacerdotum, et Abiathar filius ejus. Occiso autem Ahimelech à Saulo, cum viris domus suæ generis sacerdotalis octoginta quinque, fugit Abiathar ad David, et *comes factus est totius exilii ejus*. Postea regnante eo summi sacerdotii et ipse gradum accepit, ac *toto tempore regni illius in pontificatu perseverans multo majoris excellentiæ quàm pater suus effectus est;* ideoque dignus fuit cujus memoriam Dominus etiam vivente patre quasi summi faceret Sacerdotis."

Besides, we must not forget that our Lord is reasoning with the *Pharisees*. And one of their errors was to judge of actions by

οὓς οὐκ ἔξεστι φαγεῖν εἰ μὴ τοῖς ἱερεῦσι, καὶ ἔδωκε καὶ τοῖς σὺν αὐτῷ οὖσι; MATT. XII. LUKE VI.
(26/II) 27 [b] Καὶ ἔλεγεν αὐτοῖς, Τὸ σάββατον διὰ τὸν ἄνθρωπον ἐγένετο, οὐχ ὁ
ἄνθρωπος διὰ τὸ σάββατον, 28 ὥστε κύριός ἐστιν ὁ Υἱὸς τοῦ ἀνθρώπου καὶ τοῦ 8 5
σαββάτου.

[b] Exod. 29. 32. Lev. 8. 31. & 24. 5.

III. 1 Καὶ εἰσῆλθε πάλιν εἰς τὴν συναγωγὴν, καὶ ἦν ἐκεῖ ἄνθρωπος ἐξηραμ- 9 6
μένην ἔχων τὴν χεῖρα· 2 καὶ παρετήρουν αὐτὸν, εἰ τοῖς σάββασι θεραπεύσει 10 7
αὐτὸν, ἵνα κατηγορήσωσιν αὐτοῦ. 3 Καὶ λέγει τῷ ἀνθρώπῳ τῷ ἐξηραμμένην 8
ἔχοντι τὴν χεῖρα, Ἔγειραι εἰς τὸ μέσον. 4 Καὶ λέγει αὐτοῖς, Ἔξεστι τοῖς
σάββασιν ἀγαθοποιῆσαι, ἢ κακοποιῆσαι; ψυχὴν σῶσαι, ἢ ἀποκτεῖναι; οἱ δὲ 9
ἐσιώπων. 5 Καὶ περιβλεψάμενος αὐτοὺς μετ' ὀργῆς, συλλυπούμενος ἐπὶ τῇ 12 10
πωρώσει τῆς καρδίας αὐτῶν, λέγει τῷ ἀνθρώπῳ, Ἔκτεινον τὴν χεῖρά σου· 13
καὶ ἐξέτεινε, καὶ ἀπεκατεστάθη ἡ χεὶρ αὐτοῦ. (28/IV) 6 Καὶ ἐξελθόντες οἱ 14
Φαρισαῖοι εὐθέως μετὰ τῶν Ἡρωδιανῶν συμβούλιον ἐποίουν κατ' αὐτοῦ, ὅπως
αὐτὸν ἀπολέσωσι.

(27/I) 7 Καὶ ὁ Ἰησοῦς ἀνεχώρησε μετὰ τῶν μαθητῶν αὐτοῦ πρὸς τὴν θάλασσαν· 15
καὶ πολὺ πλῆθος ἀπὸ τῆς Γαλιλαίας ἠκολούθησαν αὐτῷ, καὶ ἀπὸ τῆς Ἰουδαίας, 17
8 καὶ ἀπὸ Ἱεροσολύμων, καὶ ἀπὸ τῆς Ἰδουμαίας, καὶ πέραν τοῦ Ἰορδάνου,
καὶ οἱ περὶ Τύρον καὶ Σιδῶνα, πλῆθος πολὺ, ἀκούσαντες ὅσα ἐποίει, ἦλθον
πρὸς αὐτόν. 9 Καὶ εἶπε τοῖς μαθηταῖς αὐτοῦ ἵνα πλοιάριον προσκαρτερῇ αὐτῷ
διὰ τὸν ὄχλον ἵνα μὴ θλίβωσιν αὐτόν· 10 πολλοὺς γὰρ ἐθεράπευσεν, ὥστε 19
ἐπιπίπτειν αὐτῷ ἵνα αὐτοῦ ἅψωνται ὅσοι εἶχον μάστιγας. (28/VIII) 11 Καὶ τὰ 18

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worldly success. If our Lord had mentioned *Ahimelech*—their answer might have been, that *Ahimelech* was punished by God for this profanation of sacred things; he and his were soon overtaken by divine vengeance and slain. But by specifying *Abiathar*, who was then with his father (1 Sam. xxii. 20), and who (we may reasonably *infer* from our Blessed Lord's words, which are the Words of Him Who knows all History) was a party to his father's act, and was afterwards blessed by God in his escape, and in a long and glorious Priesthood, our Lord obviates the objection of the worldly-minded Pharisees, and strengthens His own argument, by reminding them that this action took place in the time and under the sanction of one whom they held in reverence as a venerable ornament of the Pontifical family and dignity, as a person distinguished by zeal for the honour of God, and as approved and rewarded by Him for his piety.

There is a similar expression in 1 Macc. xiii. 42, *ἐπὶ Σίμωνος, ἀρχιερέως μεγάλου καὶ στρατηγοῦ καὶ ἡγουμένου τῶν Ἰουδαίων*, "in the days of Simon, the great High Priest and General, and Ruler of the Jews," and it does not intimate that what is there recorded was contemporary with his *High Priesthood.*

Some MSS. (A, C, Δ, and a few Cursives) in this passage of St. Mark, insert the article *τοῦ* before Ἀβιάθαρ. If this is the true reading, the sense is more clearly defined, as already stated, that this event took place in the days of Abiathar, who was *the celebrated* High Priest, though not *the High Priest at that time;* and we may compare Matt. xxvi. 6, *ἐν οἰκίᾳ Σίμωνος τοῦ λεπροῦ*, i. e. of Simon, who was *not then* a leper, but was known by that name. So we read, "Jesse begat David the *king*" (Matt. i. 6); and in the Apostolic Catalogue (Matt. x. 3), Matthew is called *the publican*, although he had left the office of publican to be an Apostle. No objection could be made to the expression – "such an event occurred in the days of Cato the Censor," although Cato was not Censor then. For examples of *prolepsis* in the names of places in Sacred History, see *Glass.* p. 612, and cp. the notes on Virgil, Æn. i. 2; viii. 361.

Further; we must remember that the word *ἀρχιερεὺς*, as used in the Gospels, has a very wide signification. See on Matt. ii. 4. And though Abiathar could not be called *ὁ ἀρχιερεὺς* at the time of David's visit, yet, according to the language of the New Testament, he might be termed *an ἀρχιερεὺς* even then. In the *New* Testament the word *ἱερεὺς* is not common; it is used only twice by St. Mark, and once by St. John. And *ἀρχιερεὺς* has in the *New* Testament nearly the same signification as *ἱερεὺς* has in the *Old*, where the word *ἀρχιερεὺς* occurs only *once* in LXX (Lev. iv. 3). Thus (1 Sam. i. 9) Eli, the father of Hophni and Phinehas, is called *the Priest* (*ὁ ἱερεύς*); but Hophni and Phinehas, his sons, are at the same time called *Priests* (*ἱερεῖς*, 1 Sam. i. 3). And in the language of the New Testament *Eli* would be called *ὁ ἀρχιερεὺς*, but Hophni and Phinehas would be called *ἀρχιερεῖς*, as being of his family. See above, Matt. ii. 4.

These considerations seem quite sufficient to remove all difficulty in the present passage. But even if some difficulty should still remain, we may remember that some seeming difficulties are left in Holy Writ by the Holy Ghost—for moral purposes—to exercise our humility and try our faith. If we are disposed to be wise in our own conceits, we shall pronounce confidently that they are *mistakes;* but if we have the spirit of meekness, which is the first requisite for wisdom and learning, we shall seek for a solution by patient inquiry, with prayer to the Holy Ghost, the Divine Author of Scripture, and "in His light we shall see light." And if, for the further trial of our faith, He should not vouchsafe to give us a solution now, we shall believe that He may give it to some others after us, and that He will give it to ourselves in that day when we shall see the light of His countenance, and our knowledge will be perfected in the sight.

Ch. III. 5. *περιβλεψάμενος μετ' ὀργῆς*] *looking round with anger.* It is a special characteristic of *St. Mark's* Gospel, to mention the visible expressions of our Lord's feelings in His *looks.* Cp. iii. 34; vii. 34; viii. 33; x. 23. This characteristic bespeaks the work of an *eye-witness*, or of one who received his account from an eye-witness. See above, i. 43, and *Introduction*, p. 112.

— *μετ' ὀργῆς*] *with anger.* See on Eph. iv. 26, on the proper uses of *Anger*.

— *πωρώσει*] *callousness.* *πωροῦσθαι* is used by LXX for כָּהָה (*cahah*), Job xvii. 7, i. e. to have a dry skin, or callousness, growing over the *eyes*, to be purblind. Cf. 2 Cor. iii. 14. Rom. xi. 25. Eph. iv. 18. *Euseb.* i. 18. *Hesych.* *ἐπωρώθησαν, ἐτυφλώθησαν.* See *S. Cyril* on Luke, p. 609, ed. *Smith*, note, and below, vi. 52.

6. *μετὰ τῶν Ἡρωδιανῶν*] *with the Herodians:* mentioned here by St. Mark only; a warning to the Romans, for whose special benefit St. Mark wrote his Gospel (see *Introduction*), and who were likely to be influenced by the teaching of that sect. See xii. 13, and Matt. xxii. 16, the only passages in the New Testament where they are noticed. It is observable, that St. Mark alone mentions the "leaven of *Herod*," viii. 15. Cp. Matt. xvi. 6.

8. *οἱ περὶ Τύρον καὶ Σιδῶνα*] *those around Tyre and Sidon.* This flocking of these Gentiles to Christ is mentioned only by St. Mark here; but this incident prepares the way for the narrative of St. Matthew concerning the woman of *Canaan* from those coasts. Matt. xv. 22.

πνεύματα τὰ ἀκάθαρτα, ὅταν αὐτὸν ἐθεώρουν, προσέπιπτον αὐτῷ καὶ ἔκραζον
MATT. LUKE. λέγοντα, Ὅτι σὺ εἶ ὁ Υἱὸς τοῦ Θεοῦ. 12 Καὶ πολλὰ ἐπετίμα αὐτοῖς, ἵνα μὴ
VI. φανερὸν αὐτὸν ποιήσωσι.
12 13 Καὶ ἀναβαίνει εἰς τὸ ὄρος, καὶ προσκαλεῖται οὓς ἤθελεν αὐτός· καὶ ἀπῆλθον
X. 13 πρὸς αὐτόν. (29/II) 14 Καὶ ἐποίησε δώδεκα, ἵνα ὦσι μετ᾽ αὐτοῦ, καὶ ἵνα ἀποστέλλῃ
2 αὐτοὺς κηρύσσειν, 15 καὶ ἔχειν ἐξουσίαν θεραπεύειν τὰς νόσους, καὶ ἐκβάλλειν
14 τὰ δαιμόνια· (30/II) 16 καὶ ἐπέθηκε τῷ Σίμωνι ὄνομα Πέτρον· 17 καὶ Ἰάκωβον
τὸν τοῦ Ζεβεδαίου, καὶ Ἰωάννην τὸν ἀδελφὸν τοῦ Ἰακώβου· καὶ ἐπέθηκεν αὐτοῖς
4 15 ὀνόματα Βοανεργὲς, ὅ ἐστιν υἱοὶ βροντῆς· 18 καὶ Ἀνδρέαν, καὶ Φίλιππον, καὶ
Βαρθολομαῖον, καὶ Ματθαῖον, καὶ Θωμᾶν, καὶ Ἰάκωβον τὸν τοῦ Ἀλφαίου, καὶ
Θαδδαῖον, καὶ Σίμωνα τὸν Καναναῖον, 19 καὶ Ἰούδαν Ἰσκαριὼθ, ὃς καὶ παρ-
έδωκεν αὐτόν.

(31/X) 20 Καὶ ἔρχονται εἰς οἶκον· καὶ συνέρχεται πάλιν ὄχλος, ὥστε μὴ δύ-
νασθαι αὐτοὺς μηδὲ ἄρτον φαγεῖν. 21 Καὶ ἀκούσαντες οἱ παρ᾽ αὐτοῦ ἐξῆλθον
XII. XI. κρατῆσαι αὐτόν· ἔλεγον γὰρ, ὅτι ἐξέστη.
24 15 (32/II) 22 Καὶ οἱ Γραμματεῖς οἱ ἀπὸ Ἱεροσολύμων καταβάντες ἔλεγον, Ὅτι
Βεελζεβοὺλ ἔχει, καὶ ὅτι ἐν τῷ ἄρχοντι τῶν δαιμονίων ἐκβάλλει τὰ δαιμόνια.
25 17 (33/II) 23 Καὶ προσκαλεσάμενος αὐτοὺς ἐν παραβολαῖς ἔλεγεν αὐτοῖς, Πῶς δύναται
Σατανᾶς Σατανᾶν ἐκβάλλειν; 24 καὶ ἐὰν βασιλεία ἐφ᾽ ἑαυτὴν μερισθῇ, οὐ
δύναται σταθῆναι ἡ βασιλεία ἐκείνη· 25 καὶ ἐὰν οἰκία ἐφ᾽ ἑαυτὴν μερισθῇ, οὐ
26 18 δύναται σταθῆναι ἡ οἰκία ἐκείνη· 26 καὶ εἰ ὁ Σατανᾶς ἀνέστη ἐφ᾽ ἑαυτὸν καὶ
29 21 μεμέρισται, οὐ δύναται σταθῆναι, ἀλλὰ τέλος ἔχει. 27 Οὐδεὶς δύναται τὰ σκεύη
22 τοῦ ἰσχυροῦ εἰσελθὼν εἰς τὴν οἰκίαν αὐτοῦ διαρπάσαι, ἐὰν μὴ πρῶτον τὸν
31 ἰσχυρὸν δήσῃ· καὶ τότε τὴν οἰκίαν αὐτοῦ διαρπάσει. (34/II) 28 Ἀμὴν λέγω ὑμῖν,
ὅτι πάντα ἀφεθήσεται τοῖς υἱοῖς τῶν ἀνθρώπων τὰ ἁμαρτήματα, καὶ αἱ βλασφη-
VIII. μίαι ὅσας ἂν βλασφημήσωσιν· 29 ὃς δ᾽ ἂν βλασφημήσῃ εἰς τὸ Πνεῦμα τὸ
46 19 ἅγιον, οὐκ ἔχει ἄφεσιν εἰς τὸν αἰῶνα, ἀλλ᾽ ἔνοχός ἐστιν αἰωνίου κρίσεως· 30 ὅτι
ἔλεγον, πνεῦμα ἀκάθαρτον ἔχει.

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12. *ἐπετίμα*] See above, i. 25. 34.

13. *ἀναβαίνει εἰς τὸ ὄρος*] *He goes up to the mountain;* to pray, before He chooses His Apostles. See Luke vi. 12, 13.

14. *ἐποίησε*] *He made.* Hebr. עָשָׂה (*asah*), 'fecit,' the word used to signify the act of creation, Gen. i. 7. 16. 25, 26. 31; ii. 2—4; iii. 1. 7. 1 Sam. xii. 6, "The Lord who *made* Moses and Aaron," i. e. *appointed* and invested them with power. The word intimates that the power which the Twelve exercised was due to Christ, Who *created* and *made* them to be all that they were as Apostles. See Matt. x. 1. Heb. ii. 3.

16. *καὶ ἐπέθηκε τῷ Σίμωνι—Πέτρον*] *and He gave to Simon, in addition, the name Peter.* Partly to distinguish him from the other Simon (*v.* 18), and partly to mark him as a *θεμέλιον λίθον, or foundation-stone*, in building the Church. See on Matt. x. 2; xvi. 18. St. Mark, who was the son of St. Peter in the faith (1 Pet. v. 13), and whose Gospel is said to have been dictated by St. Peter (*Euseb.* ii. 15; iii. 39; see above, *Introduction*), does not repeat St. Matthew's expression, x. 2, *πρῶτος Σίμων*, nor record Christ's words to him, Matt. xvi. 18.

17. Βοανεργές] a Syro-Chaldaic word from בְּנֵי (*b'ne*), *sons* (the *sheva* being represented by *oa*), and רְגַשׁ (*ῥεγὲς*), *thunder*, and by a metathesis of the *ρ*, *ἐργές*; see *Vorst.* Hebr. 479, and *Rosenm.* p. 594. Many modern expositors (referred to by *Olshausen*) have supposed that Βοανεργὲς was given as a name of censure (with reference to Luke ix. 55); but this notion, which was unknown to Christian antiquity, is alien from the spirit and practice of Christ, Who doubtless designed by giving a new name to His Disciples, to remind them that they were called to a *new life*, indicated in Scripture by *a new name*, Rev. ii. 17; iii. 12. The name was, as it were, a Christian name, or *baptismal* name.

Thunder is called in Scripture קֹל (*kol*), *voice;* i. e. the Voice of God. See Exod. ix. 23. Jer. x. 13. Ps. xxix. 3. The Law was given with Thunder, Exod. xix. 16; xx. 18; and from the throne of God in the Apocalypse come forth thunderings, Rev. iv. 5; viii. 5; xi. 19; xix. 6 In Rev. x. 3, 4, the seven Thunders are probably the seven inspired Writers of the New Testament, whose words St. John was commanded to seal; see note there.

St. James therefore and St. John are called *Boanerges*, as being enabled to declare with power God's will to the world. *ὁ μὲν Ἰάκωβος ἀγράφως, ὁ δὲ Ἰωάννης ἐγγράφως.* (*Euthym.*)

Their *natural* temper as sons of Thunder showed itself in a desire to bring down fire from heaven on the village of the Samaritans (Luke ix. 54), and in their ambitious request (Matt. xx. 21), and in St. John's appeal to Christ (Mark ix. 38). But these violent flashes of natural heat were changed by Divine grace into a pure and steady flame of holy zeal and love.

On the names of the Apostles see on Matt. x. 2—4.

18. Ματθαῖον] *Matthew.* See above on Matt. x. 3, and below on Luke vi. 15.

— Ἰάκωβον—Ἀλφαίου] *James*, afterwards Bishop of Jerusalem; see on Acts xii. 17; xxi. 18. *Thaddæus*, the same as *Jude.*

21. *κρατῆσαι*] *to constrain Him.* Cp. ix. 27. Luke xxiv. 16. John xx. 23, and 2 Kings iv. 8, where, it is remarkable, the word is connected, as here, with *eating bread*, and the Septuagint Version has *ἐκράτησεν αὐτὸν* (Ἐλισαιὲ) *ἡ γυνὴ ἄρτου φαγεῖν*, suggesting that the Mother of Christ supposed that she was imitating the good Shunammite in her conduct to the Prophet Elisha, in endeavouring to *constrain them to eat bread.*

— *ἐξέστη*] *is beside Himself.* *φρενῶν παρεφρόνησε*, *Euthym.* Ps. lxix. 9. *μαίνεται*, *Phavorin.* 2 Cor. v. 13, *εἴτε ἐξέστημεν, θεῷ.* Cp. John x. 20, *μαίνεται.* Acts xxvi. 24, *μαίνῃ*, Παῦλε. A mark of truth. The Evangelist records what tells to their disadvantage.

This incident is mentioned only by St. Mark.

28. Ἀμὴν λέγω] See Matt. xii. 31.

29. *αἰῶνα—αἰωνίου*] See Matt. xxv. 46.

— *κρίσεως*] *judgment.* The sense is, he is liable to *eternal condemnation.* Cp. *ἔνοχος θανάτου*, Matt. xxvi. 66. Mark xiv. 64. This reading *κρίσεως* is in A, C**, E, F, G, H, K, M, S, U, V, Γ, and most Cursives, and in the *Peschito* and *Harclean Syriac* and *Æthiopic*, and some MSS. of the *Vulg.* and *Italic.*

(35/II) 31 Καὶ ἔρχονται ἡ μήτηρ αὐτοῦ καὶ οἱ ἀδελφοὶ αὐτοῦ, καὶ ἔξω ἑστῶτες MATT. LUKE
ἀπέστειλαν πρὸς αὐτὸν φωνοῦντες αὐτόν. 32 Καὶ ἐκάθητο περὶ αὐτὸν ὄχλος, καὶ XII. 47 VIII. 20
λέγουσιν αὐτῷ, Ἰδοὺ ἡ μήτηρ σου καὶ οἱ ἀδελφοί σου καὶ ἀδελφαί σου ἔξω 48 21
ζητοῦσί σε. 33 Καὶ ἀπεκρίθη αὐτοῖς λέγων, Τίς ἐστιν ἡ μήτηρ μου ἢ οἱ ἀδελφοί 49
μου; 34 Καὶ περιβλεψάμενος κύκλῳ τοὺς περὶ αὐτὸν καθημένους λέγει, Ἴδε ἡ 50
μήτηρ μου καὶ οἱ ἀδελφοί μου. 35 Ὃς γὰρ ἂν ποιήσῃ τὸ θέλημα τοῦ Θεοῦ,
οὗτος ἀδελφός μου καὶ ἀδελφή μου καὶ μήτηρ ἐστί.

IV. (36/II) 1 Καὶ πάλιν ἤρξατο διδάσκειν παρὰ τὴν θάλασσαν· καὶ συνάγεται XIII. 2 4
πρὸς αὐτὸν ὄχλος πλεῖστος, ὥστε αὐτὸν εἰς πλοῖον ἐμβάντα καθῆσθαι ἐν τῇ
θαλάσσῃ· καὶ πᾶς ὁ ὄχλος πρὸς τὴν θάλασσαν ἐπὶ τῆς γῆς ἦν.

2 Καὶ ἐδίδασκεν αὐτοὺς ἐν παραβολαῖς πολλὰ, καὶ ἔλεγεν αὐτοῖς ἐν τῇ διδαχῇ 3
αὐτοῦ, 3 Ἀκούετε· ἰδοὺ ἐξῆλθεν ὁ σπείρων τοῦ σπεῖραι· 4 καὶ ἐγένετο ἐν τῷ 5
σπείρειν, ὃ μὲν ἔπεσε παρὰ τὴν ὁδὸν, καὶ ἦλθε τὰ πετεινὰ καὶ κατέφαγεν αὐτό· 4
5 ἄλλο δὲ ἔπεσεν ἐπὶ τὸ πετρῶδες, ὅπου οὐκ εἶχε γῆν πολλὴν, καὶ εὐθέως ἐξ- 5 6
ανέτειλε, διὰ τὸ μὴ ἔχειν βάθος γῆς· 6 ἡλίου δὲ ἀνατείλαντος ἐκαυματίσθη, καὶ διὰ 6
τὸ μὴ ἔχειν ῥίζαν ἐξηράνθη. 7 Καὶ ἄλλο ἔπεσεν εἰς τὰς ἀκάνθας, καὶ ἀνέβησαν 7 7
αἱ ἄκανθαι καὶ συνέπνιξαν αὐτὸ, καὶ καρπὸν οὐκ ἔδωκε. 8 Καὶ ἄλλο ἔπεσεν 8 8
εἰς τὴν γῆν τὴν καλὴν, καὶ ἐδίδου καρπὸν ἀναβαίνοντα καὶ αὐξανόμενον, καὶ
ἔφερεν ἓν τριάκοντα, καὶ ἓν ἑξήκοντα, καὶ ἓν ἑκατόν. 9 Καὶ ἔλεγεν, Ὃς ἔχει
ὦτα ἀκούειν, ἀκουέτω.

10 Ὅτε δὲ ἐγένετο καταμόνας, ἠρώτησαν αὐτὸν οἱ περὶ αὐτὸν σὺν τοῖς δώδεκα 9
τὴν παραβολήν. (37/I) 11 Καὶ ἔλεγεν αὐτοῖς, Ὑμῖν δέδοται γνῶναι τὸ μυστήριον 10 9
τῆς βασιλείας τοῦ Θεοῦ, ἐκείνοις δὲ τοῖς ἔξω ἐν παραβολαῖς τὰ πάντα γίνεται, 11 10
12 ἵνα βλέποντες βλέπωσι, καὶ μὴ ἴδωσι· καὶ ἀκούοντες ἀκούωσι, 13
καὶ μὴ συνιῶσι· μήποτε ἐπιστρέψωσι, καὶ ἀφεθῇ αὐτοῖς τὰ ἁμαρ-
τήματα. 13 Καὶ λέγει αὐτοῖς, Οὐκ οἴδατε τὴν παραβολὴν ταύτην; καὶ πῶς
πάσας τὰς παραβολὰς γνώσεσθε; (38/II) 14 Ὁ σπείρων τὸν λόγον σπείρει. 19 12
15 Οὗτοι δέ εἰσιν οἱ παρὰ τὴν ὁδὸν, ὅπου σπείρεται ὁ λόγος, καὶ ὅταν ἀκούσωσιν,
εὐθέως ἔρχεται ὁ Σατανᾶς καὶ αἴρει τὸν λόγον τὸν ἐσπαρμένον ἐν ταῖς καρδίαις
αὐτῶν. 16 Καὶ οὗτοί εἰσιν ὁμοίως οἱ ἐπὶ τὰ πετρώδη σπειρόμενοι, οἳ ὅταν 20 13
ἀκούσωσι τὸν λόγον εὐθέως μετὰ χαρᾶς λαμβάνουσιν αὐτὸν, 17 καὶ οὐκ ἔχουσι 21
ῥίζαν ἐν ἑαυτοῖς, ἀλλὰ πρόσκαιροί εἰσιν· εἶτα γενομένης θλίψεως ἢ διωγμοῦ διὰ
τὸν λόγον εὐθέως σκανδαλίζονται. 18 Καὶ ἄλλοι εἰσὶν οἱ εἰς τὰς ἀκάνθας σπει- 22 14
ρόμενοι· οὗτοί εἰσιν οἱ τὸν λόγον ἀκούοντες, 19 καὶ αἱ μέριμναι τοῦ αἰῶνος
τούτου, καὶ ἡ ἀπάτη τοῦ πλούτου, καὶ αἱ περὶ τὰ λοιπὰ ἐπιθυμίαι εἰσπορευόμεναι

But ἁμαρτήματος *Vat.* B, L, Δ, and ἁμαρτίας in C*, and D, and in Lr.; and ἁμαρτήματος is preferred by *Lach.*, *Tisch.*, *Alf.*, *Tregelles*. If that be the true reading, the sense is,—he is bound by a chain of guilt, from which he can never be freed. On this use of ἔνοχος, see Heb. ii. 15, and 1 Cor. xi. 27. Cp. *Scrivener*, Cod. Aug. Introd. p. ix, who prefers κρίσεως.

32. ἡ μήτηρ] His Mother and brethren did not come in to hear His discourse, but standing without, sent to Him a message desiring Him to come out to them. They wished perhaps to participate in His fame, and to show to the people their connexion with Him and their influence over Him. But His public duties were not to be foregone or omitted for private respects; and as Son of God He knew no other relatives but God's children, to whom the performance of His will and the promotion of His glory is the first of all duties, and the moving principle of their lives. The tender love which Christ bare to his earthly Mother—as shown on the cross—brings out in stronger relief His love to God; and that love to God is the more exemplary and instructive as showing that no affection, however strong, is to be set in comparison with it; and His conduct to His beloved Mother brings out more clearly the awful Majesty of His Divine Sonship. See on Matt. xii. 46. Luke xi. 27. John ii. 4.

CH. IV. 2. ἐν τῇ διδαχῇ] See on xii. 38.

3. ἰδοὺ] See Matt. xiii. 3.

4. ὃ μὲν ἔπεσε] Observe the four cases of the seed: the first, *οὐκ ἀνέβαινε*: the second, *ἀνέβαινε μὲν ἀλλ' οὐκ ηὔξανε*: the third, *ἀνέβαινε καὶ ηὔξανεν, ἀλλὰ καρπὸν οὐκ ἔδωκε*: the fourth, *ἀνέβαινεν, ηὔξανε καὶ καρπὸν ἔδωκε . . . τέταρτον μόνον διασωθέν*. (*Theoph.*)

12. ἵνα βλέποντες] *in order that seeing they may see, and not perceive.* The sense of ἵνα here may be seen from Matt. xiii. 15. Cp. Matt. xi. 24, 25. Ps. xviii. 26. Hos. xiv. 9. 2 Tim. iii. 13. Rev. xxii. 11.

Our Lord spake by Parables, in order to try His hearers, and to show them to others and to themselves, and to recompense them judicially according to their respective tempers and moral dispositions; to reward the docile, the truth-loving, and the humble, with larger measures of knowledge and grace (see here, *v.* 34), and to *punish* the proud and the wilfully blind, by their own pride and blindness. See *Glass.* Phil. p. 221, 222, and *Bp. Butler*, Analogy, pt. ii. ch. vi.

13. πάσας τὰς π.] *all My Parables;* e. g. those in Matt. xiii. 24—52.

15. ὁ Σατανᾶς] *Satan.* St. Matt. (xiii. 19) has ὁ πονηρὸς, *the Evil One;* St. Luke has (viii. 12) ὁ Διάβολος, *the Devil*, here,—a variety perhaps designed to show the identity and attributes of the person who bears these different names.

16. οὗτοι] See on Matt. xiii. 19.

MATT. XIII. LUKE. VIII. συμπνίγουσι τὸν λόγον, καὶ ἄκαρπος γίνεται. [20] Καὶ οὗτοί εἰσιν οἱ ἐπὶ τὴν γῆν
23 15 τὴν καλὴν σπαρέντες, οἵτινες ἀκούουσι τὸν λόγον καὶ παραδέχονται, καὶ καρπο-
φοροῦσιν, ἓν τριάκοντα, καὶ ἓν ἑξήκοντα, καὶ ἓν ἑκατόν.
16 (39/II) [21] Καὶ ἔλεγεν αὐτοῖς, Μήτι ὁ λύχνος ἔρχεται, ἵνα ὑπὸ τὸν μόδιον τεθῇ ἢ
ὑπὸ τὴν κλίνην, οὐχ ἵνα ἐπὶ τὴν λυχνίαν τεθῇ; (40/II) [22] Οὐ γάρ ἐστί τι κρυπτὸν,
17 ὃ ἐὰν μὴ φανερωθῇ, οὐδὲ ἐγένετο ἀπόκρυφον, ἀλλ' ἵνα εἰς φανερὸν ἔλθῃ. [23] Εἴτις
ἔχει ὦτα ἀκούειν, ἀκουέτω.
18 (41/II) [24] Καὶ ἔλεγεν αὐτοῖς, Βλέπετε, τί ἀκούετε. Ἐν ᾧ μέτρῳ μετρεῖτε, μετρη-
θήσεται ὑμῖν, καὶ προστεθήσεται ὑμῖν τοῖς ἀκούουσιν. (42/II) [25] Ὃς γὰρ ἂν
ἔχῃ, δοθήσεται αὐτῷ, καὶ ὃς οὐκ ἔχει, καὶ ὃ ἔχει ἀρθήσεται ἀπ' αὐτοῦ.
(43/X) [26] Καὶ ἔλεγεν, Οὕτως ἐστὶν ἡ βασιλεία τοῦ Θεοῦ, ὡς ἐὰν ἄνθρωπος βάλῃ
τὸν σπόρον ἐπὶ τῆς γῆς, [27] καὶ καθεύδῃ καὶ ἐγείρηται νύκτα καὶ ἡμέραν· καὶ
ὁ σπόρος βλαστάνῃ καὶ μηκύνηται, ὡς οὐκ οἶδεν αὐτός· [28] αὐτομάτη γὰρ ἡ
γῆ καρποφορεῖ, πρῶτον χόρτον, εἶτα στάχυν, εἶτα πλήρη σῖτον ἐν τῷ στάχυϊ·
[29] ὅταν δὲ παραδῷ ὁ καρπὸς, εὐθέως ἀποστέλλει τὸ δρέπανον, ὅτι παρέστηκεν
ὁ θερισμός.
31 XIII. 18 (44/II) [30] Καὶ ἔλεγε, Τίνι ὁμοιώσωμεν τὴν βασιλείαν τοῦ Θεοῦ, ἢ ἐν ποίᾳ
19 παραβολῇ παραβάλωμεν αὐτήν; [31] ὡς κόκκον σινάπεως, ὃς ὅταν σπαρῇ ἐπὶ τῆς
32 γῆς, μικρότερος πάντων τῶν σπερμάτων ἐστὶ τῶν ἐπὶ τῆς γῆς· [32] καὶ ὅταν
σπαρῇ ἀναβαίνει, καὶ γίνεται πάντων τῶν λαχάνων μείζων, καὶ ποιεῖ κλάδους
μεγάλους, ὥστε δύνασθαι ὑπὸ τὴν σκιὰν αὐτοῦ τὰ πετεινὰ τοῦ οὐρανοῦ κατα-
σκηνοῦν.
34 (45/VI) [33] Καὶ τοιαύταις παραβολαῖς πολλαῖς ἐλάλει αὐτοῖς τὸν λόγον, καθὼς
ἠδύναντο ἀκούειν· (46/X) [34] χωρὶς δὲ παραβολῆς οὐκ ἐλάλει αὐτοῖς· κατ' ἰδίαν δὲ
τοῖς μαθηταῖς αὐτοῦ ἐπέλυε πάντα.
VIII. 18 VIII. 22 [35] Καὶ λέγει αὐτοῖς ἐν ἐκείνῃ τῇ ἡμέρᾳ ὀψίας γενομένης, Διέλθωμεν εἰς τὸ
23 πέραν. (47/II) [36] Καὶ ἀφέντες τὸν ὄχλον παραλαμβάνουσιν αὐτὸν ὡς ἦν ἐν τῷ
πλοίῳ· καὶ ἄλλα δὲ πλοιάρια ἦν μετ' αὐτοῦ. [37] Καὶ γίνεται λαῖλαψ ἀνέμου
24 23 μεγάλη· τὰ δὲ κύματα ἐπέβαλλεν εἰς τὸ πλοῖον, ὥστε αὐτὸ ἤδη γεμίζεσθαι.
[38] Καὶ ἦν αὐτὸς ἐν τῇ πρύμνῃ ἐπὶ τὸ προσκεφάλαιον καθεύδων· καὶ διεγείρουσιν
25 24 αὐτὸν, καὶ λέγουσιν αὐτῷ, Διδάσκαλε, οὐ μέλει σοι ὅτι ἀπολλύμεθα; [39] Καὶ

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21. λύχνος ἔρχεται] *a candle comes*, intimating spiritually that the light in *our souls* is not of our own kindling, but *comes* to us from God, in order that it may be manifested by us to the world, to His glory. Take heed, therefore, βλέπετε, examine well, *what* ye hear from Me; i. e. consider it, and digest it well in your hearts (St. Luke has πῶς, viii. 18), in order that ye may preach it to others; and may receive more abundant measures of knowledge, according as ye yourselves are more attentive in receiving, and faithful in dispensing it to others. For as ye do this, so your reward will be. (Cp. *Theophyl.*, *Euthym.*, and *Bede.*)

24. Ἐν ᾧ μέτρῳ] Quantum fidei capacis afferimus, tantum gratiæ inundantis haurimus. (*Cyprian.*)

26—29. Καὶ ἔλεγεν—ὁ θερισμός] This Parable concerning the mysterious and divine growth of the seed of the Gospel in the heart and the world, even to the end, is supplied by St. Mark alone.

When we conceive good desires, we put seed into the ground; when we begin to act, we are the blade; when we finish a good work, we are in the ear; when we are matured in the habit of good, we are the full corn in the ear. (*Greg. M.*, *Bede.*)

This Parable conveys a warning against that erroneous view of religion, which looks for sudden bursts and violent changes in the spiritual life of men; and it teaches that the growth of genuine piety is gradual and almost invisible, like the course of vegetation in the natural world. "*Natura nihil agit per saltum*," "Nature does nothing by fits and starts," is a maxim of Philosophy in the world of Physics; the same is true of Grace.

29. παραδῷ] *gives itself* to the sickle. "Multa adeò gelidâ melius *se* nocte *dedere*." *Virg.* Georg. i. 287; see on xiv. 72.

30 παραβάλωμεν] Some few MSS. have θῶμεν.

34. ἐπέλυε] *He used to unfold.* "*Discipulis explicabat.* *ἐπιλύειν*, *explicare*, *interpretari*, in vers. Alex. respondet Hebr. פָּתַר Gen. xli. 12, ubi sermo est de *interpretatione somniorum;* verbum simplex λύειν, ut sit *ænigma solvere*, usurpavit Libanius ep. 38, et nomen ἐπίλυσις, quo Aquila Gen. xl. 8 expressit Hebr. פִּתְרוֹן." (*Kuin.*) Cp. 2 Pet. i. 20, πᾶσα προφητεία γραφῆς ἰδίας ἐπιλύσεως οὐ γίγνεται.

36. ὡς ἦν ἐν τῷ πλοίῳ] They convey Him with them *as He was*—without any further preparation; perhaps He was asleep (see *v.* 38), weary with preaching, for it was evening— *in the ship*, his migratory Church, where He had been teaching (iv. 1).

— πλοιάρια] Altered by some into πλοῖα, but the ἄλλα πλοιάρια show that our Lord's vessel was also a *small one*,—a circumstance of interest in the miracle.

37. ἤδη γεμίζεσθαι] *now becoming full.*

38. τὸ προσκεφάλαιον] Probably the *cushion* of the steersman. See *Cratin.* ap. Polluc. Onomast. x. 40. (*Kuin.*)

This incident is mentioned by St. Mark alone, whose narrative here, as in many other places, is peculiarly graphic and minute. See *Introduction*, p. 112, 3.

— καθεύδων] *sleeping.* Some of the Fathers give also a spiritual meaning to this circumstance. When the storm of Satan's fury raged most fiercely against the barque of the Church, Christ was reclining in the sleep of death on the wooden προσκεφάλαιον of the Cross. But He awoke from the slumber of death, and rebuked the waves and the winds, and there was a great calm.

This is ever true in the greatest perils of the vessel of Christ's Church. In the storms which rage around us, He sometimes seems to be asleep; but He is trying our faith, and in His own due time He will arise and rebuke the winds and the waves, and there will be a great calm.

διεγερθεὶς ἐπετίμησε τῷ ἀνέμῳ, καὶ εἶπε τῇ θαλάσσῃ, Σιώπα, πεφίμωσο. Καὶ MATT. VIII. LUKE VIII.
ἐκόπασεν ὁ ἄνεμος, καὶ ἐγένετο γαλήνη μεγάλη. 40 Καὶ εἶπεν αὐτοῖς, Τί δειλοί 26 25
ἐστε οὕτω ; πῶς οὐκ ἔχετε πίστιν ; 41 Καὶ ἐφοβήθησαν φόβον μέγαν, καὶ ἔλεγον 27
πρὸς ἀλλήλους, Τίς ἄρα οὗτός ἐστιν, ὅτι καὶ ὁ ἄνεμος καὶ ἡ θάλασσα ὑπακού-
ουσιν αὐτῷ ;

V. 1 Καὶ ἦλθον εἰς τὸ πέραν τῆς θαλάσσης εἰς τὴν χώραν τῶν Γαδαρηνῶν. 28 26
2 Καὶ ἐξελθόντι αὐτῷ ἐκ τοῦ πλοίου εὐθέως ἀπήντησεν αὐτῷ ἐκ τῶν μνημείων 27
ἄνθρωπος ἐν πνεύματι ἀκαθάρτῳ, 3 ὃς τὴν κατοίκησιν εἶχεν ἐν τοῖς μνήμασι·
καὶ οὐδὲ ἁλύσεσιν οὐκέτι οὐδεὶς ἠδύνατο αὐτὸν δῆσαι, 4 διὰ τὸ αὐτὸν πολλάκις
πέδαις καὶ ἁλύσεσι δεδέσθαι, καὶ διεσπάσθαι ὑπ' αὐτοῦ τὰς ἁλύσεις, καὶ τὰς 29
πέδας συντετρίφθαι· καὶ οὐδεὶς ἴσχυεν αὐτὸν δαμάσαι. 5 Καὶ διαπαντὸς νυκτὸς
καὶ ἡμέρας ἐν τοῖς μνήμασι καὶ ἐν τοῖς ὄρεσιν ἦν κράζων καὶ κατακόπτων
ἑαυτὸν λίθοις. 6 Ἰδὼν δὲ τὸν Ἰησοῦν ἀπὸ μακρόθεν ἔδραμε καὶ προσεκύνησεν 28
αὐτῷ, 7 καὶ κράξας φωνῇ μεγάλῃ λέγει, Τί ἐμοὶ καὶ σοί, Ἰησοῦ Υἱὲ τοῦ Θεοῦ 29
τοῦ ὑψίστου ; ὁρκίζω σε τὸν Θεόν, μή με βασανίσῃς· 8 ἔλεγε γὰρ αὐτῷ,
Ἔξελθε τὸ πνεῦμα τὸ ἀκάθαρτον ἐκ τοῦ ἀνθρώπου. 9 Καὶ ἐπηρώτα αὐτόν, Τί 30
σοι ὄνομα ; καὶ λέγει αὐτῷ, Λεγεὼν ὄνομά μοι, ὅτι πολλοί ἐσμεν. 10 Καὶ παρ- 31
εκάλει αὐτὸν πολλά, ἵνα μὴ αὐτοὺς ἀποστείλῃ ἔξω τῆς χώρας. 11 Ἦν δὲ ἐκεῖ 30 32
πρὸς τῷ ὄρει ἀγέλη χοίρων μεγάλη βοσκομένη· 12 καὶ παρεκάλεσαν αὐτὸν 31
οἱ δαίμονες λέγοντες, Πέμψον ἡμᾶς εἰς τοὺς χοίρους, ἵνα εἰς αὐτοὺς εἰσέλθωμεν.
13 Καὶ ἐπέτρεψεν αὐτοῖς εὐθέως ὁ Ἰησοῦς. Καὶ ἐξελθόντα τὰ πνεύματα τὰ 32
ἀκάθαρτα εἰσῆλθον εἰς τοὺς χοίρους· καὶ ὥρμησεν ἡ ἀγέλη κατὰ τοῦ κρημνοῦ 33
εἰς τὴν θάλασσαν, ἦσαν δὲ ὡς δισχίλιοι, καὶ ἐπνίγοντο ἐν τῇ θαλάσσῃ. 14 Οἱ
δὲ βόσκοντες αὐτοὺς ἔφυγον, καὶ ἀπήγγειλαν εἰς τὴν πόλιν καὶ εἰς τοὺς ἀγρούς. 33 34
Καὶ ἦλθον ἰδεῖν τί ἐστι τὸ γεγονός. 15 Καὶ ἔρχονται πρὸς τὸν Ἰησοῦν, καὶ 34 35
θεωροῦσι τὸν δαιμονιζόμενον καθήμενον, καὶ ἱματισμένον καὶ σωφρονοῦντα τὸν
ἐσχηκότα τὸν λεγεῶνα· καὶ ἐφοβήθησαν. 16 Καὶ διηγήσαντο αὐτοῖς οἱ ἰδόντες, 36
πῶς ἐγένετο τῷ δαιμονιζομένῳ, καὶ περὶ τῶν χοίρων. 17 Καὶ ἤρξαντο παρακα- 37
λεῖν αὐτὸν ἀπελθεῖν ἀπὸ τῶν ὁρίων αὐτῶν. (48/VIII) 18 Καὶ ἐμβαίνοντος αὐτοῦ εἰς 38

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39. εἶπε τῇ θαλάσσῃ] *He spake to the sea.* Not by means of a rod, as Moses; or by prayer, as Elisha; or by the ark, as Joshua;—but by a word.

— πεφίμωσο] literally, *be thou muzzled.* See i. 25. The *Perfect* tense, indicating that before the word was uttered the work was done by the silent fiat of His will.

— γαλήνη μεγάλη] *a great calm.* As in His Miracles of Healing there was usually no interval of convalescence, but perfect health was restored at once, so after the quelling of the storm there was no gradual subsiding of the waves, as is always the case in the ordinary course of nature, but *immediately* there was a *great calm.* See on Matt. viii. 15, a striking evidence of his Divine Power.

40. πῶς οὐκ ἔχετε πίστιν ;] *how is it ye have not faith?* He rebukes His disciples for not having faith; for if they had had faith they would have known that though asleep He could preserve them. (*Theophyl.*) *How is it ye have no faith?* i. e. no faith in My divine power, which never slumbers nor sleeps (Ps. cxxi. 4), and by which I can quell the storm which I have raised to try your faith. You treat the Son of God as if He were like Baal, of whom Elijah said (1 Kings xviii. 27), "Peradventure he *sleepeth*, and must be awaked."—How is it that ye have no faith? See on Matt. viii. 26. Some MSS. have οὔπω, *not yet.*

Ch. V. 1. Γαδαρηνῶν] So A, C, E, F, G, H, K, M. See Matt. viii. 28. Γερασηνῶν *Vat.* B. D.

For *Roman* Coins of *Gadara*, see Akermann, p. 16.

2. ἄνθρωπος] *a man.* St. Matthew speaks of *two* men; St. Mark and St. Luke (viii. 27) of *one.* This one lived at Gadara (see v. 1 19. Luke viii. 27, ἀνήρ τις ἐκ τῆς πόλεως), perhaps the other did not: and the design of the Holy Spirit writing by St. Mark and St. Luke, for Romans and Greeks, seems to have been to show the love of Christ, by this example, to the *Gentile* world, to which this Gadarene belonged, as is intimated by the circumstance that these Gadarenes kept swine, which was not lawful to the Jews. Cf. Levit. xi. 7. Deut. xiv. 8.

Compare the parallel case of the two Blind men at Jericho. St. Matthew mentions two, St. Mark and St. Luke only one. See note Mark x. 46. Matt. xx. 29.

7. μή με βασανίσῃς] *torment me not.* The devil forces the man to speak the devil's feelings and language, the very reverse of the man's own proper feelings and language; and to call himself by a devil's name (see *v.* 9). The devil so *possessed* the man, as to make him speak as a devil; not as a man, but as the enemy of man, and specially of himself. This is demoniacal *possession*, and is quite a different thing from any *physical disease.* (Cp. on Matt. iv. 24, and below on ix. 20.) Observe also the change of the man, *after* the devil had been cast out of him, *vv.* 15. 18.

9. Λεγεών] *Legion*, about 6000 soldiers. One of the Roman words in St. Mark's Gospel. See on ii. 4. Our Lord asked the question, not as if He needed to be informed of any thing, but that the bystanders might know that this *one* man had become like a camp or barrack of a host of devils.

This man was like an image of Heathendom. The Gentile World was then beleaguered with many Legions of evil spirits; it could not be bound by any laws, it tore their bonds asunder. Christ came from heaven to deliver it from those evil spirits and to cast them out; so that being clothed in the robe of faith and in its right mind, it might come and sit at His feet. And so it did. It came and sate like a scholar at the feet of the Divine Teacher. It came and bowed down as a vassal before the footstool of the Divine King.

13. ὡς δισχίλιοι] *about two thousand.* This is mentioned by St. Mark alone.

18. ἐμβαίνοντος] *as He was embarking*—a preferable reading to ἐμβάντος.

MATT. LUKE VIII. τὸ πλοῖον, παρεκάλει αὐτὸν ὁ δαιμονισθεὶς ἵνα μετ' αὐτοῦ ᾖ· 19 καὶ οὐκ ἀφῆκεν
39 αὐτὸν, ἀλλὰ λέγει αὐτῷ, Ὕπαγε εἰς τὸν οἶκόν σου πρὸς τοὺς σοὺς, καὶ ἀπάγ-
γειλον αὐτοῖς, ὅσα σοι ὁ Κύριος πεποίηκε, καὶ ἠλέησέ σε. 20 Καὶ ἀπῆλθε καὶ
ἤρξατο κηρύσσειν ἐν τῇ Δεκαπόλει ὅσα ἐποίησεν αὐτῷ ὁ Ἰησοῦς· καὶ πάντες
IX. ἐθαύμαζον.
1 40 ($\frac{49}{II}$) 21 Καὶ διαπεράσαντος τοῦ Ἰησοῦ ἐν τῷ πλοίῳ πάλιν εἰς τὸ πέραν,
18 41 συνήχθη ὄχλος πολὺς ἐπ' αὐτόν· καὶ ἦν παρὰ τὴν θάλασσαν. 22 Καὶ ἰδοὺ
ἔρχεται εἷς τῶν ἀρχισυναγώγων ὀνόματι Ἰάειρος, καὶ ἰδὼν αὐτὸν πίπτει πρὸς
42 τοὺς πόδας αὐτοῦ, 23 καὶ παρεκάλει αὐτὸν πολλὰ λέγων, Ὅτι τὸ θυγάτριόν
μου ἐσχάτως ἔχει, ἵνα ἐλθὼν ἐπιθῇς αὐτῇ τὰς χεῖρας ὅπως σωθῇ, καὶ ζήσεται
19 24 Καὶ ἀπῆλθε μετ' αὐτοῦ· καὶ ἠκολούθει αὐτῷ ὄχλος πολὺς, καὶ συνέθλιβον
αὐτόν.
20 43 25 Καὶ γυνή τις οὖσα ἐν ῥύσει αἵματος ἔτη δώδεκα, 26 καὶ πολλὰ παθοῦσα ὑπὸ
πολλῶν ἰατρῶν, καὶ δαπανήσασα τὰ παρ' αὐτῆς πάντα, καὶ μηδὲν ὠφεληθεῖσα,
44 ἀλλὰ μᾶλλον εἰς τὸ χεῖρον ἐλθοῦσα, 27 ἀκούσασα περὶ τοῦ Ἰησοῦ, ἐλθοῦσα ἐν
21 τῷ ὄχλῳ ὄπισθεν ἥψατο τοῦ ἱματίου αὐτοῦ· 28 ἔλεγε γὰρ, Ὅτι κἂν τῶν ἱματίων
αὐτοῦ ἅψωμαι, σωθήσομαι. 29 Καὶ εὐθέως ἐξηράνθη ἡ πηγὴ τοῦ αἵματος αὐτῆς,
45 καὶ ἔγνω τῷ σώματι ὅτι ἴαται ἀπὸ τῆς μάστιγος. 30 Καὶ εὐθέως ὁ Ἰησοῦς
ἐπιγνοὺς ἐν ἑαυτῷ τὴν ἐξ αὐτοῦ δύναμιν ἐξελθοῦσαν, ἐπιστραφεὶς ἐν τῷ ὄχλῳ
46 ἔλεγε, Τίς μου ἥψατο τῶν ἱματίων; 31 καὶ ἔλεγον αὐτῷ οἱ μαθηταὶ αὐτοῦ,

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18, 19. *ἵνα μετ' αὐτοῦ ᾖ—οὐκ ἀφῆκεν*] The man, fearing that the devils would return after the departure of Christ, besought Him that he might remain with Him. But Christ would teach him by His *absence* that He was *present* with him in *Divine* power, by which He had cast out the Legion; and so would exercise his faith, and teach us a lesson by him.

19. *ἀπάγγειλον*] *report.* Contrast this with i. 25. 44.

He would not allow *devils* to proclaim what He was, but He *commands* the man to do so, who had been delivered from them; but He does this in Gadara, where were no Scribes and Pharisees (see above, i. 45), and as a prophetical intimation that the Gospel was in due time to be preached to *all Nations* of the world, who were to be delivered by it from the dominion of a Legion of Evil Spirits to which they were now in bondage.

22. *ἀρχισυναγώγων*] *rulers of a synagogue.* רֹאשׁ הַכְּנֶסֶת (*rosh hacceneseth*), from root כָּנַס (*canas*), to collect; 'caput synagogæ.' (See *Vitringa*, Archisyn. Franecq. 1684.) He appears to have been the president of a Collegium or board, or vestry, who provided for the maintenance of, and attendance at, the Synagogue, and also for the superintendence of the Service and the teaching in it.

— *ὀνόματι Ἰάειρος*] The *name Jaeirus* (not mentioned by St. Matthew) is added by St. Mark for the further proof of the miracle, and as showing, that if he himself *repeats* St. Matthew's account here and elsewhere, it is not because he has *not independent* testimony of his own, but because he *has* such testimony, and is assured by it that St. Matthew's narrative is *true*. For similar incidents added by St. Mark, *riveting* the proof of St. Matthew's credibility, see iv. 38; vi. 39; x. 46; xiv. 13. 51; and *Introduction*, p. 112—114.

23. *Ὅτι—ἵνα*] Two sentences put together abruptly, and characteristic of the hurried eagerness of the suppliant father. Cp. a similar broken phrase, viii. 24.

25. *ἐν ῥύσει*] The *ἐν* is an imitation of the Hebrew 'Beth essentiæ' (*Gesenius*, *Winer*, p. 166). Cp. Rev. i. 10, *ἐγενόμην ἐν πνεύματι*.

26. *τὰ παρ' αὐτῆς*] All that could be supplied from *herself*—all *her own* resources. She had spent them all; and had no hope but in Christ. And when all other aid failed, she came to Him and He healed her. An emblem of human nature antecedently to, and independently of, Divine Grace.

29. *ἴαται*] *has been* healed. Not *ἰᾶται*, present, but the perfect tense, *sanata est*—marking the miraculous suddenness of the cure.

30. *ἐπιγνοὺς—τὴν—ἐξελθοῦσαν*] *having perceived the virtue* that *had gone* out of Himself. Christ's eye sees invisible grace in all its secret operations. He beholds the breath of the Spirit moving in the Word and Sacraments, and in the human heart of the recipient. *We* only see its *effects*. He sees the wind; we only perceive what is stirred by it.

— *Τίς μου ἥψατο*] *Who touched Me?* Christ puts a question here (as often), not in order to learn any thing from the answer, but that the grace which He had given to the woman might be made manifest to others, and so be conducive to the spiritual healing of many.

The word *ἅπτομαι* signifies something more than *touch*,—to *fasten* oneself eagerly to a thing, to *cling* to it with a desire to derive something from it. See John xx. 17.

Our Lord's question, with St. Peter's reply (*v.* 31. Luke viii. 45), serve together to bring out the truth, that the *worldly crowd* which familiarly *presses* on Christ's *human body* as *Man*, *throngs* Him; but it is only the hand of that *Faith* which believes in His *Divine power* to heal the soul and body, that *touches* Him, although it touch not His human body—His carnal substance—but only the hem of His garment; and that wherever there is such a touch, divine virtue will go out of Him by the Hem of His Garment, to heal. See on Isaiah iv. 2. Zech. viii. 23.

This instruction may be applied to those who crave a carnal presence in the Holy Eucharist.

Christ says, "Tangentem quæro, non prementem; caro premit, Fides tangit. Erigite oculos fidei, tangite extremam fimbriam vestimenti; sufficiet ad salutem." Cp. *S. Aug.* Serm. lxii. 5; ccxlii. and ccxliii.

It was, indeed, a high degree of faith to believe in Christ's Deity, when He was in Human flesh *on earth*, and that was the faith of *this* woman. *This* example shows that our Lord, when on *earth*, could be touched by faith, and virtue would go out of Him responsive to the touch. But it might be thought, that *after* His *departure* from earth by His Ascension into Heaven He could *no longer be touched*; and *therefore* our Lord provided an answer to that supposition *after* His Resurrection by *another* example. He does this in His words to another woman, Mary Magdalene (John xx. 17): "Touch Me not, *for* I am not yet ascended." The true trial of *faith* is *not* bodily *presence*, but bodily *absence*; "blessed are they that have *not seen* and yet have *believed*" (John xx. 29); therefore the most exquisite touch of faith is that which is now to be exercised *after* the Ascension. Thus the case of Mary Magdalene comes in as supplementary to the case of the faithful woman before us. See on John xx. 17, *μή μου ἅπτου*, and Luke viii. 45.

Our ascended Lord, Who is now ministering in the heavenly Temple as our great High Priest, is described as *clad in a long garment descending to His feet* (Rev. i. 13); and Divine Grace descends from the Anointed One to the least and lowest of His members. As the precious ointment upon the head of Aaron, which *ran down to the skirts of his clothing* (Ps. cxxxiii. 2), so divine virtue goes out of Christ, our great High Priest, to all who touch Him by *faith*, in Prayer, and in His Word and Sacraments,—which are like the *hems of His garment*.

Βλέπεις τὸν ὄχλον συνθλίβοντά σε, καὶ λέγεις, Τίς μοῦ ἥψατο; [32] Καὶ περι- MATT. IX. LUKE VIII
εβλέπετο ἰδεῖν τὴν τοῦτο ποιήσασαν. [33] Ἡ δὲ γυνὴ φοβηθεῖσα καὶ τρέμουσα 47
εἰδυῖα ὃ γέγονεν ἐπ' αὐτῇ ἦλθε καὶ προσέπεσεν αὐτῷ, καὶ εἶπεν αὐτῷ πᾶσαν τὴν
ἀλήθειαν. [34] Ὁ δὲ εἶπεν αὐτῇ, Θύγατερ, ἡ πίστις σου σέσωκέ σε, ὕπαγε εἰς 22 48
εἰρήνην, καὶ ἴσθι ὑγιὴς ἀπὸ τῆς μάστιγός σου.
[35] Ἔτι αὐτοῦ λαλοῦντος, ἔρχονται ἀπὸ τοῦ ἀρχισυναγώγου λέγοντες, Ὅτι ἡ 49 50
θυγάτηρ σου ἀπέθανε· τί ἔτι σκύλλεις τὸν διδάσκαλον; [36] Ὁ δὲ Ἰησοῦς
εὐθέως ἀκούσας τὸν λόγον λαλούμενον λέγει τῷ ἀρχισυναγώγῳ, Μὴ φοβοῦ,
μόνον πίστευε. [37] Καὶ οὐκ ἀφῆκεν οὐδένα αὐτῷ συνακολουθῆσαι εἰ μὴ Πέτρον
καὶ Ἰάκωβον καὶ Ἰωάννην τὸν ἀδελφὸν Ἰακώβου. [38] Καὶ ἔρχονται εἰς τὸν 23 51
οἶκον τοῦ ἀρχισυναγώγου, καὶ θεωρεῖ θόρυβον, καὶ κλαίοντας καὶ ἀλαλάζοντας
πολλά· [39] καὶ εἰσελθὼν λέγει αὐτοῖς, Τί θορυβεῖσθε καὶ κλαίετε; τὸ παιδίον 24 52
οὐκ ἀπέθανεν ἀλλὰ καθεύδει. [40] Καὶ κατεγέλων αὐτοῦ. Ὁ δὲ ἐκβαλὼν 53
πάντας παραλαμβάνει τὸν πατέρα τοῦ παιδίου καὶ τὴν μητέρα, καὶ τοὺς μετ' 25 54
αὐτοῦ, καὶ εἰσπορεύεται ὅπου ἦν τὸ παιδίον ἀνακείμενον. [41] Καὶ κρατήσας
τῆς χειρὸς τοῦ παιδίου λέγει αὐτῇ, Ταλιθὰ κοῦμι,—ὅ ἐστι μεθερμηνευόμενον,
Τὸ κοράσιον, σοὶ λέγω, ἔγειρε. [42] Καὶ εὐθέως ἀνέστη τὸ κοράσιον καὶ περι- 55
επάτει, ἦν γὰρ ἐτῶν δώδεκα, καὶ ἐξέστησαν ἐκστάσει μεγάλῃ. [43] Καὶ διεστεί- 26 a Matt. 8. 4. & 9. 30. & 12. 16
λατο αὐτοῖς [a] πολλά, ἵνα μηδεὶς γνῷ τοῦτο· καὶ εἶπε δοθῆναι αὐτῇ φαγεῖν. ch. 3. 12. & 7. 36 56
VI. (50/I) [1] Καὶ ἐξῆλθεν ἐκεῖθεν, καὶ ἔρχεται εἰς τὴν πατρίδα αὐτοῦ· καὶ ἀκο- XIII. 54 IV. 16
λουθοῦσιν αὐτῷ οἱ μαθηταὶ αὐτοῦ. [2] Καὶ γενομένου σαββάτου ἤρξατο ἐν τῇ
συναγωγῇ διδάσκειν· καὶ πολλοὶ ἀκούοντες ἐξεπλήσσοντο λέγοντες, Πόθεν τούτῳ
ταῦτα; καὶ τίς ἡ σοφία ἡ δοθεῖσα αὐτῷ καὶ δυνάμεις τοιαῦται διὰ τῶν χειρῶν
αὐτοῦ γίνονται; [3] Οὐχ οὗτός ἐστιν ὁ τέκτων [a], ὁ υἱὸς Μαρίας, καὶ ἀδελφὸς 55 a John 6. 42.
Ἰακώβου καὶ Ἰωσῆ καὶ Ἰούδα καὶ Σίμωνος; καὶ οὐκ εἰσὶν αἱ ἀδελφαὶ αὐτοῦ 56
ὧδε πρὸς ἡμᾶς; καὶ ἐσκανδαλίζοντο ἐν αὐτῷ. (51/I) [4] Ἔλεγε δὲ αὐτοῖς ὁ 57 24
Ἰησοῦς, Ὅτι οὐκ ἔστι προφήτης ἄτιμος, εἰ μὴ ἐν τῇ πατρίδι [b] αὐτοῦ, καὶ ἐν τοῖς b John 4. 44.
συγγενέσι, καὶ ἐν τῇ οἰκίᾳ αὐτοῦ. [5] Καὶ οὐκ ἠδύνατο ἐκεῖ οὐδεμίαν δύναμιν 58
ποιῆσαι, εἰ μὴ ὀλίγοις ἀῤῥώστοις ἐπιθεὶς τὰς χεῖρας ἐθεράπευσε. (52/II) [6] Καὶ
ἐθαύμαζε διὰ τὴν ἀπιστίαν αὐτῶν· καὶ περιῆγε τὰς κώμας κύκλῳ διδάσκων.
(53/II) [7] Καὶ προσκαλεῖται τοὺς δώδεκα, καὶ ἤρξατο αὐτοὺς ἀποστέλλειν δύο X. 1 IX. 1
δύο· καὶ ἐδίδου αὐτοῖς ἐξουσίαν τῶν πνευμάτων τῶν ἀκαθάρτων. [8] Καὶ παρήγ- 9 3
γειλεν αὐτοῖς ἵνα μηδὲν αἴρωσιν εἰς ὁδὸν, εἰ μὴ ῥάβδον μόνον· μὴ πήραν, μὴ

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34. *εἰς εἰρήνην*] Something more than *in peace*. The Hebrew לְשָׁלוֹם (*l'shalom*), *for peace*. Gen. xliv. 17. Exod. iv. 18. 1 Sam. i. 17, and *passim*.

40. *ἐκβαλὼν πάντας—μετ' αὐτοῦ*] *having excluded* some, in order to discourage vain curiosity, and to teach a lesson of modesty in doing good, He admitted others, carefully chosen, as witnesses of the miracle. The *manner* in which Christ's miracles are done is exemplary to all, though they cannot imitate Him in the exercise of miraculous *power*.

41. Ταλιθὰ κοῦμι] *Maid, arise:* from טְלִיתָא (*talitha*), *puella;* קוּמִי (*cumi*), imperative from קוּם (*surgere*). St. Mark alone gives the *ipsissima verba* uttered by Christ, and probably recited by St. Peter, an eye-witness of the miracle (*v.* 37), to the Evangelist.

43. *εἶπε—φαγεῖν*] *He commanded that something should be given her to eat.* To show that she was not only restored to *life*, but to perfect *health*,—a proof of the *miracle*. See on Matt. viii. 15. And also to show that divine operations in extraordinary circumstances are never intended to supersede human efforts in ordinary ones.

Ch. VI. 1. *πατρίδα*] Nazareth.

3. Οὐχ *οὗτός ἐστιν ὁ τέκτων;*] *Is not this the carpenter?* A proof of the *manhood* of Christ. "Error hæreticorum nostra salus." There is also a truth, more than they knew of, in their words. For *οὐχ οὗτός ὁ τέκτων;* Is He not the *τέκτων* of the Universe?

— *ἀδελφός*] *cousin.* See on Matt. xii. 46; xiii. 55.

5. *ἠδύνατο*] *He was not able to do any miracle, because of their unbelief.* *οὐχ ὅτι ἐκεῖνος ἀσθενὴς, ἀλλ' ὅτι ἐκεῖνοι ἄπιστοι.* (*Theoph.*) Observe therefore the power of Faith, and also of unbelief. Christ modifies the *exercise* even of His own Omnipotence, according to the disposition of those to whom He comes. Cp. iv. 24.

Cp. John vii. 7, of *moral* inability. 1 Cor. x. 21. *Glass.* Phil. Sacr. p. 361.

To show the power and necessity of faith, our Lord regulated the exercise of His Omnipotence according to men's *belief* in it. See ix. 23, where He even vouchsafes to invest faith with His own Omnipotence, *πάντα δυνατὰ τῷ πιστεύοντι.* Cf. Matt. xiii. 58, and note on xvii. 17. In this expression is an evidence of inspiration. The Holy Spirit alone Who knows the *mind* of Christ, would have spoken thus of His power, and of the laws by which He is pleased to limit and control its manifestation.

6. *ἐθαύμαζε*] *He was wondering.* See on Matt. viii. 10.

7. *δύο δύο*] *two and two; binos:* a Hebraism, where the Greeks use *ἀνὰ*, Luke x. 1. Cp. Gen. vii. 2; xxxii. 16. See below, *v.* 39, 40, *συμπόσια συμπόσια.*

St. Mark alone relates here that the Apostles were sent forth *in pairs.* St. Matthew (x. 2—5) gives the *names* of the pairs,—an undesigned coincidence and evidence of truth.

As to the practical lessons to be derived from the example of Christ in sending forth the *Apostles* and *seventy* Disciples. *two and two*, see on Luke x. 1; cp. Matt. iv. 18.

MATT. X. LUKE IX. ἄρτον, μὴ εἰς τὴν ζώνην χαλκόν· 9 ἀλλὰ ὑποδεδεμένους σανδάλια, καὶ μὴ ἐνδύ-
10 11 4 σησθε δύο χιτῶνας. $(\frac{54}{\text{II}})$ 10 Καὶ ἔλεγεν αὐτοῖς, Ὅπου ἐὰν εἰσέλθητε εἰς οἰκίαν,
14 ἐκεῖ μένετε ἕως ἂν ἐξέλθητε ἐκεῖθεν. $(\frac{55}{\text{II}})$ 11 Καὶ ὅσοι ἂν μὴ δέξωνται ὑμᾶς
μηδὲ ἀκούσωσιν ὑμῶν, ἐκπορευόμενοι ἐκεῖθεν ἐκτινάξατε τὸν χοῦν τὸν ὑποκάτω
τῶν ποδῶν ὑμῶν, εἰς μαρτύριον αὐτοῖς. Ἀμὴν λέγω ὑμῖν, ἀνεκτότερον ἔσται
Σοδόμοις ἢ Γομόῤῥοις ἐν ἡμέρᾳ κρίσεως, ἢ τῇ πόλει ἐκείνῃ.
6 $(\frac{56}{\text{VIII}})$ 12 Καὶ ἐξελθόντες ἐκήρυσσον ἵνα μετανοήσωσι, 13 καὶ δαιμόνια πολλὰ
a James 5. 14. ἐξέβαλλον, καὶ ἤλειφον [a] ἐλαίῳ πολλοὺς ἀῤῥώστους, καὶ ἐθεράπευον.
XIV. 1 7 $(\frac{57}{\text{II}})$ 14 Καὶ ἤκουσεν ὁ βασιλεὺς Ἡρώδης, φανερὸν γὰρ ἐγένετο τὸ ὄνομα
2 αὐτοῦ, καὶ ἔλεγεν, ὅτι Ἰωάννης ὁ βαπτίζων ἐκ νεκρῶν ἠγέρθη, καὶ διὰ τοῦτο
8 ἐνεργοῦσιν αἱ δυνάμεις ἐν αὐτῷ. 15 Ἄλλοι δὲ ἔλεγον, Ὅτι Ἠλίας ἐστίν· ἄλλοι
δὲ ἔλεγον, Ὅτι προφήτης ἐστὶν ὡς εἷς τῶν προφητῶν. $(\frac{58}{\text{X}})$ 16 Ἀκούσας δὲ
9 ὁ Ἡρώδης εἶπεν, Ὅτι ὃν ἐγὼ ἀπεκεφάλισα Ἰωάννην οὗτός ἐστιν, αὐτὸς ἠγέρθη
ἐκ νεκρῶν.
3 $(\frac{59}{\text{II}})$ 17 Αὐτὸς γὰρ ὁ Ἡρώδης ἀποστείλας ἐκράτησε τὸν Ἰωάννην, καὶ ἔδησεν
αὐτὸν ἐν φυλακῇ, διὰ Ἡρωδιάδα τὴν γυναῖκα Φιλίππου τοῦ ἀδελφοῦ αὐτοῦ, ὅτι
4 c Lev. 18. 16. & 20. 21. αὐτὴν ἐγάμησεν. 18 Ἔλεγε γὰρ ὁ Ἰωάννης τῷ Ἡρώδῃ, Ὅτι [c] οὐκ ἔξεστί σοι
5 ἔχειν τὴν γυναῖκα τοῦ ἀδελφοῦ σου. 19 Ἡ δὲ Ἡρωδιὰς ἐνεῖχεν αὐτῷ, καὶ ἤθελεν
αὐτὸν ἀποκτεῖναι, καὶ οὐκ ἠδύνατο· 20 ὁ γὰρ Ἡρώδης ἐφοβεῖτο τὸν Ἰωάννην,
εἰδὼς αὐτὸν ἄνδρα δίκαιον καὶ ἅγιον, καὶ συνετήρει αὐτὸν, καὶ ἀκούσας αὐτοῦ
6 πολλὰ ἐποίει καὶ ἡδέως αὐτοῦ ἤκουε. $(\frac{60}{\text{VI}})$ 21 Καὶ γενομένης ἡμέρας εὐκαίρου,
d Gen. 40. 20. ὅτε Ἡρώδης τοῖς [d] γενεσίοις αὐτοῦ δεῖπνον ἐποίει τοῖς μεγιστᾶσιν αὐτοῦ καὶ
τοῖς χιλιάρχοις καὶ τοῖς πρώτοις τῆς Γαλιλαίας, 22 καὶ εἰσελθούσης τῆς θυγατρὸς
7 αὐτῆς τῆς Ἡρωδιάδος καὶ ὀρχησαμένης, καὶ ἀρεσάσης τῷ Ἡρώδῃ καὶ τοῖς
συνανακειμένοις, εἶπεν ὁ βασιλεὺς τῷ κορασίῳ, Αἴτησόν με ὃ ἐὰν θέλῃς καὶ
δώσω σοι· 23 καὶ ὤμοσεν αὐτῇ, Ὅτι ὃ ἐάν με αἰτήσῃς δώσω σοι ἕως ἡμίσους
8 τῆς βασιλείας μου. 24 Ἡ δὲ ἐξελθοῦσα εἶπε τῇ μητρὶ αὐτῆς, Τί αἰτήσωμαι; ἡ
δὲ εἶπε, Τὴν κεφαλὴν Ἰωάννου τοῦ βαπτιστοῦ. 25 Καὶ εἰσελθοῦσα εὐθέως μετὰ
σπουδῆς πρὸς τὸν βασιλέα ᾐτήσατο λέγουσα, Θέλω ἵνα μοὶ δῷς ἐξαυτῆς ἐπὶ
9 πίνακι τὴν κεφαλὴν Ἰωάννου τοῦ βαπτιστοῦ. 26 Καὶ περίλυπος γενόμενος ὁ

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8. εἰς τ. ζώνην] *into your girdle.* St. Mark, writing for Romans, accommodates his language to Roman use. It was a Roman custom to carry money in the *zona* or *girdle*, which served as a purse: hence the words of the soldier of Lucullus in *Horat.* 2 Epist. ii. 40, "Ibit eo quò vis, qui *Zonam* perdidit."

St. Luke, and he alone, speaks of the Greek *βαλλάντιον*, x. 4; xii. 33; xxii. 35, 36; cp. next note.

— *χαλκόν*] *brass.* St. Mark, writing for *Romans*, uses this word, the Roman *æs*, or copper, for *money*. *St. Luke*, writing for the *Greeks*, uses *ἀργύριον*, *silver*, ix. 3. St. Matthew (x. 9) has *gold*, *silver*, and *brass*. See below, xii. 41.

9. *σανδάλια*] See on Matt. x. 10.

11. *χοῦν*] *dust.* St. Matthew (x. 14) and St. Luke (ix. 5) have *κονιορτόν* here.

13. *ἤλειφον ἐλαίῳ*] *they anointed with oil.* The Apostles used oil to show by the application of an appropriate visible sign, that the healing was effected by their instrumentality, in the Name of Christ, the Messiah or anointed one of God (Ps. ii. 2; xlv. 7. Acts iv. 27; x. 38), and in His power Who had sent them; and because the oil itself was significant of God's mercy, of spiritual comfort, light, and joy (*Euthym.*, *Theophyl.*), and of grace given to the soul and body in answer to fervent prayer. 2 Cor. i. 21. 1 John ii. 20. 27. *ἔστιν ἔλαιον πρὸς κόπους ὠφέλιμον, καὶ φωτὸς αἴτιον, καὶ ἱλαρότητος πρόξενον, καὶ σημαίνει τὸ ἔλεος τοῦ Θεοῦ.* (*Theophyl.*)

For the bearing of this text on *Extreme Unction*, see note on James v. 14.

14. *ὁ βασιλεύς*] *the king:* called the *tetrarch* by St. Matthew, xiv. 1, and by St. Luke ix. 7.

15. *προφήτης ὡς εἷς τῶν πρ.*] *a Prophet*, equal to one of *the* old Prophets.

17. *Αὐτὸς γὰρ ὁ Ἡρώδης*] *For Herod himself.* Here is a recapitulation; and it is observable that St. Matthew, in the same way, *reverts*, at this point, to the occasion of John's apprehension and death, see Matt. xiv. 3. In these parenthetic recapitulations there are evident marks of a studious repetition of the account of one Evangelist by another. Cp. note on the parenthesis i. 16.

18. *Ἔλεγε*] *Dicebat.* A repeated warning, which was met by Herodias with hatred and machinations against him (*v.* 19).

20. *συνετήρει*] *was keeping him in custody.* *τήρησις*, a *prison.* Acts iv. 3; v. 18. See 2 Pet. ii. 4. 9. See here *v.* 17. Perhaps also on a plea that his life was in peril from Herodias (*v.* 19), but also because he resented John's rebuke, and feared its effects on the people. Herod would have killed John before, but he feared the people. (Matt. xiv. 3. 5.)

Another proof of John's unwavering constancy and undaunted courage even unto death. Cp. on Matt. xi. 2—6.

— *πολλὰ ἐποίει*] *used to do many* things—but not the *one thing* needful. (*Trench.*)

— *ἤκουε*] *used to hear*—listened to him.

22. *αὐτῆς τῆς Ἡρ.*] *of* Herodias *herself.* The mother did not scruple to use her own daughter for this licentious and savage purpose.

25. *μοί*] *to me*, emphatic. Give it into my own hands. Such was her cruelty and thirst for the Baptist's blood.

— *ἐξαυτῆς*] *immediately;* lest Herod should relent.

— *ἐπὶ πίνακι*] *in a charger*—a large dish, then on the table at the banquet. Such was the savage cruelty of the daughter of that adulterous and bloodthirsty mother. She possessed the graces and accomplishments of feminine beauty, and yet at the dictation of her mother, who was doubtless present at the feast, and encouraged her to entangle the licentious passions of the king by her dissolute dancing, she asked for the head of the Baptist to be given to her *immediately* into her own hands, on a gold c

βασιλεὺς διὰ τοὺς ὅρκους καὶ τοὺς συνανακειμένους οὐκ ἠθέλησεν αὐτὴν MATT. XIV. LUKE IX.
ἀθετῆσαι. 27 Καὶ εὐθέως ἀποστείλας ὁ βασιλεὺς σπεκουλάτορα ἐπέταξεν ἐνεχ-
θῆναι τὴν κεφαλὴν αὐτοῦ. 28 Ὁ δὲ ἀπελθὼν ἀπεκεφάλισεν αὐτὸν ἐν τῇ φυλακῇ, 10
καὶ ἤνεγκε τὴν κεφαλὴν αὐτοῦ ἐπὶ πίνακι, καὶ ἔδωκεν αὐτὴν τῷ κορασίῳ, καὶ τὸ 11
κοράσιον ἔδωκεν αὐτὴν τῇ μητρὶ αὐτῆς. 29 Καὶ ἀκούσαντες οἱ μαθηταὶ αὐτοῦ 12
ἦλθον καὶ ἦραν τὸ πτῶμα αὐτοῦ, καὶ ἔθηκαν αὐτὸ ἐν μνημείῳ.

(61/VIII) 30 Καὶ συνάγονται οἱ ἀπόστολοι πρὸς τὸν Ἰησοῦν, καὶ ἀπήγγειλαν 10
αὐτῷ πάντα ὅσα ἐποίησαν καὶ ὅσα ἐδίδαξαν. (62/X) 31 Καὶ λέγει αὐτοῖς, Δεῦτε
ὑμεῖς αὐτοὶ κατ' ἰδίαν εἰς ἔρημον τόπον καὶ ἀναπαύεσθε ὀλίγον· ἦσαν γὰρ
οἱ ἐρχόμενοι καὶ οἱ ὑπάγοντες πολλοί, καὶ οὐδὲ φαγεῖν ηὐκαίρουν.

32 Καὶ ἀπῆλθον εἰς ἔρημον τόπον τῷ πλοίῳ κατ' ἰδίαν· 33 καὶ εἶδον αὐτοὺς 13
ὑπάγοντας καὶ ἐπέγνωσαν αὐτὸν πολλοί· καὶ πεζῇ ἀπὸ πασῶν τῶν πόλεων 11
συνέδραμον ἐκεῖ, καὶ προῆλθον αὐτούς. (63/VI) 34 Καὶ ἐξελθὼν εἶδεν πολὺν ὄχλον, 14
καὶ ἐσπλαγχνίσθη ἐπ' αὐτοῖς, ὅτι ἦσαν ὡς πρόβατα μὴ ἔχοντα ποιμένα· καὶ
ἤρξατο διδάσκειν αὐτοὺς πολλά.

(64/I) 35 Καὶ ἤδη ὥρας πολλῆς γενομένης προσελθόντες αὐτῷ οἱ μαθηταὶ αὐτοῦ 15 12
λέγουσιν, Ὅτι ἔρημός ἐστιν ὁ τόπος, καὶ ἤδη ὥρα πολλή, 36 ἀπόλυσον αὐτούς,
ἵνα ἀπελθόντες εἰς τοὺς κύκλῳ ἀγροὺς καὶ κώμας ἀγοράσωσιν ἑαυτοῖς ἄρτους·
τί γὰρ φάγωσιν οὐκ ἔχουσιν. 37 Ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς, Δότε αὐτοῖς 16 13
ὑμεῖς φαγεῖν. Καὶ λέγουσιν αὐτῷ, Ἀπελθόντες ἀγοράσωμεν δηναρίων διακο-
σίων ἄρτους, καὶ δῶμεν αὐτοῖς φαγεῖν; 38 Ὁ δὲ λέγει αὐτοῖς, Πόσους ἄρτους
ἔχετε; ὑπάγετε καὶ ἴδετε. Καὶ γνόντες λέγουσι, Πέντε, καὶ δύο ἰχθύας. 39 Καὶ 17
ἐπέταξεν αὐτοῖς ἀνακλῖναι πάντας, συμπόσια συμπόσια, ἐπὶ τῷ χλωρῷ χόρτῳ.
40 Καὶ ἀνέπεσον πρασιαὶ πρασιαί, ἀνὰ ἑκατὸν καὶ ἀνὰ πεντήκοντα. 41 Καὶ 19 14
λαβὼν τοὺς πέντε ἄρτους καὶ τοὺς δύο ἰχθύας ἀναβλέψας εἰς τὸν οὐρανὸν εὐλό-
γησε, καὶ κατέκλασε τοὺς ἄρτους, καὶ ἐδίδου τοῖς μαθηταῖς αὐτοῦ, ἵνα παραθῶσιν

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silver *dish*, taken from the royal table, laden with costly dainties, in the presence of the princely guests; and, in her fiendish ferocity, she would not allow to the weak and wicked monarch, probably inflamed with wine, any respite for remorse, but took advantage of his rash oath, and peremptorily exacted a prompt execution of it. Such was the power exercised by Satan over the king, his paramour, and her daughter. John the Baptist is the Elijah of the Gospel, Herod is the Ahab, and Herodias is the Jezebel.

26. περίλυπος] *very sorry*. He was not sorry for his *sin*, or for *John's death*, but because he feared the people, who held John as a prophet (see on *v.* 20, and Matt. xiv. 5); and perhaps with a sense of indignity in being entrapped by her wiliness in a revel in which he sacrificed the prophet to the malice of Herodias, and exposed himself to the contempt and hatred of his subjects.

On the nature of false repentance see on 2 Cor. vii. 9, 10.

27. σπεκουλάτορα] *an executioner*. σπεκουλάτωρ, δορυφόρος, Suidas, i.e. *à spiculo*; but other glossaries render it κατάσκοπος, *à speculando*. Executioners were called *speculatores*. *Seneca* de Benefic. iii. 25: "Speculatoribus occurrit, nihil se deprecari, quò minùs imperata peragerent, dixit, et deinde cervicem porrexit." De Ira i. 16: "Centurio supplicio præpositus, condere gladium speculatorem jubet." *Julius Firmicus* viii. 26: "Speculatores faciet, qui nudato gladio hominum amputant cervices." (*Kuin.*)

This word ('speculator') is one of St. Mark's *Roman* words, on which see vi. 8; xv. 39; and *Introduction*, p. 112.

29.] See Matt. xi. 2; xiv. 12.

32. ἔρημον τόπον] *a desert place*, near *Bethsaida Julias*, N.E. of the Lake. See Luke ix. 10. Matt. xiv. 13.

33. ἐπέγνωσαν αὐτόν] See below, *v.* 54. πεζῇ, i.e. not by water.

34. ἐξελθών] *having disembarked*. See *v.* 54.

35. ὥρας πολλῆς] See Matt. xiv. 15.

37. Καὶ λέγουσιν αὐτῷ] *And they say to him*: this answer is recited by St. Mark alone.

39. ἐ. τ. χλωρῷ χόρτῳ] *on the green grass*—a picturesque incident mentioned only by St. Mark, and bespeaking ocular testimony. He also alone mentions the number of each company, *v.* 40.

40. πρασιαί] "Nominativus Hebraicus." *Glass*. Phil. p. 286. The reduplication is for the Greek ἀνά. See *Vorst*. Hebr. p. 312; and above on *v.* 7.

The word πρασιὰ is derived by some from πέρας, *terminus* (*Passow*); by others from πράσον, *porrum*. It seems rather, like παράδεισος, to be of Oriental origin, and to be formed, by a metathesis of the letter ρ, from the root פָּרַס (*paras*), or פָּרַשׂ (*paras*), to divide or portion out into compartments; whence *pars, partior*, and perhaps *pratum*, a field: πρασιαὶ are *areolæ; viridaria, parterres* (τὰ ἐν κήποις κόμματα, *Theophyl.*), in which, as in a garden, the seed of this food was sown by the Apostles, and ripened into an instantaneous harvest by the almighty power and divine benediction of Christ.

The Holy Spirit, by the use of this word πρασιαί, appears to call attention to the fact, that our Lord, Who then multiplied the five loaves to be food for five thousand, is the same Divine Person Who, in a manner less striking, because more gradual and regular, but certainly not less wonderful, ripens all the seeds in all the Gardens and Orchards, and in all the Vineyards and Meadows of this world, in successive seasons, ever since man dwelt in Paradise, to minister food to His creatures.

The πρασιαὶ are arranged in symmetrical order and beauty—and typify the different Churches which together make up the Catholic Church, and are all fed with the Word and Sacraments of Christ, ministered to them by Apostolic hands. See Balaam's sublime description of the Ancient Church in the wilderness, Numb. xxiv. 5, and *Gregor*. Moral. xvi. 55, and *Bede*.

Here also we may recognize a spiritual and prophetic representation of the Diocesan and Parochial system of the Christian Church. The miracle of feeding is a visible exhibition of Christ's dealings with the world. He feeds all of every age and country with heavenly nourishment by the ministry of the Word and Sacraments. But He does every thing regularly and in order. He commands the multitude to *sit* down in *companies*: He portions out the population of the world into spiritual Districts, and assigns a competent portion to the oversight of each of His ministers; and thus the whole multitude is filled with the bread of life.

41. κατέκλασε—ἐδίδου] He *broke* once, and *was giving*, in repeated acts, the *loaves* to His disciples to set before the multi-

MATT. XIV. LUKE IX. αὐτοῖς, καὶ τοὺς δύο ἰχθύας ἐμέρισε πᾶσι. [42] Καὶ ἔφαγον πάντες καὶ ἐχορτάσ-
20 17 θησαν. [43] Καὶ ἦραν κλασμάτων δώδεκα κοφίνους πλήρεις, καὶ ἀπὸ τῶν ἰχθύων.
21 24 [44] Καὶ ἦσαν οἱ φαγόντες τοὺς ἄρτους πεντακισχίλιοι ἄνδρες.
22 (65/VI) [45] Καὶ εὐθέως ἠνάγκασε τοὺς μαθητὰς αὐτοῦ ἐμβῆναι εἰς τὸ πλοῖον, καὶ
προάγειν εἰς τὸ πέραν πρὸς Βηθσαϊδὰν, ἕως αὐτὸς ἀπολύσῃ τὸν ὄχλον.
23 (66/II) [46] Καὶ ἀποταξάμενος αὐτοῖς ἀπῆλθεν εἰς τὸ ὄρος προσεύξασθαι.
24 (67/IV) [47] Καὶ ὀψίας γενομένης ἦν τὸ πλοῖον ἐν μέσῳ τῆς θαλάσσης, καὶ αὐτὸς
25 μόνος ἐπὶ τῆς γῆς. [48] Καὶ εἶδεν αὐτοὺς βασανιζομένους ἐν τῷ ἐλαύνειν, ἦν γὰρ
ὁ ἄνεμος ἐναντίος αὐτοῖς. Καὶ περὶ τετάρτην φυλακὴν τῆς νυκτὸς ἔρχεται πρὸς
26 αὐτοὺς περιπατῶν ἐπὶ τῆς θαλάσσης, καὶ ἤθελε παρελθεῖν αὐτούς. [49] Οἱ δὲ
ἰδόντες αὐτὸν περιπατοῦντα ἐπὶ τῆς θαλάσσης, ἔδοξαν φάντασμα εἶναι, καὶ
27 ἀνέκραξαν· [50] πάντες γὰρ αὐτὸν εἶδον καὶ ἐταράχθησαν. Καὶ εὐθέως ἐλάλησε
32 μετ' αὐτῶν, καὶ λέγει αὐτοῖς, Θαρσεῖτε, Ἐγώ εἰμι, μὴ φοβεῖσθε. (68/VI) [51] Καὶ
ἀνέβη πρὸς αὐτοὺς εἰς τὸ πλοῖον, καὶ ἐκόπασεν ὁ ἄνεμος· καὶ λίαν ἐκ περισσοῦ
34 e ch. 8. 17. & 3. 5. ἐν ἑαυτοῖς ἐξίσταντο καὶ ἐθαύμαζον, [52] οὐ γὰρ συνῆκαν [e] ἐπὶ τοῖς ἄρτοις, ἦν γὰρ
αὐτῶν ἡ καρδία πεπωρωμένη. (69/II) [53] Καὶ διαπεράσαντες ἦλθον ἐπὶ τὴν γῆν
Γεννησαρὲτ, καὶ προσωρμίσθησαν.
35 [54] Καὶ ἐξελθόντων αὐτῶν ἐκ τοῦ πλοίου εὐθέως ἐπιγνόντες αὐτὸν, [55] περι-
δραμόντες ὅλην τὴν περίχωρον ἐκείνην ἤρξαντο ἐπὶ τοῖς κραβάττοις τοὺς κακῶς
ἔχοντας περιφέρειν ὅπου ἤκουον ὅτι ἐκεῖ ἐστι· [56] καὶ ὅπου ἂν εἰσεπορεύετο
εἰς κώμας ἢ πόλεις ἢ ἀγροὺς, ἐν ταῖς ἀγοραῖς ἐτίθουν τοὺς ἀσθενοῦντας, καὶ
36 f Matt. 9. 20 ch. 5. 27, 28. παρεκάλουν αὐτὸν ἵνα κἂν τοῦ κρασπέδου τοῦ ἱματίου αὐτοῦ ἅψωνται [f], καὶ
ὅσοι ἂν ἥπτοντο αὐτοῦ ἐσώζοντο.
XV. 1 VII. (70/X) [1] Καὶ συνάγονται πρὸς αὐτὸν οἱ Φαρισαῖοι, καί τινες τῶν Γραμ-
ματέων, ἐλθόντες ἀπὸ Ἱεροσολύμων, [2] καὶ ἰδόντες τινὰς τῶν μαθητῶν αὐτοῦ
κοιναῖς χερσὶ, τοῦτ' ἔστιν ἀνίπτοις, ἐσθίοντας ἄρτους· [3] οἱ γὰρ Φαρισαῖοι καὶ
πάντες οἱ Ἰουδαῖοι ἐὰν μὴ πυγμῇ νίψωνται τὰς χεῖρας οὐκ ἐσθίουσι, κρα-
τοῦντες τὴν παράδοσιν τῶν πρεσβυτέρων· [4] καὶ ἀπὸ ἀγορᾶς ἐὰν μὴ βαπτί-
σωνται οὐκ ἐσθίουσι· καὶ ἄλλα πολλά ἐστιν ἃ παρέλαβον κρατεῖν, βαπτισμοὺς
ποτηρίων καὶ ξεστῶν καὶ χαλκίων καὶ κλινῶν· (71/VI) [5] ἔπειτα ἐπερωτῶσιν αὐτὸν

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tude, but He ἐμέρισε, disparted by one act the two fishes to all. Cp. below, viii. 6. Matt. xiv. 19 has ἔδωκε τοῖς μαθηταῖς here; and John vi. 11 has διέδωκε τ. μ. concerning the loaves. But ἐδίδου used by St. Mark, and St. Luke ix. 16, expresses something more than the act of *giving*, and the effect; it describes the *manner* of it.

This miracle was symbolical. Christ's *body*, the true Bread, was *broken once* for all on the Cross (1 Cor. xi. 24); but He is *ever giving* it to His disciples to distribute for the life and refreshment of the faithful.

Cp. on Matt. xxvi. 26, 27, with regard to the distribution of the elements at the Sacramental Supper.

45. Καὶ εὐθέως] See Matt. xiv. 22.

— Βηθσαϊδὰν] the other *Bethsaida*, on the west of the Lake.

48. ἤθελε παρελθεῖν] He designed, and was about *to pass by them*. Cp. Luke xxiv. 28, and *Glass*. Phil. pp. 699, 700. This idiomatic use of θέλω remains in the language of modern Greece; ἤθελε να, and more briefly by θὲ νὰ and by θά.

Here is a silent note of *Inspiration*. The Evangelist says, that Christ intended to pass by them. But what *uninspired man* could say this? Who knoweth the *mind* of Christ but the Spirit of God? (Cp. 1 Cor. ii. 11.)

52. πεπωρωμένη] blinded with a dense and callous film. See iii. 5; viii. 17. John xii. 40. Rom. xi. 7. 2 Cor. iii. 14. πωροῦσθαι = τυφλοῦσθαι. (*Hesyc.*)

It is affirmed by some that this word is derived from πῶρος, *stone*, and signifies the induration of *bones*, which produces callousness and insensibility; and not from πωρὸς, *blind*. *Trench*.

53. προσωρμίσθησαν] *they moored to the shore.*

55. τοῖς κραβάττοις] '*their* beds;' i. e. the beds to which they were confined.

— ὅπου—ἐκεῖ] On this Hebraism see *Vorst*. p. 558. Cf. Rev. xii. 14. The ἐκεῖ is emphatic.

CH. VII. 2. κοιναῖς] *common; κοινὸς* had been already used by LXX for Hebr. טָמֵא (*tamé*), *unclean*, 1 Macc. i. 47. 62.

3. οἱ γὰρ Φαρισαῖοι κ.τ.λ.] *for the Pharisees, &c.* This detailed explanation of *Jewish* customs is a proof that this Evangelist did not write primarily for Jewish readers, but for others.

— πυγμῇ] properly, *with the fist;* as the LXX Version shows, Exod. xxi. 18. Isa. lviii. 4; the knuckles of one hand being applied to the palm of the other, so that by hard rubbing both may be cleansed. Cp. *Kuin.* who says, "πυγμὴ est prop. *pugnus* (*Hesychius:* πυγμὴ, ἤγουν τὸ συγκεκλεῖσθαι τοὺς δακτύλους) et in versione Alexandrinâ respondet Hebr. אֶגְרֹף v. Exod. xxi. 18. Ies. lviii. 4, atque adeo πυγμῇ propriè significat *manus in pugnum contracta:* illud ipsum nomen אֶגְרֹף etiam *de robore, fortitudine* adhibetur, et *homines robusti* in scriptis Rabbinorum dicuntur באלי אגרופין, vid. *Buxtorfius* Lex. Talm. p. 483, hinc πυγμῇ commodè reddi potest, *fortiter, accuratè et sedulò;* certè Syrus interpres vertit, [illegible] quo adverbio Luc. xv. 8, expressit adverbium ἐπιμελῶς." Some render *to the elbow.*

4. ἀπὸ ἀγορᾶς] returning home from the *market*, where they may have come into contact with heathens, publicans, and others, whom they regard as unclean. So ἀπὸ δείπνου, *Herod.* i. 126.

— ξεστῶν] a *Roman* word, *sextariorum;* being $\frac{1}{72}$ of the Epha, and $\frac{1}{4}$ of the Kab. See *Joseph.* Antt. ix. 4. This explanation of Jewish customs (*vv.* 3—5) is peculiar to St. Mark, and shows that he was not writing mainly for Jews: and the word ξεστὴς, with others of like origin in his gospel, suggests that he was writing specially for Romans. Cp. on ii. 4.

οἱ Φαρισαῖοι καὶ οἱ Γραμματεῖς, Διατί οἱ μαθηταί σου οὐ περιπατοῦσι κατὰ MATT. XV LUKE
τὴν παράδοσιν τῶν πρεσβυτέρων, ἀλλὰ κοιναῖς χερσὶν ἐσθίουσι τὸν ἄρτον; 2
[6] Ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς, Ὅτι καλῶς προεφήτευσεν Ἡσαΐας περὶ ὑμῶν 7
τῶν ὑποκριτῶν ὡς γέγραπται, Οὗτος ὁ λαὸς τοῖς χείλεσί με τιμᾷ, ἡ δὲ 8
καρδία αὐτῶν πόῤῥω ἀπέχει ἀπ' ἐμοῦ. [7] Μάτην δὲ σέβονταί με, 9
διδάσκοντες διδασκαλίας ἐντάλματα ἀνθρώπων. [8] Ἀφέντες γὰρ τὴν
ἐντολὴν τοῦ Θεοῦ κρατεῖτε τὴν παράδοσιν τῶν ἀνθρώπων, βαπτισμοὺς ξεστῶν
καὶ ποτηρίων· καὶ ἄλλα παρόμοια τοιαῦτα πολλὰ ποιεῖτε. [9] Καὶ ἔλεγεν αὐτοῖς, 3
Καλῶς ἀθετεῖτε τὴν ἐντολὴν τοῦ Θεοῦ, ἵνα τὴν παράδοσιν ὑμῶν τηρήσητε.
[10] Μωϋσῆς γὰρ εἶπε, Τίμα τὸν πατέρα σου καὶ τὴν μητέρα σου· καὶ ὁ 4
κακολογῶν πατέρα ἢ μητέρα θανάτῳ τελευτάτω· [11] ὑμεῖς δὲ λέγετε, 5
Ἐὰν εἴπῃ ἄνθρωπος τῷ πατρὶ ἢ τῇ μητρὶ, Κορβᾶν[a] (ὅ ἐστι, δῶρον), ὃ ἐὰν ἐξ [a] Matt. 23. 18.
ἐμοῦ ὠφεληθῇς—[12] καὶ οὐκέτι ἀφίετε αὐτὸν οὐδὲν ποιῆσαι τῷ πατρὶ αὐτοῦ ἢ
τῇ μητρὶ αὐτοῦ, [13] ἀκυροῦντες τὸν λόγον τοῦ Θεοῦ τῇ παραδόσει ὑμῶν ᾗ παρ- 9
εδώκατε· καὶ παρόμοια τοιαῦτα πολλὰ ποιεῖτε.

[14] Καὶ προσκαλεσάμενος πάντα τὸν ὄχλον ἔλεγεν αὐτοῖς, Ἀκούετέ μου πάντες 10
καὶ συνίετε [15] Οὐδέν ἐστιν ἔξωθεν τοῦ ἀνθρώπου εἰσπορευόμενον εἰς αὐτὸν, ὃ 11
δύναται αὐτὸν κοινῶσαι· ἀλλὰ τὰ ἐκπορευόμενα ἀπ' αὐτοῦ ἐκεῖνά ἐστι τὰ κοι-
νοῦντα τὸν ἄνθρωπον. [16] Εἴ τις ἔχει ὦτα ἀκούειν, ἀκουέτω.

($\frac{72}{VI}$) [17] Καὶ ὅτε εἰσῆλθεν εἰς οἶκον ἀπὸ τοῦ ὄχλου, ἐπηρώτων αὐτὸν οἱ μαθηταὶ 15
αὐτοῦ περὶ τῆς παραβολῆς. [18] Καὶ λέγει αὐτοῖς, Οὕτω καὶ ὑμεῖς ἀσύνετοί ἐστε; 16
οὐ νοεῖτε, ὅτι πᾶν τὸ ἔξωθεν εἰσπορευόμενον εἰς τὸν ἄνθρωπον οὐ δύναται αὐτὸν 17
κοινῶσαι, [19] ὅτι οὐκ εἰσπορεύεται αὐτοῦ εἰς τὴν καρδίαν, ἀλλ' εἰς τὴν κοιλίαν,
καὶ εἰς τὸν ἀφεδρῶνα ἐκπορεύεται, καθαρίζον πάντα τὰ βρώματα; [20] Ἔλεγε δὲ, 18
Ὅτι τὸ ἐκ τοῦ ἀνθρώπου ἐκπορευόμενον, ἐκεῖνο κοινοῖ τὸν ἄνθρωπον· [21] ἔσωθεν 19
γὰρ, ἐκ τῆς καρδίας τῶν ἀνθρώπων, οἱ διαλογισμοὶ οἱ κακοὶ ἐκπορεύονται,
μοιχεῖαι, πορνεῖαι, φόνοι, [22] κλοπαὶ, πλεονεξίαι, πονηρίαι, δόλος, ἀσέλγεια,
ὀφθαλμὸς πονηρὸς, βλασφημία, ὑπερηφανία, ἀφροσύνη· [23] πάντα ταῦτα τὰ 20
πονηρὰ ἔσωθεν ἐκπορεύεται, καὶ κοινοῖ τὸν ἄνθρωπον.

[24] Καὶ ἐκεῖθεν ἀναστὰς ἀπῆλθεν εἰς τὰ μεθόρια Τύρου καὶ Σιδῶνος· καὶ 21
εἰσελθὼν εἰς οἰκίαν οὐδένα ἤθελε γνῶναι, καὶ οὐκ ἠδυνήθη λαθεῖν. [25] Ἀκού-
σασα γὰρ γυνὴ περὶ αὐτοῦ, ἧς εἶχε τὸ θυγάτριον αὐτῆς πνεῦμα ἀκάθαρτον,
ἐλθοῦσα προσέπεσε πρὸς τοὺς πόδας αὐτοῦ· ($\frac{73}{VI}$) [26] ἦν δὲ ἡ γυνὴ Ἑλληνὶς, 22
Συροφοινίκισσα τῷ γένει· καὶ ἠρώτα αὐτὸν ἵνα τὸ δαιμόνιον ἐκβάλῃ ἐκ τῆς
θυγατρὸς αὐτῆς. [27] Ὁ δὲ Ἰησοῦς εἶπεν αὐτῇ, Ἄφες πρῶτον χορτασθῆναι 26
τὰ τέκνα· οὐ γὰρ καλόν ἐστι λαβεῖν τὸν ἄρτον τῶν τέκνων, καὶ βαλεῖν τοῖς

— χαλκίων] "Cautè dictum, nam *testacea* frangebantur." (*Rosenm.*)

5. περιπατοῦσι] *walk, live.* The Hebr. הָלַךְ.

9. Καλῶς] *Well:* said in irony.

11. Κορβᾶν] *Corban*, an offering to God. See on Matt. xxvii. 6, and xv. 5, and above, ii. 3, and *Pococke*, i. 251.

S. Ambrose (on Luke xviii.), applying the word to Christian times, well says, "Dicis te, quod eras Parentibus collaturus, *Ecclesiæ* velle conferre. Non quærit *donum Deus* de *fame parentum*.

"Multi ut prædicentur ab hominibus, Ecclesiæ conferunt quæ suis auferunt; cùm misericordia à domestico progredi debeat pietatis officio. Sed ut pascendos Scriptura dicit parentes, ita propter Deum relinquendos parentes, si impediant devotæ mentis affectus."

19. καθαρίζον π. τ. βρώματα] *cleansing all the food.* Some (e.g. *Meyer*) read καθαρίζων, and connect it with ἀφεδρών; but this construction seems inadmissible. It appears rather to mean, "exitu suo puras relinquens omnes escas" (cp. *Bede*, *à Lapide*). Every thing that cometh in from without defecates and clarifies itself in its passage εἰς τὸν ἀφεδρῶνα, and so leaves pure πάντα τὰ βρώματα, i.e. every thing that is converted by man into *food*, and enters into his system. Cp. note on Deut. xxiii. 13.

The reading καθαρίζων is indeed found in many MSS., A, B, E, F, G, H, L, S, X, Δ, and in Lr., but the confusion between ὸ and ῶ is so common in MSS., that this variety is of little weight against rules of grammar. (*Bast. Palæog.*) See on 1 Cor. xv. 49. In John iv. 15, many have ἔρχομαι for ἔρχωμαι.

21. πορνεῖαι] See Rom. i. 29.

24. μεθόρια] *the confines:* he does not seem to have crossed the border.

25. ἧς—αὐτῆς] On this Hebraism, see Acts xv. 17. Gal. ii. 10.

26. Ἑλληνίς] *a Greek.* *St. Matthew* calls her Χαναναία (xv. 22), to show his *Jewish* readers that the mercies of the Gospel were for those whom their forefathers had extirpated. *St. Mark* calls her Ἑλληνίς, a Syrophœnician, of Tyre, to assure his *Gentile* readers that Christ offers salvation to them, and to every nation of the world.

— Συροφοινίκισσα] *a Syrophœnician.* Φοινίκισσα from φοινίκη, and Συροφ., as distinguished from the *Libyan* Phœnicians, of Carthage, better known to the *Romans*, and colonists from the Phœnicians of Syria, in the mother cities of Tyre and Sidon, whence *Horat.* ii. 2. 11, "*uterque Pœnus serviat uni.*"

MATT. XV. LUKE. κυναρίοις. 28 Ἡ δὲ ἀπεκρίθη καὶ λέγει αὐτῷ, Ναὶ, Κύριε, καὶ γὰρ τὰ κυνάρια
27 ὑποκάτω τῆς τραπέζης ἐσθίουσι ἀπὸ τῶν ψιχίων τῶν παιδίων. 29 Καὶ εἶπεν
28 αὐτῇ, Διὰ τοῦτον τὸν λόγον ὕπαγε· ἐξελήλυθε τὸ δαιμόνιον ἐκ τῆς θυγατρός σου.
30 Καὶ ἀπελθοῦσα εἰς τὸν οἶκον αὐτῆς εὗρε τὸ δαιμόνιον ἐξεληλυθὸς, καὶ τὴν
θυγατέρα βεβλημένην ἐπὶ τῆς κλίνης.

(74/X) 31 Καὶ πάλιν ἐξελθὼν ἐκ τῶν ὁρίων Τύρου καὶ Σιδῶνος ἦλθε πρὸς τὴν
29 θάλασσαν τῆς Γαλιλαίας, ἀνὰ μέσον τῶν ὁρίων Δεκαπόλεως. 32 Καὶ φέρουσιν
αὐτῷ κωφὸν μογιλάλον, καὶ παρακαλοῦσιν αὐτὸν ἵνα ἐπιθῇ αὐτῷ τὴν χεῖρα.
33 Καὶ ἀπολαβόμενος αὐτὸν ἀπὸ τοῦ ὄχλου κατ' ἰδίαν ἔβαλε τοὺς δακτύλους
αὐτοῦ εἰς τὰ ὦτα αὐτοῦ, καὶ πτύσας ἥψατο τῆς γλώσσης αὐτοῦ, 34 καὶ ἀναβλέψας εἰς τὸν οὐρανὸν ἐστέναξε καὶ λέγει αὐτῷ, Ἐφφαθὰ, ὅ ἐστι διανοίχθητι. 35 Καὶ εὐθέως διηνοίχθησαν αὐτοῦ αἱ ἀκοαὶ, καὶ ἐλύθη ὁ δεσμὸς τῆς
b ch. 5. 43. γλώσσης αὐτοῦ, καὶ ἐλάλει ὀρθῶς. (75/VIII) 36 Καὶ διεστείλατο [b] αὐτοῖς ἵνα μηδενὶ εἴπωσιν· ὅσον δὲ αὐτοῖς διεστέλλετο, μᾶλλον περισσότερον ἐκήρυσσον· 37 καὶ ὑπερπερισσῶς ἐξεπλήσσοντο λέγοντες, Καλῶς πάντα πεποίηκε· καὶ τοὺς κωφοὺς ποιεῖ ἀκούειν, καὶ τοὺς ἀλάλους λαλεῖν.

VIII. (76/VI) 1 Ἐν ἐκείναις ταῖς ἡμέραις, παμπόλλου ὄχλου ὄντος, καὶ μὴ
ἐχόντων τί φάγωσι, προσκαλεσάμενος τοὺς μαθητὰς αὐτοῦ λέγει αὐτοῖς,
32 2 Σπλαγχνίζομαι ἐπὶ τὸν ὄχλον, ὅτι ἤδη ἡμέραι τρεῖς προσμένουσί μοι καὶ
οὐκ ἔχουσι τί φάγωσι· 3 καὶ ἐὰν ἀπολύσω αὐτοὺς νήστεις εἰς οἶκον αὐτῶν,
33 ἐκλυθήσονται ἐν τῇ ὁδῷ, τινὲς γὰρ αὐτῶν μακρόθεν ἥκουσι. 4 Καὶ ἀπεκρί-
θησαν αὐτῷ οἱ μαθηταὶ αὐτοῦ, Πόθεν τούτους δυνήσεταί τις ὧδε χορτάσαι
34 ἄρτων ἐπ' ἐρημίας; 5 Καὶ ἐπηρώτα αὐτοὺς, Πόσους ἔχετε ἄρτους; οἱ δὲ εἶπον,
35 Ἑπτά. 6 Καὶ παρήγγειλε τῷ ὄχλῳ ἀναπεσεῖν ἐπὶ τῆς γῆς· καὶ λαβὼν τοὺς
36 ἑπτὰ ἄρτους εὐχαριστήσας ἔκλασε, καὶ ἐδίδου τοῖς μαθηταῖς αὐτοῦ ἵνα παρα-
θῶσι· καὶ παρέθηκαν τῷ ὄχλῳ. 7 Καὶ εἶχον ἰχθύδια ὀλίγα· καὶ εὐλογήσας
37 εἶπε παραθεῖναι καὶ αὐτά. 8 Ἔφαγον δὲ καὶ ἐχορτάσθησαν· καὶ ἦραν περισ-
38 σεύματα κλασμάτων ἑπτὰ σπυρίδας. 9 Ἦσαν δὲ οἱ φαγόντες ὡς τετρακισ-
χίλιοι· καὶ ἀπέλυσεν αὐτούς.
39 10 Καὶ εὐθέως ἐμβὰς εἰς τὸ πλοῖον μετὰ τῶν μαθητῶν αὐτοῦ ἦλθεν εἰς τὰ μέρη
Δαλμανουθά.
XVI. 1 (77/IV) 11 Καὶ ἐξῆλθον οἱ Φαρισαῖοι, καὶ ἤρξαντο συζητεῖν αὐτῷ, ζητοῦντες παρ'
4 αὐτοῦ σημεῖον ἀπὸ τοῦ οὐρανοῦ πειράζοντες αὐτόν. (78/VI) 12 Καὶ ἀναστενάξας
τῷ πνεύματι αὐτοῦ λέγει, Τί ἡ γενεὰ αὕτη σημεῖον ἐπιζητεῖ; Ἀμὴν λέγω ὑμῖν,
εἰ δοθήσεται τῇ γενεᾷ ταύτῃ σημεῖον. 13 Καὶ ἀφεὶς αὐτοὺς ἐμβὰς πάλιν εἰς
πλοῖον ἀπῆλθεν εἰς τὸ πέραν.

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31. *καὶ Σιδῶνος ἦλθε*] B, D, L, Δ, and *Vulg.* and some other versions have *ἦλθε διὰ Σιδῶνος* here.

32—37.] This miracle, so graphically described, is recorded by St. Mark alone (cp. viii. 22).

32. *μογιλάλον*] So A, B*, D, G, K, M, S, U, V; and *Tisch.* ed. 1858; B**, E, F, H, L, X, Γ, Δ, and *Lr.* have *μογγιλάλον*.

34. Ἐφφαθά] *Be opened.* "Imperativus conjugationis Ethpael, ܐܶܬ݂ܦܰܬ݂ܰܚ, *ethphathah*, ἐθφαθὰ, literâ ܬ, cùm Græcè scribatur, in φ mutatâ, à verbo ܦܬܚ *aperuit.*" Hebr. פָּתַח (*pathah*), whence Latin *pateo*. Cf. Isa. xxxv. 5, and *Vorst.* de Hebr. p. 699. St. Mark gives the very words of Christ. See above on ii. 3.

36. *μᾶλλον περισσότερον*] An expressive double comparative. See Phil. i. 23, *πολλῷ μᾶλλον κρεῖσσον*. 2 Cor. vii. 13, *περισσοτέρως μᾶλλον*. *Winer*, p. 214.

— *ἐκήρυσσον*] *they were publishing it abroad.* See on i. 45.

Ch. VIII. 1—9. Ἐν ἐκείναις] See Matt. xv. 32—38.

— *παμπόλλου*] Some MSS. and Edd. have *πάλιν πολλοῦ*. But it is less likely that such a simple expression as *πάλιν πολλοῦ* should have been altered by Copyists into *παμπόλλου* than *vice versâ*. On the confusion of *παμ*, and *παλι*, see *Porson*, Eurip. Hec. 1169, and above, vii. 14, where B, D, L, Δ, have *πάλιν* for *πάντα*. At the same time it may be observed that St. Mark is wont to note transitions in his narrative by *πάλιν*. See iii. 20; iv. 1; x. 1. 10.

2. *ἡμέραι τρεῖς—μοι*] literally, *there are now three days to them remaining* (dat. plur. part.) *with Me, and not having any thing to eat.* See Matt. xv. 32. Acts xxiv. 11, *οὐ πλείους εἰσί μοι ἡμέραι ἢ δεκαδύο*, and cp. *Matth.* G. G. § 390. *Soph.* Philoct. 354, *ἦν δ' ἦμαρ ἤδη δεύτερον πλέοντί μοι.*

6. *ἐδίδου*] *He was giving.* See on vi. 41.

8. *σπυρίδας*] *baskets*, made of rushes and palm leaves. (*Bede.*) See on Matt. xvi. 9.

10. *μέρη Δαλμανουθά*] See Matt. xv. 39, *ὅρια Μαγδαλά*. St. Mark adds therefore to St. Matthew's narrative, to show his independent knowledge of the fact. The conversation took place in the confines of Magdala, towards Dalmanutha. In Matt. xv. 21 we have *μέρη Τύρου κ. Σ.* In Mark vii. 24, *μεθόρια Τ. κ. Σ.*

12. *ἀναστενάξας τῷ πνεύματι αὐτοῦ*] *groaning deeply in His spirit.* See John xi. 33.

— *ἐπιζητεῖ*] *seeks a sign in addition* to those given it.

— *εἰ δοθήσεται*] εἰ Hebr. אִם (*im*), *si*; often used as a strong negative—May I not live *if*' See Gen. xxi. 23; xxiv. 37. Deut.

14 Καὶ ἐπελάθοντο λαβεῖν ἄρτους· καὶ εἰ μὴ ἕνα ἄρτον οὐκ εἶχον μεθ' ἑαυτῶν MATT. XVI. LUKE IX.
ἐν τῷ πλοίῳ. ($\frac{79}{II}$) 15 Καὶ διεστέλλετο αὐτοῖς λέγων, Ὁρᾶτε, βλέπετε ἀπὸ τῆς 5 6
ζύμης τῶν Φαρισαίων, καὶ τῆς ζύμης Ἡρώδου. ($\frac{80}{VI}$) 16 Καὶ διελογίζοντο πρὸς 7
ἀλλήλους λέγοντες, Ὅτι ἄρτους οὐκ ἔχομεν. 17 Καὶ γνοὺς ὁ Ἰησοῦς λέγει 8
αὐτοῖς, Τί διαλογίζεσθε ὅτι ἄρτους οὐκ ἔχετε; Οὔπω νοεῖτε οὐδὲ συνίετε; ἔτι 9
πεπωρωμένην [a] ἔχετε τὴν καρδίαν ὑμῶν; 18 ὀφθαλμοὺς ἔχοντες οὐ βλέπετε, καὶ a ch. 6. 52.
ὦτα ἔχοντες οὐκ ἀκούετε, καὶ οὐ μνημονεύετε; 19 ὅτε τοὺς πέντε ἄρτους ἔκλασα
εἰς τοὺς πεντακισχιλίους, πόσους κοφίνους κλασμάτων πλήρεις ἤρατε; Λέ-
γουσιν αὐτῷ, Δώδεκα. 20 Ὅτε δὲ τοὺς ἑπτὰ εἰς τοὺς τετρακισχιλίους, πόσων 10
σπυρίδων πληρώματα κλασμάτων ἤρατε; Οἱ δὲ εἶπον, Ἑπτά. 21 Καὶ ἔλεγεν
αὐτοῖς, Πῶς οὐ συνίετε;

($\frac{81}{X}$) 22 Καὶ ἔρχεται εἰς Βηθσαϊδάν· καὶ φέρουσιν αὐτῷ τυφλὸν, καὶ παρα-
καλοῦσιν αὐτὸν ἵνα αὐτοῦ ἅψηται. 23 Καὶ ἐπιλαβόμενος τῆς χειρὸς τοῦ τυφλοῦ
ἐξήγαγεν αὐτὸν ἔξω τῆς κώμης, καὶ πτύσας εἰς τὰ ὄμματα αὐτοῦ, ἐπιθεὶς τὰς
χεῖρας αὐτῷ ἐπηρώτα αὐτὸν εἴ τι βλέπει; 24 καὶ ἀναβλέψας ἔλεγε, Βλέπω
τοὺς ἀνθρώπους, ὅτι ὡς δένδρα ὁρῶ, περιπατοῦντας. 25 Εἶτα πάλιν ἐπέθηκε
τὰς χεῖρας ἐπὶ τοὺς ὀφθαλμοὺς αὐτοῦ, καὶ ἐποίησεν αὐτὸν ἀναβλέψαι· καὶ
ἀποκατεστάθη, καὶ ἐνέβλεψε τηλαυγῶς ἅπαντα. 26 Καὶ ἀπέστειλεν αὐτὸν εἰς
οἶκον αὐτοῦ λέγων, Μηδὲ εἰς τὴν κώμην εἰσέλθῃς, μηδὲ εἴπῃς τινὶ ἐν τῇ κώμῃ.

($\frac{82}{I}$) 27 Καὶ ἐξῆλθεν ὁ Ἰησοῦς καὶ οἱ μαθηταὶ αὐτοῦ εἰς τὰς κώμας Καισαρείας 13
τῆς Φιλίππου· καὶ ἐν τῇ ὁδῷ ἐπηρώτα τοὺς μαθητὰς αὐτοῦ λέγων αὐτοῖς, Τίνα 18
μὲ λέγουσιν οἱ ἄνθρωποι εἶναι; 28 Οἱ δὲ ἀπεκρίθησαν, Ἰωάννην τὸν βαπτιστὴν, 14 19
καὶ ἄλλοι Ἠλίαν, ἄλλοι δὲ ἕνα τῶν προφητῶν. 29 Καὶ αὐτὸς λέγει αὐτοῖς, Ὑμεῖς
δὲ τίνα μὲ λέγετε εἶναι; Ἀποκριθεὶς δὲ ὁ Πέτρος λέγει αὐτῷ, Σὺ εἶ ὁ Χριστός. 15 20
($\frac{83}{II}$) 30 Καὶ ἐπετίμησεν αὐτοῖς ἵνα μηδενὶ λέγωσι περὶ αὐτοῦ.

31 Καὶ ἤρξατο διδάσκειν αὐτοὺς ὅτι δεῖ τὸν Υἱὸν τοῦ ἀνθρώπου πολλὰ παθεῖν, 20 21
καὶ ἀποδοκιμασθῆναι ὑπὸ τῶν πρεσβυτέρων καὶ τῶν ἀρχιερέων καὶ τῶν γραμ- 21 22

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i. 35. 1 Kings i. 51. Isa. xiv. 24, and is interpreted '*not*' in the Syriac Version. Cp. Heb. iii. 11; iv. 3, 5.

15. τ. ζύμης Ἡρώδου] *the leaven of Herod:* See iii. 6.

19, 20. σπυρὶς and κόφινος] See Matt. xvi. 9.

22—26. Καὶ ἔρχεται] This is recorded by St. Mark alone.

— Βηθσαϊδάν] Supposed by many to be the northern Bethsaida, or *Julias*, concerning which see on Matt. xiv. 13. Luke ix. 10.

23. Καὶ ἐπιλαβόμενος—ἐξήγαγεν] *And He took him by the hand and led him out of the town.* A visible proof to the people that the man *was blind*. Compare our Lord's conduct in John ix. 6, 7.

24. Βλέπω τοὺς ἀ., ὅ. ὡς δ. ὁ., περιπατοῦντας] An abrupt expression, or rather three sentences, suitable to the case, in which new powers of vision suddenly succeeded; and characteristic of St. Mark's literal accuracy, cf. v. 23. *I behold men. I see them* standing still, and dimly, *as trees. I now see* them *walking*.

The reason why our Lord worked this cure *by degrees* seems to be, that He thus brought forth from the man's own lips, for the benefit of the readers of the Gospel, words showing the process of the cure from darkness to glimmering light, and thence to perfect vision. Here also is a picture of the process of gradual illumination which sometimes takes place in the *soul*.

26. Μηδὲ εἰς τ. κώμην] Our Lord had led the blind man *out* of Bethsaida to heal him, and tells him *not to enter the village* after he is healed, in order to warn the world, that if men will not attend to the evidence of the Gospel, and use the means of grace proffered to them, those blessings, slighted by them, will be withdrawn from them. The blind man is brought to Christ, and allows himself to be led by Christ out of the city, and recovers his sight. But the city itself was spiritually blind, and would not discern Christ; and is left in its darkness. Cp. John ix. 39—41.

If this miracle was wrought near the *western* Bethsaida, then cp. Matt. xi. 21.

27. μέ] *Me*—emphatic, and so placed.

29. Σὺ εἶ ὁ Χριστός] It has been already observed on Matt. xvi. 18, that St. Mark, the disciple of St. Peter (1 Pet. v. 13. ἑρμηνευτὴς Πέτρου, *Euseb.* iii. 39; v. 8), does not record our Lord's words in reply to St. Peter.

The Divines of Rome in interpreting those words, Σὺ εἶ Πέτρος, καὶ ἐπὶ ταύτῃ τῇ πέτρᾳ οἰκοδομήσω μοῦ τὴν ἐκκλησίαν, build much on the *supposition* that our Lord used the same Syro-Chaldaic word כֵּיפָא (*Cepha*) for Πέτρος and πέτρα.

This supposition is improbable.

If our Lord had used the same word, it is not likely that the Holy Ghost would have used two different words, as He does in reciting our Lord's reply in Matt. xvi. 18.

It is remarkable that St. Matthew *does* use a *Syro-Chaldaic* word, בַּר, *bar*, in the verse immediately preceding—βὰρ Ἰωνᾶ. Why then did he not go on to write, Σὺ εἶ Κηφᾶ, καὶ ἐπὶ τούτῳ τῷ Κηφᾳ ο. μ. τ. ἐ.? He ought to have done so,—with reverence be it said,—if our Lord used the same word in both members of the sentence, and if so much is to be grounded on this *supposed* use of the same word, as the Divines of Rome build from it, making it almost the fundamental doctrine of Christianity.

Besides, St. Mark, the disciple of St. Peter, as we have seen, is wont to introduce *Syro-Chaldaic* words into his Gospel (see above, ii. 3); he uses two such words in the preceding Chapter (vii. 11. 34), and he specially notices that two of St. Peter's brother *Apostles* were called Βοανεργὲς (a Syro-Chaldaic name), and explains what it means (iii. 17). If therefore any additional light was to be derived *from a Syro-Chaldaic word*, concerning so important a matter as the relation of his master, the Apostle St. Peter, to the other Apostles and the Church at large, St. Mark would have introduced *here* a Syro-Chaldaic word. And since he has not done so, we have additional proof from St. Mark's silence that St. Matthew's divinely inspired *Greek* (Matt. xvi. 18) gives a true and full representation of our Lord's words to St. Peter.

It is observable that St. Mark, and he alone, records our Lord's Saying to the Twelve when they afterwards argued among themselves who of them should be greatest: "If any one desires to be first, he shall be last of all" (Mark ix. 34, 35). They were not very likely to have debated that matter, *if* our Lord had already settled it by making St. Peter supreme over the rest.

31. Καὶ ἤρξατο] See Matt. xvi. 21.

MATT. XVI. LUKE. IX. ματέων, καὶ ἀποκτανθῆναι· καὶ μετὰ τρεῖς ἡμέρας ἀναστῆναι· ($\frac{84}{\text{VI}}$) 32 καὶ παρ-
22 ῥησίᾳ τὸν λόγον ἐλάλει. Καὶ προσλαβόμενος αὐτὸν ὁ Πέτρος ἤρξατο ἐπιτιμᾷν
23 αὐτῷ. 33 Ὁ δὲ ἐπιστραφεὶς καὶ ἰδὼν τοὺς μαθητὰς αὐτοῦ ἐπετίμησε τῷ Πέτρῳ
λέγων, Ὕπαγε ὀπίσω μου, σατανᾶ, ὅτι οὐ φρονεῖς τὰ τοῦ Θεοῦ, ἀλλὰ τὰ τῶν
ἀνθρώπων.

24 ($\frac{85}{\text{II}}$) 34 Καὶ προσκαλεσάμενος τὸν ὄχλον σὺν τοῖς μαθηταῖς αὐτοῦ εἶπεν
23 αὐτοῖς, Ὅστις θέλει ὀπίσω μου ἀκολουθεῖν ἀπαρνησάσθω ἑαυτὸν, καὶ ἀράτω
25 24 τὸν σταυρὸν αὐτοῦ, καὶ ἀκολουθείτω μοι· 35 ὃς [b] γὰρ ἂν θέλῃ τὴν ψυχὴν αὐτοῦ
b John 12. 25. σῶσαι, ἀπολέσει αὐτήν· ὃς δ᾽ ἂν ἀπολέσῃ τὴν ἑαυτοῦ ψυχὴν ἕνεκεν ἐμοῦ καὶ τοῦ
26 25 εὐαγγελίου, σώσει αὐτήν· 36 τί γὰρ ὠφελήσει τὸν ἄνθρωπον, ἐὰν κερδήσῃ τὸν
κόσμον ὅλον, καὶ ζημιωθῇ τὴν ψυχὴν αὐτοῦ; 37 ἢ τί δώσει ἄνθρωπος ἀντάλ-
26 λαγμα τῆς ψυχῆς αὐτοῦ; ($\frac{86}{\text{II}}$) 38 [a] Ὃς γὰρ ἂν ἐπαισχυνθῇ με καὶ τοὺς ἐμοὺς
λόγους ἐν τῇ γενεᾷ ταύτῃ τῇ μοιχαλίδι καὶ ἁμαρτωλῷ καὶ ὁ Υἱὸς τοῦ ἀνθρώπου
ἐπαισχυνθήσεται αὐτὸν, ὅταν ἔλθῃ ἐν τῇ δόξῃ τοῦ Πατρὸς αὐτοῦ μετὰ τῶν
28 27 ἀγγέλων τῶν ἁγίων· IX. ($\frac{87}{\text{II}}$) 1 καὶ ἔλεγεν αὐτοῖς, Ἀμὴν λέγω ὑμῖν, ὅτι εἰσί
τινὲς τῶν ὧδε ἑστηκότων, οἵτινες οὐ μὴ γεύσωνται θανάτου, ἕως ἂν ἴδωσι τὴν
βασιλείαν τοῦ Θεοῦ ἐληλυθυῖαν ἐν δυνάμει.

XVII. 1 28 2 Καὶ μεθ᾽ ἡμέρας ἓξ παραλαμβάνει ὁ Ἰησοῦς τὸν Πέτρον καὶ Ἰάκωβον καὶ
2 τὸν Ἰωάννην, καὶ ἀνεφέρει αὐτοὺς εἰς ὄρος ὑψηλὸν κατ᾽ ἰδίαν μόνους· καὶ μετ-
29 εμορφώθη ἔμπροσθεν αὐτῶν· 3 καὶ τὰ ἱμάτια αὐτοῦ ἐγένοντο στίλβοντα, λευκὰ
3 30 λίαν ὡς χιὼν, οἷα γναφεὺς ἐπὶ τῆς γῆς οὐ δύναται λευκᾶναι. 4 Καὶ ὤφθη αὐτοῖς
4 33 Ἠλίας σὺν Μωϋσεῖ· καὶ ἦσαν συλλαλοῦντες τῷ Ἰησοῦ. 5 Καὶ ἀποκριθεὶς ὁ
Πέτρος λέγει τῷ Ἰησοῦ, Ῥαββὶ, καλόν ἐστιν ἡμᾶς ὧδε εἶναι· καὶ ποιήσωμεν
σκηνὰς τρεῖς, σοὶ μίαν, καὶ Μωϋσεῖ μίαν, καὶ Ἠλίᾳ μίαν· 6 οὐ γὰρ ᾔδει τί
5 34 λαλήσῃ, ἦσαν γὰρ ἔκφοβοι. 7 Καὶ ἐγένετο νεφέλη ἐπισκιάζουσα αὐτοῖς, καὶ
35 ἦλθε φωνὴ ἐκ τῆς νεφέλης, Οὗτός ἐστιν ὁ Υἱός μου ὁ ἀγαπητὸς, αὐτοῦ ἀκούετε.
8 36 8 Καὶ ἐξάπινα περιβλεψάμενοι οὐκέτι οὐδένα εἶδον ἀλλὰ τὸν Ἰησοῦν μόνον μεθ᾽
ἑαυτῶν.

9 9 Καταβαινόντων δὲ αὐτῶν ἀπὸ τοῦ ὄρους, διεστείλατο αὐτοῖς ἵνα μηδενὶ
διηγήσωνται ἃ εἶδον, εἰ μὴ ὅταν ὁ Υἱὸς τοῦ ἀνθρώπου ἐκ νεκρῶν ἀναστῇ.
($\frac{88}{\text{X}}$) 10 Καὶ τὸν λόγον ἐκράτησαν πρὸς ἑαυτοὺς συζητοῦντες τί ἐστι τὸ ἐκ
νεκρῶν ἀναστῆναι.

10 ($\frac{89}{\text{VI}}$) 11 Καὶ ἐπηρώτων αὐτὸν λέγοντες, Ὅ τι λέγουσιν οἱ Γραμματεῖς ὅτι
11 Ἠλίαν δεῖ ἐλθεῖν πρῶτον; 12 ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς, Ἠλίας μὲν ἐλθὼν
πρῶτον ἀποκαθιστᾷ πάντα, καὶ πῶς γέγραπται ἐπὶ τὸν Υἱὸν τοῦ ἀνθρώπου, ἵνα

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33. Ὕπαγε—σατανᾶ] *Get thee behind Me, Satan.* Observe what it is to be ashamed of the cross of Christ. "Get thee behind Me, Satan," says our Lord to St. Peter.

St. Mark, the disciple of St. Peter, carefully records what tells to the disadvantage of Peter—a proof of his veracity, and of St. Peter's humility. Cp. *Chrys.* on Matt. xvii. 27, and the remarkable passages in *Euseb.* Theophan. (ed. Lee), pp. 220. 324, 325, and *Introduction* to this Gospel, above, p. 113.

34. Καὶ προσκαλεσάμενος] See Matt. xvi. 24.

35. καὶ τοῦ εὐαγγελίου] *and the Gospel.* These words are found only in St. Mark. Cp. Matt. xvi. 25. Luke ix. 24; and see below, x. 29.

Ch. IX. 1. Ἀμὴν λέγω ὑμῖν] See on Matt. xvi. 28.

11. Ὅ τι] = διότι, *why.* So used by LXX (Gen. xii. 18) for מַדּוּעַ, τί τοῦτο ἐποίησας; (See *v.* 28.)

— Ἠλίαν] *Elias.* See Matt. xvii. 10.

12. ἀποκαθιστᾷ] "præsens indefinitum, ut Matt. ii. 4," *Bengel.* He is not only the *restorer*,—but *completes, consummates*, brings up to the state designed by God according to His promise and ancient prophecy. See on Acts i. 6. On the form ἱστῶ, for ἵστημι, see *Winer*, p. 72. Cp. Rom. iii. 31. 2 Cor. vi. 4; x. 18.

— καὶ πῶς] πῶς for ὅπως, *how*, as often in St. Mark. See ii. 26; v. 16; xi. 18; xii. 41; xiv. 1. 11; and so used by LXX, Deut. ii. 7, διάγνωθι πῶς διῆλθες. The πῶς here depends on εἶπεν: "He declared to them *how* it is written." The sense is as follows:

The three disciples are in doubt,—How can Jesus be the Christ? For it is the received opinion of the Jews, that *before* the Coming of Christ *Elias* shall appear. If Thou art the Messiah, how is it, that "the Scribes say that Elias must first come?" We have just seen Elias in the Transfiguration; but he is not yet come into the world; and since he who is to be the *forerunner* of the Messiah is not yet come, how can it be said that the Messiah, whom he is to *precede*, is come? How is it that the Scribes have not acknowledged that either the one or the other is come?

Our Lord's reply is,—The Precursor *is* come. He *has* fulfilled the office of Elias in turning the hearts of the fathers to the children. See Luke i. 16, 17, from Malachi iv. 5, where, it is to be observed, the LXX have ἀποκαταστήσει,—the word here used by Christ.

He *is* come—and the Scribes have not known, have not *recognized* him; and what is more, Holy Scripture bears witness, that they will not know *Him* whose way the Elias of the Gospel has come to prepare; they will not acknowledge *Christ.* As is

πολλὰ πάθῃ καὶ ἐξουδενωθῇ· [13] ἀλλὰ λέγω ὑμῖν, ὅτι καὶ Ἠλίας ἐλήλυθε, καὶ MATT. XVII. LUKE IX.
ἐποίησαν αὐτῷ ὅσα ἠθέλησαν, καθὼς γέγραπται ἐπ' αὐτόν. 12

(90/X) [14] Καὶ ἐλθὼν πρὸς τοὺς μαθητὰς εἶδεν ὄχλον πολὺν περὶ αὐτοὺς, καὶ 37
Γραμματεῖς συζητοῦντας αὐτοῖς. [15] Καὶ εὐθέως πᾶς ὁ ὄχλος ἰδὼν αὐτὸν ἐξ-
εθαμβήθη, καὶ προστρέχοντες ἠσπάζοντο αὐτόν. [16] Καὶ ἐπηρώτησε τοὺς Γραμ-
ματεῖς, Τί συζητεῖτε πρὸς αὐτούς; (91/II) [17] Καὶ ἀποκριθεὶς εἷς ἐκ τοῦ ὄχλου εἶπε, 14 38
Διδάσκαλε, ἤνεγκα τὸν υἱόν μου πρός σε, ἔχοντα πνεῦμα ἄλαλον· [18] καὶ ὅπου 15 39
ἂν αὐτὸν καταλάβῃ, ῥήσσει αὐτὸν, καὶ ἀφρίζει, καὶ τρίζει τοὺς ὀδόντας αὐτοῦ, 16 40
καὶ ξηραίνεται· καὶ εἶπον τοῖς μαθηταῖς σου ἵνα αὐτὸ ἐκβάλωσι, καὶ οὐκ ἴσχυ-
σαν. [19] Ὁ δὲ ἀποκριθεὶς αὐτοῖς λέγει, Ὦ γενεὰ ἄπιστος, ἕως πότε πρὸς ὑμᾶς 17 41
ἔσομαι, ἕως πότε ἀνέξομαι ὑμῶν; φέρετε αὐτὸν πρός μέ· [20] καὶ ἤνεγκαν αὐτὸν 42
πρὸς αὐτόν· καὶ ἰδὼν αὐτὸν εὐθέως τὸ πνεῦμα ἐσπάραξεν αὐτὸν, καὶ πεσὼν ἐπὶ
τῆς γῆς ἐκυλίετο ἀφρίζων. [21] Καὶ ἐπηρώτησε τὸν πατέρα αὐτοῦ, Πόσος χρόνος
ἐστὶν ὡς τοῦτο γέγονεν αὐτῷ; Ὁ δὲ εἶπε, ἐκ παιδιόθεν· [22] καὶ πολλάκις αὐτὸν
καὶ εἰς πῦρ ἔβαλε καὶ εἰς ὕδατα ἵνα ἀπολέσῃ αὐτόν· ἀλλ' εἴ τι δύνασαι βοήθη-
σον ἡμῖν σπλαγχνισθεὶς ἐφ' ἡμᾶς. [23] Ὁ δὲ Ἰησοῦς εἶπεν αὐτῷ τὸ, Εἰ δύνασαι
πιστεῦσαι πάντα δυνατὰ τῷ πιστεύοντι· [24] καὶ εὐθέως κράξας ὁ πατὴρ τοῦ παι-
δίου μετὰ δακρύων ἔλεγε, Πιστεύω, βοήθει μοῦ τῇ ἀπιστίᾳ. [25] Ἰδὼν δὲ ὁ
Ἰησοῦς ὅτι ἐπισυντρέχει ὄχλος ἐπετίμησε τῷ πνεύματι τῷ ἀκαθάρτῳ λέγων
αὐτῷ, Τὸ πνεῦμα τὸ ἄλαλον καὶ κωφὸν, ἐγώ σοὶ ἐπιτάσσω, ἔξελθε ἐξ αὐτοῦ, καὶ
μηκέτι εἰσέλθῃς εἰς αὐτόν. [26] Καὶ κράξας καὶ πολλὰ σπαράξας αὐτὸν ἐξῆλθε· 18
καὶ ἐγένετο ὡσεὶ νεκρὸς, ὥστε πολλοὺς λέγειν ὅτι ἀπέθανεν· [27] ὁ δὲ Ἰησοῦς
κρατήσας αὐτὸν τῆς χειρὸς ἤγειρεν αὐτόν· καὶ ἀνέστη.

(92/X) [28] Καὶ εἰσελθόντα αὐτὸν εἰς οἶκον οἱ μαθηταὶ αὐτοῦ ἐπηρώτων αὐτὸν κατ' 19
ἰδίαν, Ὅ τι ἡμεῖς οὐκ ἠδυνήθημεν ἐκβαλεῖν αὐτό; [29] καὶ εἶπεν αὐτοῖς, Τοῦτο τὸ 21
γένος ἐν οὐδενὶ δύναται ἐξελθεῖν εἰ μὴ ἐν προσευχῇ καὶ νηστείᾳ.

(93/II) [30] Καὶ ἐκεῖθεν ἐξελθόντες παρεπορεύοντο διὰ τῆς Γαλιλαίας, καὶ οὐκ 22
ἤθελεν ἵνα τὶς γνῷ· [31] ἐδίδασκε γὰρ τοὺς μαθητὰς αὐτοῦ καὶ ἔλεγεν αὐτοῖς, Ὅτι 44
ὁ Υἱὸς τοῦ ἀνθρώπου παραδίδοται εἰς χεῖρας ἀνθρώπων, καὶ ἀποκτενοῦσιν 23
αὐτὸν, καὶ ἀποκτανθεὶς τῇ τρίτῃ ἡμέρᾳ ἀναστήσεται. [32] Οἱ δὲ ἠγνόουν τὸ 45
ῥῆμα, καὶ ἐφοβοῦντο αὐτὸν ἐπερωτῆσαι.

(94/X) [33] Καὶ ἦλθεν εἰς Καφαρναούμ· καὶ ἐν τῇ οἰκίᾳ γενόμενος ἐπηρώτα XVIII. 1 46

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foretold in Scripture, *He* will be *rejected* and *suffer* many things at their hands.

Do not therefore be perplexed. Elias *is* come. Christ *is* come. The Scribes say true when they assert that Elias must precede Christ. But they have not known the Coming of Elias. And they do not know the Coming of Christ. Do not be surprised at this. It has been predicted by the Holy Ghost. In *not knowing* Elias and Christ, they prove the Coming of those whom they reject; for that rejection has been prophesied in the Scriptures, which the Scribes have in their hands. Cp. Isa. liii. 1. John xii. 38.

13. *καί*] *Elias also* is come, and they have done to him what they listed—and so will it be with Christ, Who is come likewise.

— *καθὼς γέγραπται*] *as it is written* in the Scriptural records of the persecutions endured by Elijah: by which it was virtually prophesied and foreshown that his antitype the Baptist, who has come in his power and spirit, would suffer in like manner.

15. *ἰδὼν αὐτὸν ἐξεθαμβήθη*] *when they saw Him they were astonished*. Perhaps by some remains of the Divine glory and heavenly splendour of the Transfiguration on His countenance; as the Israelites were dazzled by the appearance of Moses when he came down from the holy mount (Exod. xxxiv. 29, 30. 2 Cor. iii. 7. 13). See further below on x. 32.

17. *Διδάσκαλε*] This miracle also (17—27) is described much more fully and minutely by St. Mark than by any other Evangelist. See on ii. 3. Doubtless St. Peter was an eye-witness of it. See *v.* 5.

20. *ἰδὼν αὐτὸν—τὸ πνεῦμα*] *when the evil spirit saw Him.* The masculine participle (*ἰδὼν*) with the *neuter* noun (*πνεῦμα*) indicates more forcibly the personal vitality and agency of the Spirit, and refutes the notion that these evil spirits were mere qualities, or influences, or diseases. See above, v. 4—10, and below, *v.* 26, and Luke viii. 33. For another use of this combination, see Matt. xxvii. 52, 53, *σώματα ἐξελθόντες*.

23. *εἶπεν αὐτῷ τό*] He said to him *this*. The *τὸ* is used by the Evangelist to mark emphatically the reply of our Blessed Lord,—probably His very words. Τὸ is used in this way Matt. xix. 18, *ὁ Ἰησοῦς εἶπε τὸ, οὐ φονεύσεις*. See Gal. v. 14, *ὁ πᾶς νόμος πεπλήρωται ἐν τῷ, ἀγαπήσεις τὸν πλ. σου.* Luke i. 62, *ἐνένευον τῷ πατρὶ αὐτοῦ τὸ, τί ἂν θέλοι καλεῖσθαι αὐτόν.* ix. 46, *εἰσῆλθε διαλογισμὸς τὸ, τίς ἂν εἴη μείζων.* See also Luke xxii. 2. 23; and *Winer*, p. 99, who compares Acts iv. 21; xxii. 30. Rom. viii. 26; xiii. 9. See also note on 1 Cor. iv. 6.

24. *βοήθει μοῦ τῇ ἀπιστίᾳ*] Much more pathetic and expressive than *β. τ. ἀ. μου.* Cp. Matt. xvi. 18. John xxi. 22.

25. *Τὸ πνεῦμα κ.τ.λ.*] Thou deaf and dumb spirit, *hearken* to what *I say*.

26. *κράξας—σπαράξας*] So B, D, L, Δ, and other MSS., and *Griesb.*, *Lach.*, *Tisch.*, *Alf.*, *Tregelles*, for *Elz.* *κράξαν—σπαράξαν.* On the sense implied in the *masculine* participle, rendered more emphatic, and marked more strongly, by its combination with a *neuter* noun, see above on *v.* 20.

Christ allows the Devil to show his rage, in order that His own divine power in casting him out may be more manifest and glorious. So it will be in the *latter days*. See Rev. xii. 12.

31. *ἐδίδασκε γάρ*] *for He was teaching* now what He had not taught before.

MATT. XVIII. LUKE IX. αὐτοὺς, Τί ἐν τῇ ὁδῷ πρὸς ἑαυτοὺς διελογίζεσθε; (96/II) 34 Οἱ δὲ ἐσιώπων· πρὸς
ἀλλήλους γὰρ διελέχθησαν ἐν τῇ ὁδῷ, τίς μείζων; 35 Καὶ καθίσας ἐφώνησε
τοὺς δώδεκα, καὶ λέγει αὐτοῖς, Εἴ τις θέλει πρῶτος εἶναι, ἔσται πάντων ἔσχατος
2 47 καὶ πάντων διάκονος. 36 Καὶ λαβὼν παιδίον ἔστησεν αὐτὸ ἐν μέσῳ αὐτῶν,
5 48 καὶ ἐναγκαλισάμενος αὐτὸ εἶπεν αὐτοῖς, (96/I) 37 Ὃς ἐὰν ἓν τῶν τοιούτων παιδίων
δέξηται ἐπὶ τῷ ὀνόματί μου, ἐμὲ δέχεται· καὶ ὃς ἐὰν ἐμὲ δέξηται, οὐκ ἐμὲ
δέχεται, ἀλλὰ τὸν ἀποστείλαντά με.
49 (97/VIII) 38 Ἀπεκρίθη δὲ αὐτῷ Ἰωάννης λέγων, Διδάσκαλε, εἴδομέν τινα ἐν τῷ
ὀνόματί σου ἐκβάλλοντα δαιμόνια, ὃς οὐκ ἀκολουθεῖ ἡμῖν, καὶ ἐκωλύσαμεν
50 αὐτὸν ὅτι οὐκ ἀκολουθεῖ ἡμῖν. 39 Ὁ δὲ Ἰησοῦς εἶπε, Μὴ κωλύετε αὐτὸν,
οὐδεὶς γάρ ἐστιν ὃς ποιήσει δύναμιν ἐπὶ τῷ ὀνόματί μου, καὶ δυνήσεται ταχὺ
κακολογῆσαί με. 40 Ὃς γὰρ οὐκ ἔστι καθ' ἡμῶν ὑπὲρ ἡμῶν ἐστιν. (98/VI) 41 Ὃς
γὰρ ἂν ποτίσῃ ὑμᾶς ποτήριον ὕδατος ἐν ὀνόματί μου ὅτι Χριστοῦ ἐστε, ἀμὴν
6 λέγω ὑμῖν οὐ μὴ ἀπολέσῃ τὸν μισθὸν αὐτοῦ. (99/II) 42 Καὶ ὃς ἂν σκανδαλίσῃ
ἕνα τῶν μικρῶν τῶν πιστευόντων εἰς ἐμὲ, καλόν ἐστιν αὐτῷ μᾶλλον εἰ περί-
κειται λίθος μυλικὸς περὶ τὸν τράχηλον αὐτοῦ, καὶ βέβληται εἰς τὴν θάλασσαν.
8 (100/VI) 43 Καὶ ἐὰν σκανδαλίζῃ σε ἡ χείρ σου, ἀπόκοψον αὐτήν· καλόν σοι ἐστὶ

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35. **Εἴ τις θέλει**] See above on viii. 29.

38. **ἐν τῷ ὀνόματί σου**] *in thy name.* **ἐν** is omitted by A, E, F, G, K, M, S, V, X.

These words are important. The man was casting out Devils in and by *Christ's* Name; *not* in *his own* name. While the disciples censured the man, they confessed that what he did was done by him in obedience to Christ's will, and for the promotion of His glory. Thus while they blamed him, they praised him. The only fault they could find was—"he followeth not us." Cp. Luke ix. 49, 50.

— **ἐκωλύσαμεν**] *we forbad him.* According to their own confession, they forbad the man to work miracles in Christ's Name, *because he did not follow them.* They do not say, that they *forbad* his *separation*, but that they forbad his use of miraculous powers exercised in Christ's Name.

40. **Ὃς οὐκ ἔστι καθ' ἡμῶν**] If a man is not against us—as those persons are who stand *neutral*, and are not with us when they ought to join us in our warfare against Satan and Sin (see Matt. xii. 30)—he is on our side; i. e. his actions tend to our honour, and he works in furtherance of our work.

Compare this saying with our Lord's words, "He that is not with *Me* is against *Me*" (Matt. xii. 30. Luke xi. 23),—words uttered when some were imputing Christ's miracles to the agency of Satan.

Observe, in *that* case our Lord used the pronoun *Me*, in the other, *us*: he who is not with Me, Who am present in My Church at all times and in all places, he is against Me. But he who is not against *us* (as every one is who is not with *Me*) is on our side; he is on the side of you My Apostles as well as on Mine.

The complaint against the man was, "he followeth not us,"—*us* the Apostles; the complaint says nothing of following *Christ.* There was a spirit of envy and selfishness in this remark, which would have restrained Christ's favours to the persons of the Apostles and their immediate adherents.

But our Lord reminds the complainants, that the man wrought miracles in their Master's Name, as they themselves had owned (*v.* 38); i. e. he wrought miracles in *conformity to Christ's will*, and *for the promotion of Christ's glory*,—that is, in *union with Christ*,—and not for any private end; therefore the man was *with Christ*, though he did *not personally* follow in the company of the Apostles, just as St. John the Baptist was *with Christ*, though not in person; and as all the Apostles preaching the Gospel and administering the Sacraments of Christ in Christ's Name in all parts of the world were with one another and with Christ, after He had ascended into heaven.

The man was not neuter in the cause, and therefore was not against them; and their Master had authorized him openly by enabling him to work in His Name; and therefore the man was with Him, and consequently with *His Apostles* in *heart* and *spirit*, though not *in person and presence*, and was not to be forbidden or discouraged by them.

For **ἡμῶν—ἡμῶν**, we find **ὑμῶν—ὑμῶν** in A, D, E, F, G, H, K, M, S, V, and some other MSS.; and this reading is received by *Matth.*, *Griesb.*, *Scholz*, and *Lachmann*,—and if it is correct, it strengthens the above remarks. This man, though he does not follow *you in person*, yet is not against you, for he works miracles in your Master's name, and therefore in spirit is *with you.* See also on Luke ix. 50.

Thus our Blessed Lord delivered a warning against that sectarian spirit which is eager for its own ends rather than for Christ's; and would limit Christ's *graces* to *personal* communion with itself, instead of inquiring whether those whom it would exclude from grace are not working in Christ's Name,—that is, in obedience to His laws, and for the promotion of His glory; and in the unity of His Church, and in the full and free administration of His Word and Sacraments, and so in communion with Him.

Besides,—even if the man was separated from their communion, and worked miracles in separation (which does not appear to have been the case, for he worked in the Name of Christ); what they *ought* to have forbidden was the *being in separation*, and not the *working miracles.*

If a man, separated from Christ and His Church, preaches Christ, then Christ approves *His own Word*, preached by one in separation; but He does not approve the *separation* itself, any more than God approved the *sins* of Balaam, Saul, and Caiaphas, or Judas, when He prophesied and preached by their mouths. As *S. Augustine* says (de Consens. Evang. iv. 5, and elsewhere), the Church Catholic does not disapprove the Word and Sacraments in heretics and schismatics, but she condemns their heresy and schism; and she would bring them back to the unity of the Church, in order that the Sacraments and other graces, which do *not* profit them in *schism*, may *begin* to profit them in *unity.* Cp. *Aug.* c. Donat. iv. 24, "Salus extra Ecclesiam non est, et ideo, quæcunque ipsius Ecclesiæ habentur extra Ecclesiam, non *valent* ad *salutem*; aliud enim est *habere*, aliud *utiliter* habere;" and Tract. in Joan. vi., "Rem Columbæ (i. e. of the Church) sed præter Columbam habes" (i. e. Thou hast some privileges of the Church, but thou hast them not in unity with the Church). "Veni igitur ad Columbam, ut *prodesse* incipiat quod habes." So *Bede* here: "In hæreticis et malis Catholicis non Sacramenta communia, in quibus nobiscum sunt, et adversum nos non sunt, sed divisiones pacis veritati contrarias, quibus adversum nos sunt et *Dominum* non sequuntur nobiscum, detestari debemus."

41. **ἐν ὀνόματί μου**] *in My Name.* These words form the connexion with what goes before. Not only do I command you not to forbid those who work miracles in *My Name*, for they are wrought in our behalf; but no one can do any thing, however small, in My Name,—i. e. in love and obedience to Me,—and lose his reward. (*Theophyl.*)

42. **λίθος μυλικός**] *a millstone.* See Matt. xviii. 6.—**μύλος ὀνικὸς**, *an upper millstone*, or (as some render it) a *millstone turned by an ass*, is the reading of B, C, D, L, Δ, *Lach.*, *Tisch.*, *Alf.*, *Tregelles.*

Here is a double warning against **σκάνδαλα**, or *offences.* It is better to be cast into the *sea*, than into the lake of *fire*: of which He proceeds to speak as the place reserved for those who *allow* their *own members* to *offend* them, i. e. seduce them to sin; and is therefore reserved also for them who *offend* others, i. e. lead them into *sin.* It is better to have a *millstone* about our own neck than to put a *stumbling-stone* in the way of others, or of ourselves.

κυλλὸν εἰσελθεῖν εἰς τὴν ζωὴν, ἢ τὰς δύο χεῖρας ἔχοντα ἀπελθεῖν εἰς τὴν γέενναν, MATT. XVIII. LUKE
εἰς τὸ πῦρ τὸ ἄσβεστον, (101/X) 44 [a] *ὅπου ὁ σκώληξ αὐτῶν οὐ τελευτᾷ, καὶ* a Isa. 66. 24.
τὸ πῦρ οὐ σβέννυται. 45 *Καὶ ἐὰν ὁ πούς σου σκανδαλίζῃ σε, ἀπόκοψον*
αὐτόν· καλόν ἐστίν σε εἰσελθεῖν εἰς τὴν ζωὴν χωλὸν, ἢ τοὺς δύο πόδας ἔχοντα
βληθῆναι εἰς τὴν γέενναν, εἰς τὸ πῦρ τὸ ἄσβεστον, 46 *ὅπου ὁ σκώληξ αὐτῶν*
οὐ τελευτᾷ, καὶ τὸ πῦρ οὐ σβέννυται. 47 *Καὶ ἐὰν ὁ ὀφθαλμός σου* 9
σκανδαλίζῃ σε, ἔκβαλε αὐτόν· καλόν σοι ἐστὶ μονόφθαλμον εἰσελθεῖν εἰς τὴν
βασιλείαν τοῦ Θεοῦ, ἢ δύο ὀφθαλμοὺς ἔχοντα βληθῆναι εἰς τὴν γέενναν τοῦ
πυρὸς, 48 *ὅπου ὁ σκώληξ αὐτῶν οὐ τελευτᾷ, καὶ τὸ πῦρ οὐ σβέν-*
νυται. 49 *Πᾶς γὰρ πυρὶ ἁλισθήσεται, καὶ πᾶσα θυσία ἁλὶ* [aa] *ἁλισθήσεται.* aa Lev. 2. 13. Ezek. 43. 24.
(102/II) 50 *Καλὸν τὸ ἅλας· ἐὰν δὲ τὸ* [b] *ἅλας ἄναλον γένηται, ἐν τίνι αὐτὸ ἀρτύσετε;* b Matt. 5. 13.
Ἔχετε ἐν ἑαυτοῖς ἅλας [c], *καὶ εἰρηνεύετε ἐν ἀλλήλοις.* c Eph. 4. 29. Col. 4. 6.

X. (103/VI) 1 *Καὶ ἐκεῖθεν ἀναστὰς ἔρχεται εἰς τὰ ὅρια τῆς Ἰουδαίας διὰ τοῦ* XIX.
πέραν τοῦ Ἰορδάνου· καὶ συμπορεύονται πάλιν ὄχλοι πρὸς αὐτὸν, καὶ ὡς εἰώθει 1
πάλιν ἐδίδασκεν αὐτούς. 2 *Καὶ προσελθόντες Φαρισαῖοι ἐπηρώτησαν αὐτὸν,* 3
εἰ ἔξεστιν ἀνδρὶ γυναῖκα ἀπολῦσαι, πειράζοντες αὐτόν. 3 *Ὁ δὲ ἀποκριθεὶς*
εἶπεν αὐτοῖς, Τί ὑμῖν ἐνετείλατο Μωϋσῆς; 4 *Οἱ δὲ εἶπον, Μωϋσῆς ἐπέτρεψε* 7

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44. *σκώληξ*] *where their worm dieth not, and their fire is not quenched.* See Isa. lxvi. 24, where the LXX has *ὁ σκώληξ αὐτῶν οὐ τελευτήσει καὶ τὸ πῦρ αὐτῶν οὐ σβεσθήσεται.* The word *σκώληξ* represents the Hebr. תּוֹלֵעָה (*toleah*), *a worm* (Exod. xvi. 20. Deut. xxviii. 39. Ps. xxii. 6. Jonah iv. 7), specially the worm kermes, used in dyeing *tola* or scarlet.

The *σκώληξ*, or *worm*, as applied to the torments of *Gehenna*, is described by the Christian Fathers as *ἀπαύστῳ ὀδύνῃ ἐκ σώματος ἐκβράσσων*, *Hippolyt.* (de universo i. 221, ed. Fabr.), and Philosophumen. p. 339, *σώματος ἀπουσία* (i. e. an excretion of the body), *ἐπιστρεφόμενος ἐπὶ τὸ ἐκβράσαν σῶμα.*

Observe, Christ says, *σκώληξ αὐτῶν*, *their worm*, to intimate that as the instrument of punishment is eternal, so they (*αὐτοὶ*) who suffer it will exist for ever. See on 1 Cor. xv. 26.

In order to enforce this awful truth more solemnly, our Future Judge repeats it here *three times.*

On the duration of future punishment, see above, on Matt. xxv. 46, and *Bp. Pearson* on the Creed, Art. xii. p. 592.

49. Πᾶς γὰρ πυρὶ ἁλισθήσεται] *For every one will be salted with fire, and every sacrifice shall be salted with salt.* In this world ye may look for *offences.* Ye are to expect severe trials and temptations; but these are exercises of your Christian virtues, and are designed to make you to be acceptable sacrifices to God.

The word *ἁλισθήσεται*, *shall be salted*, appears to be used for the same reason as *πῦρ*, or *fire*, on account of its double sense. Ἁλίζω is the Hebrew מָלַח (*malah*), *to salt.* In the Old Test. this word is used,

First, for *cleansing*, *seasoning*, and *preserving* (Lev. ii. 13), and there spoken of *sacrifices* (cp. Ezek. xliii. 24). And so it is here appropriately applied to the fire of God's Spirit and of *earthly trials*, which are designed by God to *season men*, and render them acceptable *sacrifices* to Him. "Altare Dei *cor* electorum." *Bede.*

And, secondly, the word *malah*, *to salt*, is also used for what is perpetually barren and bituminous, and its effect on the earth is described by burning. Deut. xxix. 23. Job xxxix. 6. Ezek. xlvii. 11. Jer. xvi 6. Ps. cvii. 34. "Omnis locus, in quo reperitur *sal*, sterilis est" (*Plin.* N. H. xxxi. 7); and thence captive cities were sown with salt. Judges ix. 45. And the word *malah* is specially applied to the *Dead Sea*, the *Lacus Asphaltites*, which is called the Sea of *Melah* (i. e. of Salt), יָם הַמֶּלַח (*yam hammelah*). Gen. xiv. 3. Numb. xxxiv. 12, and Lot's wife became a *pillar of salt* (*melah*, Gen. xix. 26), a monument of an unbelieving soul. (Wisd. x. 7.)

The Dead Sea, or *Sea of Salt*, is an emblem of *Gehenna*, or the *Lake of Fire* (cp. Luke xvii. 29. 2 Pet. ii. 6. Jude 7).

Our Lord's meaning therefore is, If men will not be *seasoned* by the refining fire of God's Spirit, and of this world's trials, they will be *salted with the fire* of Tophet, "the fire and brimstone" (Rev. xx. 10), the Dead Sea, or Salt Sea, of Gehenna, the Lake of Fire (Rev. xxi. 8), *that* fire which has the property of *salt*, in that it does not consume but *preserve* its victims—even for evermore.

Hence the ungodly are often spoken of as *ὁλοκαυτώματα* *burnt sacrifices* to God's justice, which is compared to fire. Heb. xii. 29. Isa. lxvi. 15, 16. Jer. xii. 3; xlvi. 10. Ezek. xxi. 9, 10; xxxix. 6.

St. John the Baptist said of Christ, He shall baptize you with the Holy Ghost and with *fire*. (Matt. iii. 11.) And our Lord baptized His Apostles with fire at Pentecost, and He baptizes all Christians with the light and flame of divine knowledge, zeal, and love, which are gifts of the Holy Ghost.

Secondly, St. Peter says (1 Pet. iv. 12), "Think it not strange concerning the *fiery trial* which is to try you;" and (1 Pet. i. 7) "for a season ye are in heaviness through manifold trials; that the trial of your faith being much more precious than of gold that perisheth, though it be tried *with fire*, might be found unto praise and honour and glory at the appearing of Jesus Christ." Cp. Job xxiii. 10. Ps. lxvi. 10. Prov. xvii. 3. Isa. xlviii. 10. Jer. xxiii. 29. Zech. xiii. 9.

Hence the sense of this passage is, that men are to be baptized in this world with the Holy Ghost and *fire*, that is, with the purifying flame of love and zeal, cleansing and smelting away the dross of worldly and carnal affections, and with the sanctifying illuminations of the Holy Ghost; and they are also tried in this world in the *furnace of suffering*, in order that they may be presented a living and holy sacrifice acceptable to God, as of a sweet-smelling savour, Rom. xii. 1. 2 Cor. ii. 15. Ephes. v. 2. 1 Pet. ii. 5. And if this is not the result of God's grace, and of the temporary fire of the trials of this life, they will be reserved for God's severe and righteous judgment, for *πῦρ ἄσβεστον*, everlasting fire, in the world to come. "For our God is a consuming fire" (Heb. xii. 29). Cp. the words of St. Paul, 2 Cor. ii. 16.

50. Ἔχετε ἐν ἑαυτοῖς ἅλας] *Have ye salt in yourselves.* On account of the cleansing and purifying effect of salt, the Levitical sacrifices were to be seasoned with it (Lev. ii. 13. Ezek. xliii. 24); an emblem of that purity which is necessary to make a sacrifice acceptable to God. This spiritual salt is to be preserved in the heart, and to season the life and conversation (Col. iv. 6), so that nothing that is *corrupt*, *σαπρὸν* (*σήπω*, *putrefacio*), may proceed from the mouth (Eph. iv. 29); and so the disciples of Christ may be the *salt of the earth.* (Matt. v. 13.)

Ch. X. 1. *τὰ ὅρια*] On this journey to Jerusalem by Peræa, see note on Luke x. 1; xvii. 11.

— *διὰ τοῦ πέραν τ. Ἰ.*] There does not seem any reason for altering this reading, which signifies, He comes to the borders of Judæa by Peræa. Cp. Matt. xix. 1. *τὸ πέραν*, the 'region beyond Jordan,' is of frequent occurrence in St. Mark, iv. 35; v. 1. 21; vi. 45; viii. 13. Our Lord was now on His last journey towards Jerusalem. He crosses the Jordan, and enters Peræa (see Luke xvii. 11), and descends by the left bank of the Jordan, and then crosses the Jordan again, and comes to Jericho and Bethany, and then makes His triumphal entry into Jerusalem.

2—10. Καὶ προσελθόντες] See Matt. xix. 3—12.

MATT. XIX. LUKE. βιβλίον ἀποστασίου γράψαι, καὶ ἀπολῦσαι. 5 Καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν
8 αὐτοῖς, Πρὸς τὴν σκληροκαρδίαν ὑμῶν ἔγραψεν ὑμῖν τὴν ἐντολὴν ταύτην· 6 ἀπὸ
4 δὲ ἀρχῆς κτίσεως ἄρσεν καὶ θῆλυ ἐποίησεν αὐτοὺς ὁ Θεός· 7 Ἕνεκεν τούτου
5 καταλείψει ἄνθρωπος τὸν πατέρα αὐτοῦ καὶ τὴν μητέρα, καὶ προσ-
κολληθήσεται πρὸς τὴν γυναῖκα αὐτοῦ, 8 καὶ ἔσονται οἱ δύο εἰς
6 σάρκα μίαν, ὥστε οὐκέτι εἰσὶ δύο, ἀλλὰ μία σάρξ. $(\frac{104}{X})$ 9 Ὃ οὖν ὁ Θεὸς
συνέζευξεν, ἄνθρωπος μὴ χωριζέτω.

10 Καὶ ἐν τῇ οἰκίᾳ πάλιν οἱ μαθηταὶ αὐτοῦ περὶ τοῦ αὐτοῦ ἐπηρώτησαν αὐτόν.
9 $(\frac{105}{II})$ 11 Καὶ λέγει αὐτοῖς, Ὃς ἐὰν ἀπολύσῃ τὴν γυναῖκα αὐτοῦ καὶ γαμήσῃ
ἄλλην, μοιχᾶται ἐπ᾽ αὐτήν· 12 καὶ ἐὰν γυνὴ ἀπολύσῃ τὸν ἄνδρα αὐτῆς καὶ
γαμηθῇ ἄλλῳ, μοιχᾶται.

13 XVIII. 15 $(\frac{106}{II})$ 13 Καὶ προσέφερον αὐτῷ παιδία ἵνα ἅψηται αὐτῶν· οἱ δὲ μαθηταὶ ἐπετίμων
14 16 τοῖς προσφέρουσιν. 14 Ἰδὼν δὲ ὁ Ἰησοῦς ἠγανάκτησε καὶ εἶπεν αὐτοῖς, Ἄφετε
τὰ παιδία ἔρχεσθαι πρός με, μὴ κωλύετε αὐτὰ, τῶν γὰρ τοιούτων ἐστὶν ἡ
17 βασιλεία τοῦ Θεοῦ. 15 Ἀμὴν λέγω ὑμῖν, ὃς ἐὰν μὴ δέξηται τὴν βασιλείαν τοῦ
15 Θεοῦ ὡς παιδίον, οὐ μὴ εἰσέλθῃ εἰς αὐτήν. 16 Καὶ ἐναγκαλισάμενος αὐτὰ τιθεὶς
τὰς χεῖρας ἐπ᾽ αὐτὰ εὐλογεῖ αὐτά.

16 $(\frac{107}{II})$ 17 Καὶ ἐκπορευομένου αὐτοῦ εἰς ὁδὸν, προσδραμὼν εἷς καὶ γονυπετήσας
18 αὐτὸν ἐπηρώτα αὐτὸν, Διδάσκαλε ἀγαθὲ, τί ποιήσω ἵνα ζωὴν αἰώνιον κληρο-
νομήσω; 18 Ὁ δὲ Ἰησοῦς εἶπεν αὐτῷ, Τί μὲ λέγεις ἀγαθόν; οὐδεὶς ἀγαθὸς εἰ
17 18 19 20 μὴ εἷς, ὁ Θεός. 19 Τὰς ἐντολὰς οἶδας, Μὴ μοιχεύσῃς· μὴ φονεύσῃς· μὴ
κλέψῃς· μὴ ψευδομαρτυρήσῃς· μὴ ἀποστερήσῃς· τίμα τὸν πατέρα
19 σου καὶ τὴν μητέρα. 20 Ὁ δὲ ἀποκριθεὶς εἶπεν αὐτῷ, Διδάσκαλε, ταῦτα
20 21 πάντα ἐφυλαξάμην ἐκ νεότητός μου. $(\frac{108}{II})$ 21 Ὁ δὲ Ἰησοῦς ἐμβλέψας αὐτῷ
21 22 ἠγάπησεν αὐτὸν, καὶ εἶπεν αὐτῷ, Ἕν σοι ὑστερεῖ· ὕπαγε, ὅσα ἔχεις πώλησον,

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10. τῇ οἰκίᾳ] *the house*, as distinguished from the public place where He had been teaching.

— πάλιν] *again*. This is explained by what St. Matthew relates; viz., that our Lord had already *once* stated the doctrine here taught to the *Pharisees*, Matt. xix. 3.

11, 12. Ὃς ἐὰν ἀπολύσῃ—μοιχᾶται] *Whosoever shall put away his wife and marry another woman, committeth adultery upon her;* and the Holy Spirit *omits* the clause "*except for fornication*," recited in St. Matt. xix. 9 ("una solummodò causa dimittendi, fornicatio." *Bede*). By this omission He appears to intimate that, although the permission contained in that clause is not revoked, yet it is *only* a *permission, not* a *precept;* and that Almighty God will be better pleased, if it is not used; and that the marriage union ought to be so religiously made and maintained that it may be indissoluble. For, as *Hooker* says (III. viii. 5), "God approves much more than He commands; and disapproves much more than He forbids." And this inference is strengthened by the fact, that no such permission of divorce and remarriage is granted in express terms to the *woman*, in case of unfaithfulness on the part of her husband; but it is said absolutely, *If a woman putteth away her husband and is married to another man, she committeth adultery*. See above on St. Matthew, v. 31; xix. 9.

The *Jews* did not allow a *woman* to divorce her husband (ἀπολύειν τὸν ἄνδρα). *St. Matthew* speaks nine times concerning a *husband* putting away his *wife*, but not once concerning a wife putting away her husband. But our Lord spoke to the World. And *St. Mark* wrote generally to the *Gentiles*, and specially the Romans, among whom such divorces were not rare. Cp. 1 Cor. vii. 11, and *Justin Martyr*, Apol. ii. 2.

13. παιδία] "Hast thou an infant? Let it be sanctified and consecrated by the Holy Ghost. Dost thou fear the seal of Baptism for it on account of its weakness? O faint-hearted mother and feeble in faith! Anna dedicated Samuel to God before his birth. You need no other safeguards; give your infant to the Holy Trinity, its best Protector." *Greg. Nazian.* (p. 703). The original has δὸς αὐτῷ τὴν ἁγίαν Τριάδα, where *Gregory* examines the pleas made by some for delay of Baptism, and considers the case of infants, dying without Baptism (p. 708).

14. Ἄφετε—αὐτά] *Elz.* has καὶ before μὴ, but the best MSS. have it not, and the sense gains in force by the omission.

The following beautiful exposition, inculcating the doctrines of Original Sin, of Universal Redemption, and of Infant Baptism, is from *S. Augustine* (Serm. 174): "Commendaverim Charitati vestræ causam eorum qui pro se loqui non possunt. Omnes parvuli tanquam pupilli considerentur, etiam qui nondum parentes proprios extulerunt.

"Omnis prædestinatorum numerus parvulorum populum Dei quærit tutorem, qui exspectat Dominum Salvatorem. Universam massam generis humani in homine primo venenator ille percussit; nemo ad secundum transit à primo, nisi per Baptismatis sacramentum. In parvulis natis et nondum baptizatis agnoscatur Adam; in parvulis natis et baptizatis et ob hoc renatis agnoscatur Christus. Qui Adam non agnoscit in parvulis natis, nec Christum agnoscere poterit in renatis.

"Sed quare, inquiunt, jam baptizatus homo fidelis, jam dimisso peccato. generat eum qui est cum primi hominis peccato? Quia carne illum generat, non spiritu. Quod *natum est de carne, caro est.* (John iii 6.) *Et si exterior homo noster*, ait Apostolus, *corrumpitur, sed interior renovatur de die in diem.* (2 Cor. iv. 16.) Ex eo quod in te corrumpitur, generas parvulum. Tu ut non in æternum moriaris natus es, et renatus es: ille adhuc natus, renatus nondum est. Si tu renascendo vivis, sine ut et ille renascatur et vivat; sine, inquam, renascatur, sine renascatur. Quare contradicis? Quare novis disputationibus antiquam fidei regulam frangere conaris? Quid est enim quod dicis, Parvuli non habent omnino vel originale peccatum? Quid est quod dicis, nisi ut non accedant ad Jesum? Sed tibi clamat Jesus, *Sine parvulos venire ad me.*"

16. εὐλογεῖ] *He blesses*. *Elz.* has ηὐλ. The best MSS. have εὐλόγει. The Present Tense gives more life to the picture, and is in St. Mark's style. See *vv.* 23, 24. 27. 42. 51, and xi. 3. 7.

Compare the Office for "Public Baptism of Infants" in the Book of Common Prayer.

17. προσδραμὼν εἷς] See Matt. xix. 16.

From St. Matt. xix. 20. 22, we learn that he was a *young man*, and St. Matthew calls him, with the definite article, ὁ νεανίσκος, being present, as such, to the Evangelist's own mind, who had probably seen him; and from St. Mark here we learn that he *ran* and *kneeled*. So each Evangelist contributes some incident of his own.

18. Τί μὲ—ἀγαθόν;] *Why dost thou call Me good?* "Non se bonum negat, sed Deum significat." (*Bede.*)

21. ἠγάπησεν αὐτόν] *He loved him*. Perhaps he *showed* His

καὶ δὸς πτωχοῖς, καὶ ἕξεις θησαυρὸν ἐν οὐρανῷ· καὶ δεῦρο ἀκολούθει μοι ἄρας MATT. XIX. LUKE XVIII.
τὸν σταυρόν. (109/II) 22 Ὁ δὲ στυγνάσας ἐπὶ τῷ λόγῳ ἀπῆλθε λυπούμενος· ἦν 22 23
γὰρ ἔχων κτήματα πολλά.
23 Καὶ περιβλεψάμενος ὁ Ἰησοῦς λέγει τοῖς μαθηταῖς αὐτοῦ, Πῶς δυσκόλως 23 24
οἱ τὰ χρήματα ἔχοντες εἰς τὴν βασιλείαν τοῦ Θεοῦ εἰσελεύσονται. 24 Οἱ δὲ
μαθηταὶ ἐθαμβοῦντο ἐπὶ τοῖς λόγοις αὐτοῦ. Ὁ δὲ Ἰησοῦς πάλιν ἀποκριθεὶς
λέγει αὐτοῖς, Τέκνα, πῶς δύσκολόν ἐστι τοὺς πεποιθότας ἐπὶ χρήμασιν εἰς τὴν
βασιλείαν τοῦ Θεοῦ εἰσελθεῖν· 25 εὐκοπώτερόν ἐστι κάμηλον διὰ τρυμαλιᾶς 24 25
ῥαφίδος διελθεῖν, ἢ πλούσιον εἰς τὴν βασιλείαν τοῦ Θεοῦ εἰσελθεῖν. 26 Οἱ δὲ 25 26
περισσῶς ἐξεπλήσσοντο λέγοντες πρὸς ἑαυτούς, Καὶ τίς δύναται σωθῆναι;
27 Ἐμβλέψας δὲ αὐτοῖς ὁ Ἰησοῦς λέγει, Παρὰ ἀνθρώποις ἀδύνατον, ἀλλ᾿ οὐ 26 27
παρὰ Θεῷ· πάντα γὰρ δυνατά ἐστι παρὰ τῷ Θεῷ. 28 Ἤρξατο ὁ Πέτρος λέγειν 27 28
αὐτῷ, Ἰδοὺ ἡμεῖς ἀφήκαμεν πάντα, καὶ ἠκολουθήκαμέν σοι. (110/II) 29 Ἀποκριθεὶς 28 29 29
ὁ Ἰησοῦς εἶπεν, Ἀμὴν λέγω ὑμῖν, οὐδείς ἐστιν ὃς ἀφῆκεν οἰκίαν, ἢ ἀδελφούς, ἢ
ἀδελφάς, ἢ πατέρα, ἢ μητέρα, ἢ γυναῖκα, ἢ τέκνα, ἢ ἀγρούς, ἕνεκεν ἐμοῦ καὶ 30
ἕνεκεν τοῦ εὐαγγελίου, 30 ἐὰν μὴ λάβῃ ἑκατονταπλασίονα νῦν ἐν τῷ καιρῷ
τούτῳ, οἰκίας καὶ ἀδελφοὺς καὶ ἀδελφὰς καὶ μητέρας καὶ τέκνα καὶ ἀγρούς, μετὰ
διωγμῶν, καὶ ἐν τῷ αἰῶνι τῷ ἐρχομένῳ ζωὴν αἰώνιον. (111/II) 31 Πολλοὶ δὲ ἔσονται 30
πρῶτοι ἔσχατοι, καὶ ἔσχατοι πρῶτοι. XX.
(112/II) 32 Ἦσαν δὲ ἐν τῇ ὁδῷ ἀναβαίνοντες εἰς Ἱεροσόλυμα· καὶ ἦν προάγων 17
αὐτοὺς ὁ Ἰησοῦς· καὶ ἐθαμβοῦντο, καὶ ἀκολουθοῦντες ἐφοβοῦντο. Καὶ παρα- 31
λαβὼν πάλιν τοὺς δώδεκα ἤρξατο αὐτοῖς λέγειν [a] τὰ μέλλοντα αὐτῷ συμβαίνειν, a ch. 8. 31. & 9. 31. Luke 9. 22.
33 ὅτι ἰδοὺ ἀναβαίνομεν εἰς Ἱεροσόλυμα, καὶ ὁ Υἱὸς τοῦ ἀνθρώπου παραδοθή- 18
σεται τοῖς ἀρχιερεῦσι καὶ τοῖς γραμματεῦσι, καὶ κατακρινοῦσιν αὐτὸν θανάτῳ, 19 32
καὶ παραδώσουσιν αὐτὸν τοῖς ἔθνεσι, 34 καὶ ἐμπαίξουσιν αὐτῷ, καὶ μαστιγώ- 33
σουσιν αὐτόν, καὶ ἐμπτύσουσιν αὐτῷ, καὶ ἀποκτενοῦσιν αὐτόν, καὶ τῇ τρίτῃ
ἡμέρᾳ ἀναστήσεται.
(118/VI) 35 Καὶ προσπορεύονται αὐτῷ Ἰάκωβος καὶ Ἰωάννης, οἱ υἱοὶ Ζεβεδαίου, 20

love by some external sign, as the Rabbis did to their scholars when they answered well. by kissing the head. (See *Lightfoot*.) The same had been suggested by *Origen* (in Matt. tom. xv. 14; tom. iii. p. 356, ed. *Lomm.*), "dilexit, vel *osculatus est* eum."

22. στυγνάσας] *scowling:* with a sullen look. Matt. xvi. 3.

23—31.] See the treatise of *Clem. Alex.* 'Quis dives salvetur p. 937.

23. βασιλείαν τοῦ Θεοῦ] *the kingdom of God.* So St. Luke (xviii. 24) also, for St. Matthew's expression βασιλεία τῶν οὐρανῶν, *the kingdom of heaven*, a phrase well suited to the *Jewish* mind, but which might have been perverted to give countenance to anthropomorphism by *Greek* and *Roman* readers, accustomed to give local habitations—such as particular cities, islands, mountains, rivers, and seas—to their deities.

29. ἢ γυναῖκα] Omitted by B, D, and some Versions and Editors. St. Peter had not left his *wife.* 1 Cor. ix. 5.

— ἕνεκεν ἐμοῦ καὶ ἕνεκεν τοῦ εὐαγγελίου] *for My sake and for the sake of the Gospel.* See above, viii. 35, where the phrase καὶ τοῦ εὐαγγελίου (not found in the other Evangelists, see Matt. xvi. 25. Luke ix. 24) is inserted similarly by St. Mark. Perhaps it made a greater impression upon *his* mind, because he had formerly shrunk from suffering ἕνεκεν τοῦ εὐαγγελίου. (See Acts xiii. 13; xv. 38.) St. Mark also alone here inserts our Lord's words, μετὰ διωγμῶν. He himself had been once affrighted by persecution from doing the work of the Gospel, and would desire to prepare others to encounter trials which for a time had mastered himself.

Only two of the *Evangelists* use the word *Evangelium.* St. Matthew employs it four times (iv. 23; ix. 35; xxiv. 14; xxvi. 13), and only once (xxvi. 13) without the adjunct τῆς βασιλείας. St. Mark uses it more frequently (i. 1. 14, 15; viii. 35; x. 29; xiii. 10; xiv. 9; xvi. 15); and only once (i. 14) with the adjunct τῆς βασιλείας, which is not in some MSS.

The word εὐαγγέλιον was used by Greek Writers for "*pretium* boni nuntii;" and therefore St. Luke seems to have declined the use of it in his Gospel, written for well-educated Greeks. He employs the term εὐαγγελίζομαι, and not of κηρύσσειν τὸ εὐαγγέλιον. And it was probably not till some time after the Ascension that the word εὐαγγέλιον was generally current in the Church,—as it now is,—for the *Gospel.*

30. οἰκίας—καὶ ἀδελφάς] *houses and brethren and sisters*, i. e. what is equivalent to them, in My presence and in My love. (See above, iii. 35.) Besides, if he loves Me, he will have many brothers and sisters and mothers in the affectionate regard of the faithful members of My Church, who will love him in Me and for My sake. Cp. Rom. xvi. 13. Our Lord does not *repeat* the word γυναῖκας, and thus shows that this is the sense of His saying, and precludes the infidel cavil of Julian, "Shall he have a hundred wives?" (See *Theophyl.*) And He adds μετὰ διωγμῶν to spiritualize the whole.

31. καὶ ἔσχατοι] Some MSS. (B, C, E, F, G, H, S, U, Γ) have οἱ before ἔσχ., but it is not found in A, D, K, L, M, V, X, Δ, and Lr., and the sense seems better without it. *Many* who are first will be last, and *many* who are last will be first.

32. Ἦσαν] See Matt. xx. 17—19.

— ἦν προάγων αὐτούς] *He was going before* them and leading them to the conflict, as an intrepid General leads his army to the battle.

— ἐθαμβοῦντο] *they were amazed;* perhaps by our Blessed Lord's majestic bearing, solemn manner, and awful aspect, now that He was approaching the end of His ministry, leading them up to Jerusalem, to offer Himself on the cross for the sins of the world. Though very little is said in the Gospels concerning our Lord's external appearance and deportment, yet there are frequent indications of its *effects on others.* We do not see His glory in itself,—it could not be described,—but we read the reflection of it in them. See on Matt. ix. 9, on the call of St. Matthew; and Matt. xxi. 12, on the purging of the Temple; and Mark ix. 15, on the feeling and behaviour of the crowd towards Him after the Transfiguration. The climax is at the betrayal (John xviii. 6), when at His utterance of those words—Ἐγώ εἰμι—the soldiers start back, and fall to the ground.

35. Ἰάκωβος κ. Ἰ.] *James and John*, who thought that Christ

MATT. XX. LUKE. λέγοντες, Διδάσκαλε, θέλομεν ἵνα ὃ ἐὰν αἰτήσωμέν σε ποιήσῃς ἡμῖν. 36 Ὁ δὲ
21 εἶπεν αὐτοῖς, Τί θέλετε ποιῆσαί με ὑμῖν; 37 Οἱ δὲ εἶπον αὐτῷ, Δὸς ἡμῖν ἵνα
22 εἷς ἐκ δεξιῶν σου καὶ εἷς ἐξ εὐωνύμων σου καθίσωμεν ἐν τῇ δόξῃ σου· 38 ὁ δὲ
Ἰησοῦς εἶπεν αὐτοῖς, Οὐκ οἴδατε τί αἰτεῖσθε· δύνασθε πιεῖν τὸ ποτήριον ὃ ἐγὼ
23 πίνω, καὶ τὸ βάπτισμα ὃ ἐγὼ βαπτίζομαι βαπτισθῆναι; 39 οἱ δὲ εἶπον αὐτῷ,
Δυνάμεθα· ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς, Τὸ μὲν ποτήριον ὃ ἐγὼ πίνω πίεσθε, καὶ
τὸ βάπτισμα ὃ ἐγὼ βαπτίζομαι βαπτισθήσεσθε. 40 τὸ δὲ καθίσαι ἐκ δεξιῶν
24 μου καὶ ἐξ εὐωνύμων οὐκ ἔστιν ἐμὸν δοῦναι ἀλλ᾽ οἷς ἡτοίμασται. (114/II) 41 Καὶ
25 ἀκούσαντες οἱ δέκα ἤρξαντο ἀγανακτεῖν περὶ Ἰακώβου καὶ Ἰωάννου· 42 ὁ δὲ
Ἰησοῦς προσκαλεσάμενος αὐτοὺς λέγει αὐτοῖς, Οἴδατε ὅτι οἱ δοκοῦντες ἄρχειν
τῶν ἐθνῶν κατακυριεύουσιν αὐτῶν, καὶ οἱ μεγάλοι αὐτῶν κατεξουσιάζουσιν
26 αὐτῶν· 43 οὐχ οὕτω δὲ ἔσται ἐν ὑμῖν· ἀλλ᾽ ὃς ἐὰν θέλῃ γενέσθαι μέγας ἐν ὑμῖν
27 ἔσται ὑμῶν διάκονος· (115/IV) 44 καὶ ὃς ἂν θέλῃ ὑμῶν γενέσθαι πρῶτος ἔσται
28 πάντων δοῦλος· 45 καὶ γὰρ ὁ Υἱὸς τοῦ ἀνθρώπου οὐκ ἦλθε διακονηθῆναι ἀλλὰ
διακονῆσαι, καὶ δοῦναι τὴν ψυχὴν αὐτοῦ λύτρον ἀντὶ πολλῶν.
29 XVIII. 35 (116/II) 46 Καὶ ἔρχονται εἰς Ἱεριχὼ, καὶ ἐκπορευομένου αὐτοῦ ἀπὸ Ἱεριχὼ καὶ
τῶν μαθητῶν αὐτοῦ καὶ ὄχλου ἱκανοῦ, ὁ υἱὸς Τιμαίου Βαρτίμαιος ὁ τυφλὸς

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was going up to Jerusalem in order to declare Himself King of the Jews. See Matt. xx. 20; and below, Mark xv. 40.

40. ἀλλ᾽ οἷς] *except to them for whom it has been prepared.* It *is* His to give. See the parallel place in St. Matthew, xx. 23.

42. οἱ δοκοῦντες ἄρχειν] *they who claim to rule.* See on Matt. iii. 9. 1 Cor. xi. 16.

46. Βαρτίμαιος ὁ τυφλός] *Bartimæus the blind man.* The Evangelists do not often mention the *names* of those who were healed by Christ. See on John xi. 1. When they do, it is for some special reason. It is evident from St. Mark's words here that this person was celebrated. (*Euthym.* Cp. *Aug.* de Consens. Ev. ii. 65.) Perhaps he had declined from affluence to poverty, and was well known from his blindness and penury to the inhabitants of the great city Jericho (*Aug.*); and if he was well known, there was good reason why he should be brought forward as he is by the Evangelist.

Perhaps also he was instrumental in bringing to Jesus the other blind man, of whom St. Matthew speaks (xx. 30), in order to be healed; and so the healing of *both* may have been mainly due to *his* patience, constancy, charity, and faith. It would seem from the picturesque circumstances mentioned *v.* 50, that St. Mark was an eye-witness of the miracle, or heard the account from an eye-witness; and that there was something in the action and history of Bartimæus which had made a vivid impression on his mind, and led him to place him so prominently in the picture.

Some have imagined, that there are discrepancies in the several narratives of this miracle by the Evangelists. But this history may be illustrated by their similar treatment of the circumstances of our Lord's triumphal entry into Jerusalem, which followed shortly after this miracle;

St. Matthew speaks of an *ass and its colt* (Matt. xxi. 2—7), and for a good reason, because there was a symbolic meaning in *both* (see note there); and this meaning nearly concerned the *Jews*, for whom especially St. Matthew wrote.

The other three Evangelists describe the Triumphal entry; and they all mention the *Foal*, but the *Foal only*. None of them mentions the mother. In their narratives the Foal occupies the chief place in the picture; because our Lord rode on it and on it alone, because also it was a type of the *Gentile* world (for whom they wrote), as yet untamed, never ridden by any, loosed by Christ's command, made subject to Him by the ministry of His Apostles, and ridden by Him to the gates of Jerusalem—the City and Church of the living God. (See below, xi. 2.)

There is no more discrepancy in the one case than in the other. The Colt is a principal figure in one case, and Bartimæus stands forth prominently in the other. The Evangelists who mention only one blind man, do not deny that there were two, as St. Matthew affirms; and in mentioning the Colt alone, they do not deny that the ass was with her, as the same Evangelist relates.

Again: in *St. Matthew's* and *St. Mark's* Gospels, it is said that this miracle was wrought by our Lord as He was *going out* (ἐκπορευόμενος) from Jericho toward Jerusalem (Matt. xx. 29. Mark x. 46). In *St. Luke's* Gospel it stands in connexion with the record of our Lord's *entry* into Jericho (Luke xviii. 35); that is, on the supposition that the blind man in St. Luke is the *same* as in St. Mark.

The reason of this seems to be, that this same blind man, Bartimæus, the son of Timæus, of whom St. Mark speaks, had *commenced* his appeal to Jesus on His *entry* into Jericho, and that our Lord had not immediately granted his prayer, but at first dealt with him as He did with the woman of Canaan (Matt. xv. 22), to exercise and manifest his faith, struggling with difficulties and surmounting them, and forming a beautiful and striking contrast—as the faith of the woman of Canaan did—to the language of the many who would have silenced the prayer to Jesus. Jesus foreknew that Bartimæus would wait for Him with another blind man. Jesus went out of Jericho, which, as St. Luke says (xix. 1), He was only *passing through* (διήρχετο). He postponed his cure till He had been with Zacchæus; and then, on His *departure* from Jericho, healed Bartimæus with *another* blind man, whom the faith and charity of Bartimæus had brought to await our Lord's exit at the western gate of Jericho; and so He rewarded him, with increase, for his faith and love.

If this is so, then we see why the blind man here is called so emphatically by St. Mark υἱὸς Τιμαίου, Βαρτίμαιος ὁ τυφλός. And it is observable, that St. Matthew and St. Mark furnish us here with an example of *anticipation* similar to that here supposed in St. Luke. For they proceed immediately after the record of this miracle to speak of our Lord's Triumphal Entry, which did not take place till He had been at the house of Simon at Bethany for a night,—an event which they do not record till a later period in the narrative. See Matt. xxvi. 6—13. Mark xiv. 3—9, compared with John xii. 1—8.

Probably all our Lord's *Miracles* were more or less *figurative* and *prophetical.* They were Parables and Prophecies in action: particularly those that were wrought at the close of His ministry; e. g. the Triumphant Entry on the *Foal;* and the withering of the Fig-tree.

The healing of the blind man may also be regarded in this light. The great city of Jericho is a Scriptural figure of this World. Christ leaving Jericho, is Christ about to quit this world; His healing of *two* blind men is His healing of the blindness of the two Nations, Jew and Gentile (*S. Jerome*). St. Matthew speaks of both; St. Luke and St. Mark, writing specially for the Gentiles, speak of one; this *one* is the Gentile world, ὁ τυφλὸς, the Son of *Timæus*, a *Greek* name. The unbelieving Jews desired to check the Gentiles in coming to Christ (1 Thess. ii. 16. Acts xvii. 5. 13), as the crowd at Jericho rebuked Bartimæus, and sought to restrain him. But the Gentile world prays and perseveres; and not only is healed through faith, but it provokes the Jew to godly jealousy, so that the veil may be taken from his heart. "*Blindness* is happened unto Israel until the fulness of the Gentiles shall come in, and so all Israel shall be saved." Rom. x. 19; xi. 25.

The above remarks are further illustrated by those already made in the parallel case of the demoniacs of Gadara. St. Matthew mentions *two*, St. Mark and St. Luke only *one;* the reason for which is suggested in the note on Mark v. 2.

ἐκάθητο παρὰ τὴν ὁδὸν προσαιτῶν· 47 καὶ ἀκούσας ὅτι Ἰησοῦς ὁ Ναζωραῖός MATT. XX. LUKE. XVIII.
ἐστιν ἤρξατο κράζειν καὶ λέγειν, Ὁ υἱὸς Δαυῒδ Ἰησοῦ ἐλέησόν με· 48 καὶ 30 36
ἐπετίμων αὐτῷ πολλοὶ ἵνα σιωπήσῃ· ὁ δὲ πολλῷ μᾶλλον ἔκραζεν, Υἱὲ Δαυῒδ, 37 38
ἐλέησόν με. 49 Καὶ στὰς ὁ Ἰησοῦς εἶπεν αὐτὸν φωνηθῆναι· καὶ φωνοῦσι τὸν 31 39
τυφλὸν λέγοντες αὐτῷ, Θάρσει, ἔγειρε, φωνεῖ σε· 50 ὁ δὲ ἀποβαλὼν τὸ ἱμάτιον 32 40
αὐτοῦ ἀναπηδήσας ἦλθε πρὸς τὸν Ἰησοῦν· 51 καὶ ἀποκριθεὶς λέγει αὐτῷ ὁ 41
Ἰησοῦς, Τί θέλεις ποιήσω σοι; ὁ δὲ τυφλὸς εἶπεν αὐτῷ, Ῥαββουνὶ, ἵνα 33
ἀναβλέψω· 52 ὁ δὲ Ἰησοῦς εἶπεν αὐτῷ, Ὕπαγε, ἡ πίστις σου σέσωκέ σε· καὶ 34 42 43
εὐθέως ἀνέβλεψε, καὶ ἠκολούθει αὐτῷ ἐν τῇ ὁδῷ.

XI. (117/II) 1 Καὶ ὅτε ἐγγίζουσιν εἰς Ἱεροσόλυμα, εἰς Βηθφαγὴ καὶ Βηθανίαν XXI. 1 XIX. 29
πρὸς τὸ ὄρος τῶν Ἐλαιῶν, ἀποστέλλει δύο τῶν μαθητῶν αὐτοῦ, 2 καὶ λέγει 2 30
αὐτοῖς, Ὑπάγετε εἰς τὴν κώμην τὴν κατέναντι ὑμῶν, καὶ εὐθέως εἰσπορευόμενοι
εἰς αὐτὴν εὑρήσετε πῶλον δεδεμένον, ἐφ' ὃν οὐδεὶς ἀνθρώπων κεκάθικε· λύσαντες
αὐτὸν ἀγάγετε· 3 καὶ ἐάν τις ὑμῖν εἴπῃ, Τί ποιεῖτε τοῦτο; εἴπατε, ὅτι ὁ κύριος 3 31
αὐτοῦ χρείαν ἔχει· καὶ εὐθέως αὐτὸν ἀποστέλλει ὧδε. (118/II) 4 Ἀπῆλθον δὲ καὶ 6 32
εὗρον πῶλον δεδεμένον πρὸς τὴν θύραν ἔξω ἐπὶ τοῦ ἀμφόδου, καὶ λύουσιν 33
αὐτόν· 5 καί τινες τῶν ἐκεῖ ἑστηκότων ἔλεγον αὐτοῖς, Τί ποιεῖτε λύοντες τὸν
πῶλον; 6 οἱ δὲ εἶπον αὐτοῖς καθὼς ἐνετείλατο ὁ Ἰησοῦς· καὶ ἀφῆκαν αὐτούς. 34

This note may be concluded with the remark, that there are certain rules of criticism, which appear to be of great value in *reconciling* (to use a common phrase) the seeming *discrepancies* of the Sacred Writers. "Nos non debemus accusatores fieri, sed *typum quærere*," as *S. Irenæus* says in a somewhat similar matter (iv. 50). Let us endeavour to ascertain the *final cause* of the action related. Let us be sure that it has its own peculiar *spiritual sense*. Let us reflect, *who* the *writer* is, and for *whom* specially he is writing. Such considerations will generally lead to a probable account of the variety of circumstances under which the same act is presented by the same Spirit, directing and animating the Evangelists and other Writers of Holy Scripture.

47. ἤρξατο κράζειν] *he began to cry out*. He acknowledged Jesus to be the *Son of David*, and prayed to Him for mercy.

Thus the blind Bartimæus at Jericho, who labours under the disadvantage of *bodily* blindness, and yet sees Christ with the *eye of faith*, condemns, by a striking contrast, the great city of *Jerusalem*, which saw the miracles of Jesus with the bodily eye, and yet was spiritually blind, and was now about to reject and crucify Him, and *could not see the things which belonged to its peace* (Luke xix. 42). And he justifies God's judgments on that City and Nation.

50. ἀποβαλὼν τὸ ἱμάτιον] *having cast off his garment*. "Lætitiæ plenus, quo celerius ad Jesum perveniret, abjecit vestem superiorem, pallium, quo sedens se velarat. ἱμάτιον, vid. ad Matt. ix. 20. Pro ἀναστὰς in codd. recensionis Alexandrinæ et Occidentalis, ac versionibus nonnullis legitur ἀναπηδήσας, *exsiliens*, quæ lectio, alacritatem hominis vividè depingens, et apprimè conveniens verbis præcedentibus ἀποβαλὼν τὸ ἱμάτιον, verior videtur." (*Kuin.*) ἀναπηδήσας is in B, D, L, Δ, and is received by *Lachm.*, *Alf.*, *Tisch.*: and is in harmony with the Evangelist's graphic style; ἀναστὰς, is in A, C, E, F, G, H, K, M, S, U, V, X.

51. Ῥαββουνί] "Ῥαββονί, sive ut Galilæi pronuntiabant, Ῥαββουνὶ, quam posteriorem scripturam optimi et plurimi codd. tuentur, est vocabulum Syro-Chaldaicum, compositum ex רַבּוֹן (*Rabbon*), *magister*, *doctor*, διδάσκαλος, Joh. xx. 16, et affixo primæ personæ י. E Rabbinorum sententia רַבּוֹן erat nomen honorificentius quàm רַבִּי (ῥαββί) et hoc honorificentius quàm רַב (*Rab*). v. *Drusius* ad h. l. *Lightfootus* Horr. Hebr. et Talm. ad Matt. xxiii. 6. *Buxtorf*. de Abbrev. Hebr. p. 148." (*Kuin*.)

CH. XI. 1. Καὶ ὅτε—εἰς Βηθφαγὴ καὶ Βηθανίαν] See Matt. xxi. 1; xxvi. 6. Luke xix. 29.

It seems that our Lord had spent the evening (Saturday before the Passover) at Bethany (see John xii. 1—14), and that He was now coming from Bethany to Jerusalem. He comes to "Bethphage and Bethany,"—that is, to the point where these two districts touched one another. Bethphage was the nearer of the two to Jerusalem. Indeed, *Bethphage* was generally reckoned as a suburb of Jerusalem. See *Lightfoot*, i. 252; ii. 36. 485, and note below on Acts i. 12.

The reason why *Bethphage* is here mentioned *first*, seems to be, that the term "Bethphage and Bethany" was one familiar to the Jews, as marking the point of contact between these two neighbouring regions; and they naturally mentioned Bethphage first, as being the nearest to the city.

Our Lord, having mounted the colt, is described as being "at the *descent* of the Mount of Olives" (Luke xix. 37). It would seem, therefore, that the point of contact between Bethphage and Bethany was on the western side of the mountain.

— Ἱεροσόλυμα] So B, C, D, L, Δ, and the Leicester MS. See on Luke ii. 25.

2. ἐφ' ὃν οὐδεὶς] *on which no man has ever sat*. All the circumstances connected with the foal are significant (cp. *Theophyl.* and others here). Our Lord thus showed, that He would ride on the Gentile world, which as yet was untamed and untaught, and was standing bound by its sins outside the house, in the way; and was to be brought to Christ from the lanes and alleys of Heathenism (Luke xiv. 21); it was to be loosed by the hands of Christ's Disciples by the ministry of Baptism and Faith; and, whereas it was hitherto bare and naked, it was now to be clothed with Apostolic garments,—that is, with Christian graces and virtues, and to be ridden on by Christ, and to be guided by Him, with hosannas of triumph and praise, to Jerusalem, the city of God.

See further, x. 46; xi. 4. Matt. xxi. 5, and on John xii. 14.

3. ἀποστέλλει] *He sends*. So the best MSS. *Elz.* ἀποστελεῖ. This use of the present tense gives life to the saying; it speaks of the prophecy as already fulfilled in the Divine mind of the speaker.

4. ἐπὶ τοῦ ἀμφόδου] *in the road round the house*. The colt was at the entrance of the village, Matt. xxi. 2. Luke xix. 30, tied at the door of a house, outside, ἐπὶ τοῦ ἀμφόδου. The word ἄμφοδος is interpreted ῥύμη, ἀγυιὰ, δίοδος (*Hesych.*) and λαύρα (*Epiph.*). Hence two meanings have been assigned to the word in this passage,—

First, *ambitus*, or a way that went round the house;

Secondly, *bivium*, a place where two ways meet. (*Vulg.*)

The article τοῦ before ἀμφόδου seems to confirm the former of the two interpretations. The sense then is: They went and found a foal tied at the door, without, not in the *high* way, ἐπὶ τῆς ὁδοῦ, in front of the house, but ἐπὶ τοῦ ἀμφόδου, in the back way, which went round the house. These minute circumstances appear to be mentioned as signs of veracity, and also to show Christ's prescience.

The condition of the colt is specified; it had never been ridden: it would be found tied; not in the court-yard, but outside; at the door of the house; not in the highway, but in a back *lane* or *alley* skirting the house. And some persons would be near it; and the words which they would speak are predicted; and the answer is prompted which the Apostles were to make—minute incidents showing that the foreknowledge of Christ extends to the least circumstances of common life.

The Colt, untamed, and yet tied at the back gate (cp. Luke xiv. 21), as if ready for a rider, was a fit emblem of the Gentile World waiting for Christ. It appears from St. Matthew that the *mother* was *tied* also, by the side of the foal (Matt. xxi. 2), and that *both* were loosed by the Apostles, and both were brought to Christ. But though the mother had doubtless been broken in,

MATT. XXI. LUKE XIX.
7 Καὶ ἤγαγον τὸν πῶλον πρὸς τὸν Ἰησοῦν, καὶ ἐπιβάλλουσιν αὐτῷ τὰ ἱμάτια
7 35 αὐτῶν, καὶ ἐκάθισεν ἐπ᾽ αὐτῷ. 8 Πολλοὶ δὲ τὰ ἱμάτια αὐτῶν ἔστρωσαν εἰς τὴν
8 36 ὁδὸν, ἄλλοι δὲ στιβάδας ἔκοπτον ἐκ τῶν δένδρων, καὶ ἐστρώννυον εἰς τὴν ὁδόν.
9 37 ($\frac{119}{\text{I}}$) 9 καὶ οἱ προάγοντες καὶ οἱ ἀκολουθοῦντες ἔκραζον λέγοντες, Ὡσαννὰ,
38 εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι Κυρίου, 10 εὐλογημένη ἡ ἐρχομένη βασιλεία
τοῦ πατρὸς ἡμῶν Δαυὶδ, Ὡσαννὰ ἐν τοῖς ὑψίστοις.
($\frac{120}{\text{VI}}$) 11 Καὶ εἰσῆλθεν εἰς Ἱεροσόλυμα ὁ Ἰησοῦς καὶ εἰς τὸ ἱερὸν, καὶ περιβλε-
17 ψάμενος πάντα ὀψίας ἤδη οὔσης τῆς ὥρας ἐξῆλθεν εἰς Βηθανίαν μετὰ τῶν δώδεκα.
18 12 Καὶ τῇ ἐπαύριον ἐξελθόντων αὐτῶν ἀπὸ Βηθανίας ἐπείνασε, 13 καὶ ἰδὼν
19 συκῆν ἀπὸ μακρόθεν ἔχουσαν φύλλα ἦλθεν εἰ ἄρα τὶ εὑρήσει ἐν αὐτῇ· καὶ ἐλθὼν
ἐπ᾽ αὐτὴν οὐδὲν εὗρεν εἰ μὴ φύλλα· οὐ γὰρ ἦν καιρὸς σύκων. 14 Καὶ ἀποκρι-
θεὶς εἶπεν αὐτῇ, Μηκέτι ἐκ σοῦ εἰς τὸν αἰῶνα μηδεὶς καρπὸν φάγοι· καὶ ἤκουον
12 45 οἱ μαθηταὶ αὐτοῦ. ($\frac{121}{\text{I}}$) 15 Καὶ ἔρχονται εἰς Ἱεροσόλυμα· καὶ εἰσελθὼν εἰς τὸ
ἱερὸν ἤρξατο ἐκβάλλειν τοὺς πωλοῦντας καὶ τοὺς ἀγοράζοντας ἐν τῷ ἱερῷ, καὶ
τὰς τραπέζας τῶν κολλυβιστῶν καὶ τὰς καθέδρας τῶν πωλούντων τὰς περιστερὰς
13 46 κατέστρεψε, 16 καὶ οὐκ ἤφιεν ἵνα τὶς διενέγκῃ σκεῦος διὰ τοῦ ἱεροῦ· 17 καὶ
ἐδίδασκε λέγων αὐτοῖς, Οὐ γέγραπται ὅτι ὁ οἶκός μου οἶκος προσευχῆς
κληθήσεται πᾶσι τοῖς ἔθνεσιν; ὑμεῖς δὲ ἐποιήσατε αὐτὸν σπήλαιον λῃστῶν.

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and the colt had not, yet Christ chose the colt, and rode upon it to Jerusalem – a symbolical intimation, it would seem (as the Fathers suggest), that the Gentile world would first acknowledge Christ. See on x. 46.

8. ἐκ τῶν δένδρων] *from the trees.* Some MSS. and *Sin.* (B, C, L, Δ) have ἀγρῶν, *fields*, which has been received into the text of some recent editions. But δένδρων is in A, D, E, G, H, K, M, S, U, V, X, Γ, and in *Vulg.*, *Syr.*, *Cop.*, and so *Lachmann.*

ἀγρῶν may have arisen from *arvorum*, a corruption of *arborum*, or from ἄκρων (δένδρων) (and would it not be ἀπὸ τ. ἀ.?), but probably it is the conjectuie of a sciolist, who did not understand the word στιβάδας as used here for κλάδους (Matt. xxi. 8), but supposed it to mean *grass*, or leaves strewn or *constipated.* Cp. *Hesych.* στιβὰς, ἀπὸ ῥάβδων (i.e. boughs) καὶ χλωρῶν χόρτων στρῶσις καὶ φύλλων, and *Photius* interprets it by δένδρων ἀκρέμονες. And *Syr.*, *Arab.*, *Theophyl.* rightly interpret these στιβάδας, as branches, i.e. the *palm branches* (John xii. 13), the emblem of Christ's future *Victory* over the World.

9. Ὡσαννά] See Matt. xxi. 9.

12. ἐπείνασε] *He hungered;* showing His Humanity, as usual, when about to give a proof of His Deity; that we may believe Him to be both God and Man.

Thus, also, He showed that He longed to find fruit on the Jewish Church, signified by the Fig-tree.

13. οὐ γαρ ἦν καιρὸς σύκων] *for it was not yet the season for figs.* The tree had no ripe *fruit* but it had an exuberance of *leaves*, seen *from afar* (μακρόθεν). It had no ripe fruit, because it was not yet the *season* for *fruit.* But then neither was it the season for *leaves;* for it was now spring, and not summer, at the approach of which the Fig-tree puts forth leaves. Matt. xxiv. 32. Mark xiii. 28.

It had no figs, because it was not the season for figs. But why then had it such a show of *leaves?*

The fact of its having abundance of *leaves* and *no fruit*, is what is here brought out. And the *sin* of the fig-tree (so to speak), was, that while it had the *power* given it to bring forth *leaves*, it had not the *will* to briug forth *fruit.* It spent all its sap and strength in making a barren and ostentatious display of exuberant foliage, beguiling the hungry passer-by from a distance to quit the road and to come and look for *fruit*, and then baulking him with barrenness.

Again, the Evangelist relates, He found nothing but *leaves*, for it was not yet the time for *fruit.* Yet our Lord immediately says, Let no one eat fruit of thee for ever! Thus Christ cursed the tree for not bearing fruit, at a time when, by the laws of nature, of which He is the Author, it could not be expected that it would bear fruit. The use of this *moral unfitness and injustice* (so to speak), thus pointedly displayed by St. Mark, was, to show that the *Tree* was not the *end* of Christ's action, and that it was only the *means* to an end; and to lead the thoughts of the spectator and reader from the Tree to that which was represented by the Tree. The end of *all trees* is to bear fruit to *man;* and the fig-tree, by its *withered leaves*, was designed by Christ to bear *spiritual fruit* to all ages in the reading of the Gospel. The *end* which He so designed was pointed out by Christ, Who had come from *Jerusalem* the day before, and Who, as St. Mark significantly observes, "*looked round about upon all things*" there (Mark xi. 11), that is, looked carefully about for *fruit there.* He went immediately *from* the *Fig-tree to Jerusalem*, and specially to the Temple. He went straight from the Type to the Antitype. He thus showed, that *Jerusalem*, especially in its *Temple* Services, was symbolized by the Fig-tree, luxuriant in leaves, but barren of fruit; therefore it would be cursed and withered by Him, Who now for three years had come seeking fruit upon it,—hungering for its salvation,—but found none. (Luke xiii. 7.)

Hence *S. Augustine* says (Serm. lxxxix.), Non istam arborem maledixi (i. e. this was not the final cause of Christ's action), non arbori non sentienti pœnas inflixi, sed *te terrui.* And, again (Serm. xcviii.), Non erat illius pomi tempus, sicut Evangelista testatur; et tamen esuriens poma quæsivit Christus. Christus nesciebat quod rusticus sciebat? Cùm ergo esuriens poma quæsivit in arbore, *significavit* se aliquid esurire, et aliquid *aliud* quærere. Arborem illam maledixit, et aruit. Quæ culpa *arboris* infecunditas? *Illorum* est culpa sterilitas, quorum fecunditas est voluntas. Erant ergo *Judæi*, habentes verba Legis et facta non habentes, pleni foliis, et fructus non ferentes.

Hoc dixi ut persuaderem, Dominum nostrum ideò miracula fecisse, ut aliquid illis miraculis *significaret;* et ut, excepto quod divina crant, aliquid inde etiam disceremus.

As *S. Gregory* (lib. viii. cp. 42) observes, "Per ficum Dominus in Synagogâ fructum quærebat, quæ folia legis habuit, sed fructum operis non habebat." *Eusebius Emisenus* says well, "Dominus, qui nunquam sine ratione aliquid agit, quando *sine ratione* agere *videtur*, alicujus magnæ rei significatio est." (See *Chemnit.* Harmon. ad loc.) When Christ has thus brought us from the Type to the Antitype—from the Tree to the Temple—we find that the *moral injustice* which led us to see in the Fig-tree something other than the Fig-tree, and typified by the Fig-tree, *disappears.* For (as the passage just quoted from St. Luke shows) it *was* the time for figs (καιρὸς σύκων), it *was* the season in which much *fruit* might have been expected from the *spiritual Fig-tree*, the Jewish Church; for it was now the end of Christ's ministry. He had been three years seeking fruit on it, and therefore, since on examination He found no fruit upon it, but only an hypocritical and ostentatious display of leaves, it was cursed and withered by Him! Let no man eat fruit of thee for ever!

A solemn warning to all Nations and Churches,—to all Societies and Individuals,—who make a profession of piety, but do not bring forth the spiritual fruits of Faith and Obedience in their lives.

On this withering of the Fig-tree, see also notes above on Matt. xxi. 17—21.

15. κολλυβιστῶν] See Matt. xxi. 12.

17. πᾶσι τοῖς ἔθνεσιν] *to all Nations.* The sacrilegious traffic

($\frac{122}{\mathrm{I}}$) 18 Καὶ ἤκουσαν οἱ ἀρχιερεῖς καὶ οἱ Γραμματεῖς, καὶ ἐζήτουν πῶς αὐτὸν MATT. XXI. LUKE XIX.
ἀπολέσωσιν· ἐφοβοῦντο γὰρ αὐτὸν, ὅτι πᾶς ὁ ὄχλος ἐξεπλήσσετο ἐπὶ τῇ διδαχῇ 47
αὐτοῦ. 48
($\frac{123}{\mathrm{X}}$) 19 Καὶ ὅτε ὀψὲ ἐγένετο, ἐξεπορεύετο ἔξω τῆς πόλεως. 20 Καὶ πρωῒ παραπο-
ρευόμενοι εἶδον τὴν συκῆν ἐξηραμμένην ἐκ ῥιζῶν· 21 καὶ ἀναμνησθεὶς ὁ Πέτρος 20
λέγει αὐτῷ, Ῥαββὶ ἴδε ἡ συκῆ ἣν κατηράσω ἐξήρανται. ($\frac{124}{\mathrm{VI}}$) 22 Καὶ ἀποκριθεὶς 21
ὁ Ἰησοῦς λέγει αὐτοῖς, Ἔχετε πίστιν Θεοῦ· 23 ἀμὴν γὰρ λέγω ὑμῖν, ὅτι ὃς ἂν
εἴπῃ τῷ ὄρει τούτῳ, Ἄρθητι καὶ βλήθητι εἰς τὴν θάλασσαν, καὶ μὴ διακριθῇ ἐν
τῇ καρδίᾳ αὐτοῦ, ἀλλὰ πιστεύσῃ ὅτι ἃ λέγει γίνεται, ἔσται αὐτῷ ὃ ἐὰν εἴπῃ.
($\frac{125}{\mathrm{IV}}$) 24 Διὰ τοῦτο λέγω ὑμῖν, Πάντα ὅσα προσευχόμενοι αἰτεῖσθε, πιστεύετε 22
ὅτι λαμβάνετε, καὶ ἔσται ὑμῖν. ($\frac{126}{\mathrm{VI}}$) 25 Καὶ ὅταν στήκητε προσευχόμενοι,
ἀφίετε εἴ τι ἔχετε κατά τινος, ἵνα καὶ ὁ Πατὴρ ὑμῶν ὁ ἐν τοῖς οὐρανοῖς ἀφῇ
ὑμῖν τὰ παραπτώματα ὑμῶν· 26 εἰ δὲ ὑμεῖς οὐκ ἀφίετε, οὐδὲ ὁ Πατὴρ ὑμῶν
ὁ ἐν τοῖς οὐρανοῖς ἀφήσει τὰ παραπτώματα ὑμῶν.

($\frac{127}{\mathrm{II}}$) 27 Καὶ ἔρχονται πάλιν εἰς Ἱεροσόλυμα· καὶ ἐν τῷ ἱερῷ περιπατοῦντος 23 XX. 1
αὐτοῦ ἔρχονται πρὸς αὐτὸν οἱ ἀρχιερεῖς καὶ οἱ Γραμματεῖς καὶ οἱ πρεσβύτεροι,
28 καὶ λέγουσιν αὐτῷ, Ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιεῖς; καὶ τίς σοι τὴν ἐξουσίαν 2
ταύτην ἔδωκεν ἵνα ταῦτα ποιῇς; 29 Ὁ δὲ Ἰησοῦς ἀποκριθεὶς εἶπεν αὐτοῖς, 24 3
Ἐπερωτήσω ὑμᾶς κἀγὼ ἕνα λόγον, καὶ ἀποκρίθητέ μοι· καὶ ἐρῶ ὑμῖν ἐν ποίᾳ
ἐξουσίᾳ ταῦτα ποιῶ· 30 τὸ βάπτισμα τὸ Ἰωάννου ἐξ οὐρανοῦ ἦν, ἢ ἐξ ἀνθρώ- 25 4
πων; ἀποκρίθητέ μοι. 31 Καὶ διελογίζοντο πρὸς ἑαυτοὺς λέγοντες, Ἐὰν εἴπω- 5
μεν, Ἐξ οὐρανοῦ, ἐρεῖ, Διατί οὐκ ἐπιστεύσατε αὐτῷ; 32 ἀλλὰ εἴπωμεν, Ἐξ 26 6
ἀνθρώπων,—ἐφοβοῦντο τὸν λαόν· ἅπαντες γὰρ εἶχον τὸν Ἰωάννην ὅτι ὄντως
προφήτης ἦν. 33 Καὶ ἀποκριθέντες λέγουσι τῷ Ἰησοῦ, Οὐκ οἴδαμεν. Καὶ ὁ 27 7
Ἰησοῦς ἀποκριθεὶς λέγει αὐτοῖς, Οὐδὲ ἐγὼ λέγω ὑμῖν ἐν ποίᾳ ἐξουσίᾳ ταῦτα 8
ποιῶ.

XII. ($\frac{128}{\mathrm{II}}$) 1 Καὶ ἤρξατο αὐτοῖς ἐν παραβολαῖς λέγειν· Ἀμπελῶνα ἐφύτευσεν 9
ἄνθρωπος, καὶ περιέθηκε φραγμὸν, καὶ ὤρυξεν ὑπολήνιον, καὶ ᾠκοδόμησε πύρ- 33
γον, καὶ ἐξέδοτο αὐτὸν γεωργοῖς, καὶ ἀπεδήμησε. 2 Καὶ ἀπέστειλε πρὸς τοὺς 34 10
γεωργοὺς τῷ καιρῷ δοῦλον, ἵνα παρὰ τῶν γεωργῶν λάβῃ ἀπὸ τοῦ καρποῦ
τοῦ ἀμπελῶνος. 3 Οἱ δὲ λαβόντες αὐτὸν ἔδειραν καὶ ἀπέστειλαν κενόν. 4 Καὶ 35
πάλιν ἀπέστειλε πρὸς αὐτοὺς ἄλλον δοῦλον· κἀκεῖνον λιθοβολήσαντες ἐκεφα- 36 11
λαίωσαν καὶ ἀπέστειλαν ἠτιμωμένον. 5 Καὶ πάλιν ἄλλον ἀπέστειλε· κἀκεῖνον 12

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here punished by our Lord was not carried on in the *ναὸς* or sanctuary, but in the *ἱερὸν*, as distinguished from it; i.e. *in the outer courts*, or court *of the Gentiles:* and these three words *πᾶσι τοῖς ἔθνεσι*, not cited by St. Matthew, with those that precede from Isa. lvi. 7, appear to oe quoted by St. Mark writing for the Gentiles, in order to assure them that the God of the Jews is represented even by the *Jewish* Scriptures as the God of *all Nations*, and that the Court of the *Gentiles*, which was treated with contempt by these Jewish traffickers, and had been profaned by these acts of Jewish profaneness, *was holy to the Lord*, and was an integral part of His House of Prayer. Cp. *Mede*, p. 44, Disc. xi.

22. Ἔχετε πίστιν Θεοῦ] *Have faith in God.* On the genitive, see Rom. iii. 22. Do not be staggered and perplexed, when ye see Me,—as ye are now in a few days about to see Me,—scoffed at, buffeted, and crucified. *Have faith in God.* The ungodly often seem to be in great prosperity, like *a green bay-tree*. But pass by, and in a short time their place will no where be found. (Ps. xxxvii. 36.) So the Jews, who are now about to revile Me, may appear for a time to flourish like this green Fig-tree, *they* may even seem to have *withered Me*. But here is the trial of your patience. *Have faith in God.* Believe in Me. In Mine own due time, they who now look so green will be withered by Me for their hypocritical *show* of *leaves*, and *barrenness* of *fruit;* and at last all Mine Enemies will be blighted with the breath of My anger, as I have withered this Fig-tree by a word. *Therefore have faith in God.*

The words of our Lord are applicable to all who may be perplexed by the prevalence of evil in the world, and by the oppression of the good. (Cp. Ps. xxxvii. 1—9.) "Fret not thyself because of the ungodly. . . . For they shall soon be cut down as the grass and wither as the green herb. *Trust in the Lord*, and be doing good, &c. For wicked doers shall be rooted out; and they that patiently abide in the Lord, these shall inherit the land." "As for me, I am like a green olive-tree in the house of God; *my trust* is in the tender mercy *of God for ever*" (Ps. lii. 9).

30. τὸ Ἰωάννου] The art. τὸ, restored by *Lach.*, *Tisch.*, *Alf.*, *Bloomf.*, marks the distinction between John's Baptism and the Baptism of Christ.

32. εἴπωμεν] *Let us say*—put the case that we say. An abrupt speech, showing confusion; like others recorded by St. Mark, v. 23; viii. 24; and Acts xxiii. 9. Or it may be a question, as xii. 14, δῶμεν;

Ch. XII. 1. Καὶ ἤρξατο] See Matt. xxi. 33.

4. ἐκεφαλαίωσαν] *wounded him on the head.* Lucæ loco parallelo xx. 12 verbo κεφαλαιοῦν respondet verbum τραυματίζειν, *vulnerare*, et versiones antiquæ, ut Syr. Arab. Vulg. ἐκεφαλαίωσαν interpretantur, *in capite vulneraruni.* Itaque sicuti γναθόω, a γνάθος, est, auctore Hesychio, *εἰς γνάθους τύπτω*, *cædo in malas*, et γαστρίζω est, γαστέρα τύπτω, cf. schol. ad Aristoph. Equitt. v. 173, add. Aristoph. Vespp. 1519. Diog. Laërt. vii. 172, et *Casaubonus* ad h. l.; ita quoque κεφαλαιοῦν, est vulnerare *caput.* (*Kuin.*, *Rosen.*)

MATT. XXI. LUKE XX. ἀπέκτειναν· καὶ πολλοὺς ἄλλους, τοὺς μὲν δέροντες, τοὺς δὲ ἀποκτείνοντες.
37 13 [6] Ἔτι οὖν ἕνα υἱὸν ἔχων ἀγαπητὸν αὐτοῦ ἀπέστειλε καὶ αὐτὸν πρὸς αὐτοὺς
38 14 ἔσχατον λέγων, Ὅτι ἐντραπήσονται τὸν υἱόν μου. [7] Ἐκεῖνοι δὲ οἱ γεωργοὶ
εἶπον πρὸς ἑαυτούς, Ὅτι οὗτός ἐστιν ὁ κληρονόμος· δεῦτε ἀποκτείνωμεν αὐτὸν,
39 15 καὶ ἡμῶν ἔσται ἡ κληρονομία. [8] Καὶ λαβόντες αὐτὸν ἀπέκτειναν, καὶ ἐξέβαλον
40 41 16 αὐτὸν ἔξω τοῦ ἀμπελῶνος. [9] Τί οὖν ποιήσει ὁ κύριος τοῦ ἀμπελῶνος; ἐλεύσεται
42 17 καὶ ἀπολέσει τοὺς γεωργούς, καὶ δώσει τὸν ἀμπελῶνα ἄλλοις. [10] Οὐδὲ τὴν
γραφὴν ταύτην ἀνέγνωτε; Λίθον ὃν ἀπεδοκίμασαν οἱ οἰκοδομοῦντες,
οὗτος ἐγενήθη εἰς κεφαλὴν γωνίας· [11] παρὰ Κυρίου ἐγένετο αὕτη·
46 19 καὶ ἔστι θαυμαστὴ ἐν ὀφθαλμοῖς ἡμῶν. (129/I) [12] Καὶ ἐζήτουν αὐτὸν κρα-
τῆσαι, καὶ ἐφοβήθησαν τὸν ὄχλον, ἔγνωσαν γὰρ ὅτι πρὸς αὐτοὺς τὴν παρα-
βολὴν εἶπε, καὶ ἀφέντες αὐτὸν ἀπῆλθον.
XXII. 16 20 (130/II) [13] Καὶ ἀποστέλλουσι πρὸς αὐτόν τινας τῶν Φαρισαίων καὶ τῶν Ἡρω-
21 διανῶν ἵνα αὐτὸν ἀγρεύσωσι λόγῳ· [14] οἱ δὲ ἐλθόντες λέγουσιν αὐτῷ, Διδάσκαλε,
οἴδαμεν ὅτι ἀληθὴς εἶ, καὶ οὐ μέλει σοι περὶ οὐδενός· οὐ γὰρ βλέπεις εἰς πρόσ-
ωπον ἀνθρώπων, ἀλλ' ἐπ' ἀληθείας τὴν ὁδὸν τοῦ Θεοῦ διδάσκεις· ἔξεστι
17 22 κῆνσον Καίσαρι δοῦναι, ἢ οὔ; δῶμεν, ἢ μὴ δῶμεν; [15] Ὁ δὲ εἰδὼς αὐτῶν τὴν
18 19 23 24 ὑπόκρισιν εἶπεν αὐτοῖς, Τί με πειράζετε; φέρετέ μοι δηνάριον ἵνα ἴδω· [16] οἱ δὲ
20 ἤνεγκαν· καὶ λέγει αὐτοῖς, Τίνος ἡ εἰκὼν αὕτη καὶ ἡ ἐπιγραφή; οἱ δὲ εἶπον
21 25 αὐτῷ, Καίσαρος· [17] καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν αὐτοῖς, Ἀπόδοτε τὰ Καίσαρος
22 26 Καίσαρι, καὶ τὰ τοῦ Θεοῦ τῷ Θεῷ· καὶ ἐθαύμασαν ἐπ' αὐτῷ.
23 27 [18] Καὶ ἔρχονται Σαδδουκαῖοι πρὸς αὐτόν, οἵτινες λέγουσιν ἀνάστασιν μὴ
24 28 εἶναι, καὶ ἐπηρώτησαν αὐτὸν λέγοντες, [19] Διδάσκαλε, Μωϋσῆς ἔγραψεν ἡμῖν,
ὅτι ἐάν τινος ἀδελφὸς ἀποθάνῃ, καὶ καταλίπῃ γυναῖκα, καὶ τέκνα μὴ ἀφῇ, ἵνα
λάβῃ ὁ ἀδελφὸς αὐτοῦ τὴν γυναῖκα αὐτοῦ, καὶ ἐξαναστήσῃ σπέρμα τῷ ἀδελφῷ
25 29 αὐτοῦ. [20] Ἑπτὰ οὖν ἀδελφοὶ ἦσαν· καὶ ὁ πρῶτος ἔλαβε γυναῖκα, καὶ ἀποθνή-
26 30 σκων οὐκ ἀφῆκε σπέρμα· [21] καὶ ὁ δεύτερος ἔλαβεν αὐτήν, καὶ ἀπέθανε, καὶ
31 οὐδὲ αὐτὸς ἀφῆκε σπέρμα· καὶ ὁ τρίτος ὡσαύτως· [22] καὶ ἔλαβον αὐτὴν οἱ ἑπτά,
27 32 καὶ οὐκ ἀφῆκαν σπέρμα· ἐσχάτη πάντων ἀπέθανε καὶ ἡ γυνή. [23] Ἐν τῇ οὖν
28 33 ἀναστάσει ὅταν ἀναστῶσι, τίνος αὐτῶν ἔσται γυνή; οἱ γὰρ ἑπτὰ ἔσχον αὐτὴν
29 34 γυναῖκα. [24] Καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν αὐτοῖς, Οὐ διὰ τοῦτο πλανᾶσθε
30 35 μὴ εἰδότες τὰς γραφὰς μηδὲ τὴν δύναμιν τοῦ Θεοῦ; [25] ὅταν γὰρ ἐκ νεκρῶν
ἀναστῶσιν, οὔτε γαμοῦσιν οὔτε γαμίζονται, ἀλλ' εἰσὶν ὡς ἄγγελοι ἐν τοῖς
31 37 οὐρανοῖς. [26] Περὶ δὲ τῶν νεκρῶν ὅτι ἐγείρονται, οὐκ ἀνέγνωτε ἐν τῇ βίβλῳ
32 Μωϋσέως ἐπὶ τοῦ Βάτου, ὡς εἶπεν αὐτῷ ὁ Θεὸς λέγων, Ἐγὼ ὁ Θεὸς
38 Ἀβραὰμ, καὶ Θεὸς Ἰσαὰκ, καὶ Θεὸς Ἰακώβ; [27] οὐκ ἔστιν Θεὸς νεκρῶν
ἀλλὰ ζώντων· ὑμεῖς οὖν πολὺ πλανᾶσθε.
34 (131/VI) [28] Καὶ προσελθὼν εἷς τῶν Γραμματέων ἀκούσας αὐτῶν συζητούντων εἰδὼς
35 ὅτι καλῶς αὐτοῖς ἀπεκρίθη ἐπηρώτησεν αὐτὸν, Ποία ἐστὶ πρώτη πάντων ἐντολή;

6. ἔσχατον] *last of all.* Therefore no other Revelation is now to be expected from God. (Cp. Heb. i. 2. 1 Pet. i. 20.) If Christianity as preached by Christ and His Apostles, is true, then all additions to it (in the way of new articles of faith) are anti-christian and false.

12. ἔγνωσαν] *they perceived.* Our Lord's *later* parables appear to have been designedly made clearer than the earlier ones; so that even they who were most blinded by prejudice could not fail to see their meaning; they were warned by Him even to the end. It is added here that "they left Him," not He them.

13. ἀποστέλλουσι] Matt. xxii. 16.

19. Μωϋσῆς ἔγραψεν] *Moses wrote.* So St. Luke xx. 28; but St. Matthew has here (xxii. 24) Μωϋσῆς εἶπεν, Moses *spake* to the forefathers of those for whom St. Matthew specially wrote, and Moses *spake* to them in their synagogues, "being read there every Sabbath day" (Acts xv. 21); but he was only known to the Gentiles by his *writings.*

24. μὴ εἰδότες τ. γ.] *because* you do not know the Scriptures. Ignorance of them is the root of error.

26. ἐπὶ τοῦ Βάτου] *at the Bush,*—the section so called. St. Mark mentions the *book* of Moses (cf. Luke xx. 42), and a particular section of it, which may perhaps have been called ὁ Βάτος, or *the Bush,* from its subject, Exod. iii.; as a particular song of David seems to have been called *the Bow,* from its subject. (2 Sam. i. 18. See there, ver. 22.) Some compare Rom. xi. 2, ἐν Ἡλίᾳ—the section concerning Elias.

— Ἐγὼ ὁ Θεός] See Matt. xxii. 32.

28. Καὶ προσελθών] See Matt. xxii. 36.

— πρώτη πάντων ἐντολή] *Elz.* πασῶν, but πάντων has been restored from the best MSS., and means not only, what is the first of the *commandments* (ἐντολῶν), but something *more* than that,—viz. what is the first commandment, and principal of *all things?* Cp. *Lucian,* Pisc. 13, μία πάντων ἥ γε ἀληθὴς φιλοσοφία. *Winer* Gr. Gr. p. 160.

29 ὁ δὲ Ἰησοῦς ἀπεκρίθη αὐτῷ, Ὅτι πρώτη πάντων ἐντολή, Ἄκουε, Ἰσραήλ· MATT. XXII. LUKE XX.
Κύριος ὁ Θεὸς ἡμῶν Κύριος εἷς ἐστι· 30 καὶ ἀγαπήσεις Κύριον τὸν 36
Θεόν σου ἐξ ὅλης τῆς καρδίας σου, καὶ ἐξ ὅλης τῆς ψυχῆς σου, 37
καὶ ἐξ ὅλης τῆς διανοίας σου, καὶ ἐξ ὅλης τῆς ἰσχύος σου· αὕτη
πρώτη ἐντολή· 31 καὶ δευτέρα ὁμοία αὕτη, Ἀγαπήσεις τὸν πλησίον σου 38 39
ὡς σεαυτόν· μείζων τούτων ἄλλη ἐντολὴ οὐκ ἔστι. (132/X) 32 Καὶ εἶπεν αὐτῷ ὁ 40
γραμματεύς, Καλῶς διδάσκαλε ἐπ' ἀληθείας εἶπας, ὅτι εἷς ἐστι, καὶ οὐκ ἔστιν
ἄλλος πλὴν αὐτοῦ· 33 καὶ τὸ ἀγαπᾷν αὐτὸν ἐξ ὅλης τῆς καρδίας, καὶ ἐξ ὅλης
τῆς συνέσεως, καὶ ἐξ ὅλης τῆς ψυχῆς, καὶ ἐξ ὅλης τῆς ἰσχύος, καὶ τὸ ἀγαπᾷν
τὸν πλησίον ὡς ἑαυτὸν, πλεῖόν ἐστι πάντων τῶν ὁλοκαυτωμάτων καὶ θυσιῶν.
(133/II) 34 Καὶ ὁ Ἰησοῦς ἰδὼν αὐτὸν ὅτι νουνεχῶς ἀπεκρίθη εἶπεν αὐτῷ, Οὐ μακρὰν
εἶ ἀπὸ τῆς βασιλείας τοῦ Θεοῦ. Καὶ οὐδεὶς οὐκέτι ἐτόλμα αὐτὸν ἐπερωτῆσαι. 40
(134/II) 35 Καὶ ἀποκριθεὶς ὁ Ἰησοῦς ἔλεγε διδάσκων ἐν τῷ ἱερῷ, Πῶς λέγουσιν 42 41
οἱ Γραμματεῖς, ὅτι ὁ Χριστὸς υἱός ἐστι Δαυΐδ; 36 αὐτὸς γὰρ Δαυῒδ λέγει ἐν 43 42
Πνεύματι ἁγίῳ, Εἶπεν ὁ Κύριος τῷ κυρίῳ μου, Κάθου ἐκ δεξιῶν μου, 44
ἕως ἂν θῶ τοὺς ἐχθρούς σου ὑποπόδιον τῶν ποδῶν σου. 37 Αὐτὸς 45 43 44
οὖν Δαυῒδ λέγει αὐτὸν Κύριον, καὶ πόθεν υἱὸς αὐτοῦ ἐστι; Καὶ ὁ πολὺς ὄχλος
ἤκουεν αὐτοῦ ἡδέως.
(135/II) 38 Καὶ ἔλεγεν αὐτοῖς ἐν τῇ διδαχῇ αὐτοῦ, Βλέπετε ἀπὸ τῶν Γραμματέων 46
τῶν θελόντων ἐν στολαῖς περιπατεῖν, καὶ ἀσπασμοὺς ἐν ταῖς ἀγοραῖς, 39 καὶ XXIII. 6 7
πρωτοκαθεδρίας ἐν ταῖς συναγωγαῖς, καὶ πρωτοκλισίας ἐν τοῖς δείπνοις· 40 οἱ 14 47
κατεσθίοντες τὰς οἰκίας τῶν χηρῶν καὶ προφάσει μακρὰ προσευχόμενοι, οὗτοι
λήψονται περισσότερον κρῖμα.
(136/VIII) 41 Καὶ καθίσας ὁ Ἰησοῦς κατέναντι τοῦ γαζοφυλακίου ἐθεώρει πῶς XXI. 1
ὁ ὄχλος βάλλει χαλκὸν εἰς τὸ γαζοφυλάκιον, καὶ πολλοὶ πλούσιοι ἔβαλλον
πολλά· 42 καὶ ἐλθοῦσα μία χήρα πτωχὴ ἔβαλε λεπτὰ δύο, ὅ ἐστι κοδράντης. 2
43 καὶ προσκαλεσάμενος τοὺς μαθητὰς αὐτοῦ λέγει αὐτοῖς, Ἀμὴν λέγω ὑμῖν, 3
ὅτι ἡ χήρα αὕτη ἡ πτωχὴ πλεῖον πάντων βέβληκε τῶν βαλλόντων εἰς τὸ γαζο-
φυλάκιον· 44 πάντες γὰρ ἐκ τοῦ περισσεύοντος αὐτοῖς ἔβαλον, αὕτη δὲ ἐκ τῆς 4
ὑστερήσεως αὐτῆς πάντα ὅσα εἶχεν ἔβαλεν, ὅλον τὸν βίον αὐτῆς.
XIII. (137/II) 1 Καὶ ἐκπορευομένου αὐτοῦ ἐκ τοῦ ἱεροῦ, λέγει αὐτῷ εἷς τῶν XXIV 1 5
μαθητῶν αὐτοῦ· Διδάσκαλε, ἴδε, ποταποὶ λίθοι καὶ ποταπαὶ οἰκοδομαί· 2 καὶ 2
ὁ Ἰησοῦς ἀποκριθεὶς εἶπεν αὐτῷ, Βλέπεις ταύτας τὰς μεγάλας οἰκοδομάς;
(138/II) οὐ μὴ ἀφεθῇ λίθος ἐπὶ λίθῳ ὃς οὐ μὴ καταλυθῇ. b
3 Καί, καθημένου αὐτοῦ εἰς τὸ ὄρος τῶν Ἐλαιῶν κατέναντι τοῦ ἱεροῦ, ἐπηρώτων 3

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29. Ἄκουε, Ἰσραήλ] *Hear, O Israel.* Deut. vi. 4, a remarkable text, which was recited twice a day by every Israelite; and called, from its first word, שְׁמַע (*shema*), i. e. '*hear*.' (*Goodwin*, Moses, p. 92. *Buxtorf*, Syn. c. 9.) Perhaps our Lord in saying this pointed to the *Tephillim*, or *Phylacteries*, of the Scribe, on which the words were written.

32—33. Καὶ εἶπεν—θυσιῶν] This remarkable declaration of the truth, by a Jewish Doctor of the Law, is recited by St. Mark alone. It shows what effect had been produced on some minds by our Lord's Teaching and Ministry, now drawing to a close (cp. Matt. ix. 13; xii. 7); and that those persons were without excuse who did not understand and profit by it.

36. ἐν Πνεύματι ἁγίῳ] *by the Holy Spirit*—a divine assertion of the inspiration of the Psalms. Cp. Matt. xxii. 43.

38. ἐν τῇ διδαχῇ] *in his doctrine*, or teaching, *publicly;* or, as St. Luke says (xx. 45), ἀκούοντος παντὸς τοῦ λαοῦ. At the commencement of His Ministry He spake in parables of a general import (cp. iv. 2); but His warnings were more solemn and clear at the close of His Ministry (xii. 12).

— ἐν στολαῖς] *in long robes.* "Vestibus promissis ad talos et fimbriatis." See Matt. xxiii. 5. 1 Tim. ii. 9.

40. οἱ κατεσθίοντες] *those devourers* of widows' houses—they shall receive greater damnation. A common use of the article with the Vocative. (*Winer*, p. 165.) Matt. vii. 23; xxiii. 24, οἱ διϋλίζοντες. Luke vi. 20. 25. James iv. 13; and the use of it here places them before the eye, and indeed they seem to have been present. Cp. Matt. xxiii. 14.

41. ἐθεώρει] *He was observing.* Christ notes our gifts to His Treasury, and reads the heart of each giver.

— τοῦ γαζοφυλακίου] *the Corban*, of which there were several, for several uses; probably in the court of the women, beyond which this widow would not have gone. See *Lightfoot.*

— χαλκόν] *brass*, or *copper*, here used for *money* generally. St. Luke xxi. 1, says τὰ δῶρα, and here πολλά. St. Mark, writing particularly for the Romans, uses here χαλκὸν, the Roman *æs* for money generally of whatever metal; as others use the Greek ἄργυρος, and French *Argent.* See above, vi. 8.

42. κοδράντης] A Roman word, *quadrans.* See on ii. 4, one-fourth of the *as.* This explanation of the Roman value of the λεπτὸν is peculiar to St. Mark. Çp. Luke xxi. 2.

43. πλεῖον—βέβληκε] 2 Cor. viii. 12. "Uberior est nummus è parvo, quàm thesaurus è maximo; quia non quantum detur sed quantum resideat, expenditur." (*Ambrose.*)

Ch. XIII. 1. Καὶ ἐκπορευομένου] See Matt. xxiv. 1.

3. κατέναντι τοῦ ἱεροῦ] *opposite the temple:* a local characteristic specified only by St. Mark. Cp. Matt. xxiv. 3.

MATT. XXIV. LUKE XXI. αὐτὸν κατ' ἰδίαν Πέτρος καὶ Ἰάκωβος καὶ Ἰωάννης καὶ Ἀνδρέας, [4] Εἰπὲ ἡμῖν,
7 πότε ταῦτα ἔσται; καὶ τί τὸ σημεῖον ὅταν μέλλῃ πάντα ταῦτα συντελεῖσθαι;
8 [5] ὁ δὲ Ἰησοῦς ἀποκριθεὶς αὐτοῖς ἤρξατο λέγειν, Βλέπετε μή τις ὑμᾶς πλανήσῃ·
4 5 [6] πολλοὶ γὰρ ἐλεύσονται ἐπὶ τῷ ὀνόματί μου λέγοντες, Ὅτι ἐγώ εἰμι· καὶ πολλοὺς
9 πλανήσουσιν. [7] Ὅταν δὲ ἀκούσητε πολέμους καὶ ἀκοὰς πολέμων, μὴ θροεῖσθε·
7 10 δεῖ γὰρ γενέσθαι· ἀλλ' οὔπω τὸ τέλος· [8] ἐγερθήσεται γὰρ ἔθνος ἐπὶ ἔθνος καὶ
βασιλεία ἐπὶ βασιλείαν, καὶ ἔσονται σεισμοὶ κατὰ τόπους, καὶ ἔσονται λιμοὶ καὶ
8 11 ταραχαί· (139/I) [9] ἀρχαὶ ὠδίνων ταῦτα. Βλέπετε δὲ ὑμεῖς ἑαυτούς· παραδώσουσι
9 12 γὰρ ὑμᾶς εἰς συνέδρια, καὶ εἰς συναγωγὰς δαρήσεσθε, καὶ ἐπὶ ἡγεμόνων καὶ
14 13 βασιλέων σταθήσεσθε ἕνεκεν ἐμοῦ εἰς μαρτύριον αὐτοῖς. (140/VI) [10] Καὶ εἰς πάντα
14 τὰ ἔθνη δεῖ πρῶτον κηρυχθῆναι τὸ εὐαγγέλιον. (141/II) [11] Ὅταν δὲ ἄγωσιν ὑμᾶς
15 παραδιδόντες, μὴ προμεριμνᾶτε τί λαλήσητε, μηδὲ μελετᾶτε· ἀλλ' ὃ ἐὰν δοθῇ
ὑμῖν ἐν ἐκείνῃ τῇ ὥρᾳ, τοῦτο λαλεῖτε· οὐ γάρ ἐστε ὑμεῖς οἱ λαλοῦντες, ἀλλὰ τὸ
6 Πνεῦμα τὸ ἅγιον. [12] Παραδώσει δὲ ἀδελφὸς ἀδελφὸν εἰς θάνατον, καὶ πατὴρ
9 τέκνον· καὶ ἐπαναστήσονται τέκνα ἐπὶ γονεῖς, καὶ θανατώσουσιν αὐτούς. [13] Καὶ
13 ἔσεσθε μισούμενοι ὑπὸ πάντων διὰ τὸ ὄνομά μου· ὁ δὲ ὑπομείνας εἰς τέλος,
οὗτος σωθήσεται.
15 20 (142/VI) [14] Ὅταν δὲ ἴδητε τὸ βδέλυγμα τῆς ἐρημώσεως, (143/II) τὸ ῥηθὲν ὑπὸ
Δανιὴλ τοῦ προφήτου, ἑστὸς ὅπου οὐ δεῖ, ὁ ἀναγινώσκων νοείτω, τότε οἱ ἐν
21 τῇ Ἰουδαίᾳ φευγέτωσαν εἰς τὰ ὄρη, [15] ὁ δὲ ἐπὶ τοῦ δώματος μὴ καταβάτω εἰς
17 18 τὴν οἰκίαν, μηδὲ εἰσελθέτω ἆραί τι ἐκ τῆς οἰκίας αὐτοῦ, [16] καὶ ὁ εἰς τὸν ἀγρὸν
19 22 ὢν μὴ ἐπιστρεψάτω εἰς τὰ ὀπίσω ἆραι τὸ ἱμάτιον αὐτοῦ. (144/II) [17] Οὐαὶ δὲ
ταῖς ἐν γαστρὶ ἐχούσαις καὶ ταῖς θηλαζούσαις ἐν ἐκείναις ταῖς ἡμέραις.
20 21 23 (145/VI) [18] Προσεύχεσθε δὲ ἵνα μὴ γένηται ἡ φυγὴ ὑμῶν χειμῶνος. (146/II) [19] Ἔσον-
ται γὰρ αἱ ἡμέραι ἐκεῖναι θλῖψις, οἵα οὐ γέγονε τοιαύτη ἀπ' ἀρχῆς κτίσεως
22 ἧς ἔκτισεν ὁ Θεὸς ἕως τοῦ νῦν, καὶ οὐ μὴ γένηται· (147/II) [20] καὶ εἰ μὴ Κύριος
ἐκολόβωσε τὰς ἡμέρας, οὐκ ἂν ἐσώθη πᾶσα σάρξ· ἀλλὰ διὰ τοὺς ἐκλεκτούς, οὓς
ἐξελέξατο, ἐκολόβωσε τὰς ἡμέρας.
23 (148/II) [21] Καὶ τότε ἐάν τις ὑμῖν εἴπῃ, Ἰδοὺ ὧδε ὁ Χριστός, ἢ ἰδοὺ ἐκεῖ, μὴ
24 πιστεύετε· (149/VI) [22] ἐγερθήσονται γὰρ ψευδόχριστοι καὶ ψευδοπροφῆται, καὶ
δώσουσι σημεῖα καὶ τέρατα πρὸς τὸ ἀποπλανᾶν, εἰ δυνατόν, καὶ τοὺς ἐκλεκτούς.
25 29 25 (150/II) [23] Ὑμεῖς δὲ βλέπετε· ἰδοὺ προείρηκα ὑμῖν πάντα. [24] Ἀλλ' ἐν ἐκείναις
26 ταῖς ἡμέραις μετὰ τὴν θλῖψιν ἐκείνην ὁ ἥλιος σκοτισθήσεται, καὶ ἡ σελήνη οὐ
δώσει τὸ φέγγος αὐτῆς, [25] καὶ οἱ ἀστέρες τοῦ οὐρανοῦ ἔσονται ἐκπίπτοντες,
30 27 καὶ αἱ δυνάμεις αἱ ἐν τοῖς οὐρανοῖς σαλευθήσονται. (151/II) [26] Καὶ τότε ὄψονται
τὸν Υἱὸν τοῦ ἀνθρώπου ἐρχόμενον ἐν νεφέλαις μετὰ δυνάμεως πολλῆς καὶ δόξης.
31 [27] Καὶ τότε ἀποστελεῖ τοὺς ἀγγέλους αὐτοῦ, καὶ ἐπισυνάξει τοὺς ἐκλεκτοὺς αὐτοῦ

— Πέτρος] St. Peter, St. Mark's master, was present at this discourse. He gives a testimony to St. Matthew's accuracy by adopting his report with some additions, showing his own independent knowledge (vv. 9—13), which are embodied by St. Luke in his recital (xxi. 12—17).

9. εἰς συναγωγὰς δαρήσεσθε] εἰς σ. is something more than ἐν συναγ.—Ἐν συν. would mean, ye shall be beaten *in* the Synagogues, i. e. in the *Buildings*, without any reference to *people* in them. But δαρήσεσθε εἰς is, Ye will be *exposed* to public punishment *before* the eyes of congregations in Synagogues, for their pleasure. Cp. above on i. 39, κηρύσσων εἰς τὰς συναγωγάς.

11. μὴ προμεριμνᾶτε] *take not thought beforehand.* They were to take heed not to premeditate, because it should be *given* them what to say. For it would not be they who spake, but the Holy Ghost; and they should have a mouth and wisdom which none of their enemies (for enemies they should have) would be able to gainsay or resist. Here is an argument for the *Inspiration* of *Scripture.* For if this divine wisdom and utterance was given them to enable them to address a comparatively small number of persons in their own age, how much more would it be vouchsafed to them for guidance in their writings designed for the use of all nations in all ages of the World!

14. τὸ βδέλυγμα τῆς ἐρημώσεως] *the abomination of desolation* See on Matt. xxiv. 15. Our Blessed Lord, in St. Matthew's and St. Mark's Gospels, specifies the *setting up of the abomination of desolation*, spoken of by Daniel *the Prophet*, as the signal for quitting Judæa and fleeing to the mountains. In St. Luke's account, he adds the *hemming-in of Jerusalem by armies* as another token. Luke xxi. 20. The former was an *internal* token of approaching destruction, brought about by the sins of the *Jews* themselves; the latter was the consequence of those sins, punished by God, by the agency of the *Heathen armies* of Rome. Some MSS. (*Sin.* B, L) have ἑστηκότα, referring probably to a heathen statue, ἀνδριάντα (*Tisch.*).

20. ἐκολόβωσε] *He* (*the Lord*) *shortened* the days. St. Matthew has the future tense and passive voice here, xxiv. 22. Thus one Evangelist interprets the other.

25. ἔσονται ἐκπίπτοντες] A Hebraism, as ἔσεσθε μισούμενοι, Matt. xxiv. 9. Mark xiii. 13.

ἐκ τῶν τεσσάρων ἀνέμων ἀπ' ἄκρου γῆς ἕως ἄκρου οὐρανοῦ. 28 Ἀπὸ δὲ τῆς MATT. XXIV. LUKE XXI
συκῆς μάθετε τὴν παραβολήν· ὅταν αὐτῆς ἤδη ὁ κλάδος ἁπαλὸς γένηται, καὶ 32 29 30
ἐκφυῇ τὰ φύλλα, γινώσκετε ὅτι ἐγγὺς τὸ θέρος ἐστίν· 29 οὕτω καὶ ὑμεῖς ὅταν 33 31
ταῦτα ἴδητε γινόμενα, γινώσκετε ὅτι ἐγγύς ἐστιν ἐπὶ θύραις. 30 Ἀμὴν λέγω 34 32
ὑμῖν, ὅτι οὐ μὴ παρέλθῃ ἡ γενεὰ αὕτη, μέχρις οὗ πάντα ταῦτα γένηται. 31 Ὁ 35 33
οὐρανὸς καὶ ἡ γῆ παρελεύσεται, οἱ δὲ λόγοι μου οὐ μὴ παρέλθωσι.

(152/VI) 32 Περὶ δὲ τῆς ἡμέρας ἐκείνης ἢ τῆς ὥρας οὐδεὶς οἶδεν, οὐδὲ οἱ ἄγγελοι 36
οἱ ἐν οὐρανῷ, οὐδὲ ὁ Υἱὸς, εἰ μὴ ὁ Πατήρ.

(153/VI) 33 Βλέπετε, ἀγρυπνεῖτε καὶ προσεύχεσθε· οὐκ οἴδατε γὰρ πότε ὁ καιρός
ἐστιν. (154/II) 34 Ὡς ἄνθρωπος ἀπόδημος ἀφεὶς τὴν οἰκίαν αὐτοῦ, καὶ δοὺς τοῖς
δούλοις αὐτοῦ τὴν ἐξουσίαν καὶ ἑκάστῳ τὸ ἔργον αὐτοῦ, καὶ τῷ θυρωρῷ
ἐνετείλατο ἵνα γρηγορῇ. (155/II) 35 Γρηγορεῖτε οὖν· οὐκ οἴδατε γὰρ πότε ὁ
κύριος τῆς οἰκίας ἔρχεται, ὀψὲ, ἢ μεσονυκτίου, ἢ ἀλεκτοροφωνίας, ἢ πρωΐ·
36 μὴ ἐλθὼν ἐξαίφνης εὕρῃ ὑμᾶς καθεύδοντας. 37 Ἃ δὲ ὑμῖν λέγω, πᾶσι λέγω,
Γρηγορεῖτε.

XIV. (156/I) 1 Ἦν δὲ τὸ πάσχα καὶ τὰ ἄζυμα μετὰ δύο ἡμέρας· καὶ ἐζήτουν XXVI. 2 XXII. 1
οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς πῶς αὐτὸν ἐν δόλῳ κρατήσαντες ἀποκτείνωσιν· 3 2
(157/VI) 2 ἔλεγον δὲ, Μὴ ἐν τῇ ἑορτῇ, μήποτε θόρυβος ἔσται τοῦ λαοῦ. (158/I) 3 Καὶ 4 5
ὄντος αὐτοῦ ἐν Βηθανίᾳ, ἐν τῇ οἰκίᾳ Σίμωνος τοῦ λεπροῦ κατακειμένου αὐτοῦ 6
ἦλθε γυνὴ ἔχουσα ἀλάβαστρον μύρου νάρδου πιστικῆς πολυτελοῦς, καὶ συν- 7

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32. οὐδὲ ὁ Υἱός] *nor yet the Son*, i. e. as *Man*: say some of the Fathers. *S. Cyril*, Thesaur. ix. 4. *Greg. Naz.* Orat. 36. *Athanas.* c. Arian. Or. 4. *Greg. Mag.* Epist. viii. 42. *Damascen.* Orth. fid. iii. 21.

But the sense seems to be,—the Son, Who is the Eternal Λόγος, or Word, the 'Dei Legatus,' and so the only Minister and Messenger of Divine Revelation to man, does not know it so as to *reveal* it to you; it is no part of his Prophetical *office* to do so. *August.* de Trin. xii. 3, "Non ita sciebat, ut tunc discipulis indicaret; sicut dictum est ad Abraham (Gen. xxii. 12), *Nunc cognovi*, quòd timeas Deum, quia et ipse Abraham sibi in illâ probatione probatus innotuit." And in Ps. vi., "Hoc ideo dictum est, quia per Filium hominis hoc non *discunt*: non quod apud seipsum non noverit, sed secundum illud locutionem *Tentat* nos Deus ut *sciat*, hoc est,—scire nos faciat." Cf. *Glass.* Philol. p. 102, and see note on Matt. xxiv. 36. See on Gen. xxii. 12.

Our Lord says that "*the Father* judgeth *no man*, but hath committed all judgment to *the Son*" John v. 22. 27). And yet He says that to sit on His right hand is not His to give, except to those for whom it has been prepared of His *Father*. (See on Matt. xx. 23. Mark x. 40.) And so, while in a certain sense the Father does not judge the world, but the Son judges it, yet it is also true that the Father will judge the world (Acts xvii. 31), because He will do it by the Son.

So it is also true that the Son, as Son, knoweth not the Day of Judgment, because the *Father* "hath put the times and seasons in *His own power*" (Acts i. 7), and the Father will reveal them when He thinks meet; and therefore it is no part of the *office* of the *Son* to *know*, i. e. to *declare* the Day of Judgment *except* (εἰ μὴ) *the Father* reveal it.

And yet in the Son absolutely (though not relatively to us) are hid *all* the treasures of wisdom and *knowledge* (Col. ii. 3). He is the Power of God and the *Wisdom* of God (1 Cor. i. 24). It pleased Him, that in Him should *all* fulness dwell (Col. i. 19). And the Father *showeth* Him *all things* that Himself doth (John v. 20).

Therefore, as *S. Ambrose* says, on Luke xvii. 31, "Quomodo Filius nescire potest quod Pater novit, cùm in Patre Filius sit? sed cur *nolit dicere* ostendit alio loco," viz. Acts i. 7. And see also the passage of St. Luke (x. 22) cited by *Athanas.*, p. 472, and 1 Cor. i. 24. As *S. Augustine* says, "*in* Patre Filius scit;" though it is no part of His office to reveal it "*à* Patre."

Christ is the One Divine Teacher of the World (see Matt. xxiii. 8—10), and He teaches by *silence* as well as by eloquence; He instructs us by *concealing* certain things as well as by *revealing* others. He thus exercises our *faith* and *hope*. As *Aug.* says (ad Ps. xxxvi.): "Quia Dominus noster Jesus Christus *Magister* nobis missus est, etiam Filium hominis dixit *nescire* illum diem, quia in *magisterio* ejus non erat ut per Eum sciretur à nobis. Neque enim aliquid scit Pater quod Filius nescit, cùm ipsa scientia Patris illa sit quæ sapientia Ejus est: est autem Sapientia Ejus, Filius Ejus, Verbum Ejus. Sed sicut quia nobis scire non proderat quod quidem Ille noverat, qui nos docere venerat non tamen hoc quod nobis nosse non proderat; non solùm sicut Magister aliquid docuit, sed *sicut Magister* aliquid *non docuit*."

37. Γρηγορεῖτε] *Watch ye.* On the date of St. Mark's Gospel, as far as it may be determinable from these prophecies, see on Matt. xxiv. 22.

Ch. XIV. 3. Καὶ ὄντος] *And when He was in Bethany in the house of Simon the leper*—probably on the Saturday before His crucifixion. See Matt. xxvi. 6.

— γυνή] *a woman.* Mary of Bethany. John xii. 3.

— ἀλάβαστρον μύρου] *a vase of alabaster*, containing ointment. See Luke vii. 37. Both forms, ἀλάβαστρον and ἀλάβαστρος, are in use; and ἀλάβαστρον is explained by *Hesych.* by μυροθήκη, a box or vase for unguent. Hence *Theocr.* xv. 10, Συρίω δὲ μύρω χρύσει' ἀλάβαστρα: and *Euthym.* renders it by ἀγγεῖον μυρόδοχον (cp. on Matt. xxvi. 7); and *Bede* says here, "Est *alabastrum* genus marmoris candidi, quod ad *vasa* unguentaria cavari solet, eò quòd optimè *servare* ea incorrupta dicitur;" lest the virtue of the aromatic nard, which was probably of a volatile quality, should escape. Hence we may explain συντρίψασα in this verse; see note on that word, *v.* 3.

The word ἀλάβαστρον signifying the *material* (alabaster) is used with the genitive μύρου, in the same way as the word *a glass* with us (and so *v.* 13, κεράμιον ὕδατος); it was probably a vase scooped out of alabaster, white and almost transparent, and closed up with the same substance.

— πιστικῆς] *genuine*: ἀδόλου, καὶ μετὰ πίστεως κατασκευασθείσης. (*Theophyl.*) And in this sense it is rendered in the Syriac and other Versions; and so *Winer*, G. G., p. 89. Observe, it is the *nard*, the "frutex aromatica" (see *Bede*), and not the μύρον, or *unguent*, which is here described by this epithet (cp. John xii. 3); and this consideration seems to exclude the interpretation *potable, liquid* (from πίνω, πιστὸς, *Æschyl.* Prom. 488); νάρδος πιστικὴ is contrasted with *pseudonardus* (on which see *Plin.* N. H. xii. 26). *Eusebius* (Dem. Ev. 9) describes the Gospel as the εὐφροσύνη τοῦ πιστικοῦ τῆς καινῆς διαθήκης κράματος.

There were many kinds of nard: "Sunt multa ejus genera sed omnia hebetiora præter Indicum quod pretiosius est" (*Bede*), and it was often adulterated (*Dioscor.* Mat. Med. i. 6. *Meyer*). Therefore it is not without good reason that the Evangelists, St. Mark and St. John (xii. 3), observe that this *nard* was πιστική, *genuine, unadulterated.*

Perhaps also, as the action had a *spiritual* meaning, being, as our Lord declares, of a *prophetic* character, the word πιστικὴ may be designed to serve as a memento, that offerings (προσφοραὶ)

MATT. XXVI. LUKE XXII. τρίψασα τὸν ἀλάβαστρον κατέχεεν αὐτοῦ κατὰ τῆς κεφαλῆς. 4 Ἦσαν δέ τινες
8 ἀγανακτοῦντες πρὸς ἑαυτοὺς καὶ λέγοντες, Εἰς τί ἡ ἀπώλεια αὕτη τοῦ μύρου
9 γέγονεν; 5 ἠδύνατο γὰρ τοῦτο τὸ μύρον πραθῆναι ἐπάνω δηναρίων τριακοσίων,
10 καὶ δοθῆναι τοῖς πτωχοῖς· καὶ ἐνεβριμῶντο αὐτῇ. 6 Ὁ δὲ Ἰησοῦς εἶπεν, Ἄφετε
11 αὐτήν, τί αὐτῇ κόπους παρέχετε; καλὸν ἔργον εἰργάσατο ἐν ἐμοί· 7 πάντοτε
γὰρ τοὺς πτωχοὺς ἔχετε μεθ' ἑαυτῶν, καὶ ὅταν θέλητε δύνασθε αὐτοὺς εὖ
12 ποιῆσαι· ἐμὲ δὲ οὐ πάντοτε ἔχετε. ($\frac{159}{IV}$) 8 Ὃ ἔσχεν αὕτη ἐποίησε, προέλαβε
13 μυρίσαι μοῦ τὸ σῶμα εἰς τὸν ἐνταφιασμόν. 9 Ἀμὴν λέγω ὑμῖν, ὅπου ἂν
κηρυχθῇ τὸ εὐαγγέλιον τοῦτο εἰς ὅλον τὸν κόσμον, καὶ ὃ ἐποίησεν αὕτη λαλη-
14 3 θήσεται εἰς μνημόσυνον αὐτῆς. ($\frac{160}{II}$) 10 Καὶ Ἰούδας Ἰσκαριώτης εἷς τῶν δώδεκα
4 ἀπῆλθε πρὸς τοὺς ἀρχιερεῖς ἵνα παραδῷ αὐτὸν αὐτοῖς· 11 οἱ δὲ ἀκούσαντες
15 5 ἐχάρησαν, καὶ ἐπηγγείλαντο αὐτῷ ἀργύριον δοῦναι, καὶ ἐζήτει πῶς αὐτὸν
16 6 εὐκαίρως παραδῷ.
17 7 12 Καὶ τῇ πρώτῃ ἡμέρᾳ τῶν ἀζύμων, ὅτε τὸ πάσχα ἔθυον, λέγουσιν αὐτῷ
9 οἱ μαθηταὶ αὐτοῦ, Ποῦ θέλεις ἀπελθόντες ἑτοιμάσωμεν ἵνα φάγῃς τὸ πάσχα;
18 8 10 13 καὶ ἀποστέλλει δύο τῶν μαθητῶν αὐτοῦ, καὶ λέγει αὐτοῖς, Ὑπάγετε εἰς τὴν

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to Christ should be not only *costly* (πολυτελεῖς), but should also be *πιστικαί*, *genuine*, *sincere*; the fruits of a lively and loving *πίστις*, or *faith*, in Him. It is observable, that a *faithful woman* is called *γυνὴ πιστικὴ* (*Artemidor.* ii. 33); and, as *Bede* says, "devotio hæc Mariæ Domino ministrantis *fidem* et pietatem designat Ecclesiæ."

Herod's offerings to the Temple were *πολυτελεῖς*, but they were not *πιστικαί*. But the offering of this faithful woman was both costly and sincere.

— *συντρίψασα*] *having broken*, or *crushed* the vase; thus showing that the nard was genuine and unadulterated, and as imported from its native land. This action was like that of breaking the seal, by which a vessel containing aromatic liquids has been secured by those who made them.

There seems also to be something significant in the act described by *συντρίψασα*. Some Expositors, indeed, suppose that the nard was contained in a flask, and that only the *neck* of the flask was broken off, and a portion of the contents poured out. But the verb *συντρίβω* means more than this. It is used by the LXX for the Hebrew שָׁבַר (*shabhar*), to *shiver in pieces*. Gen. xix. 9. Exod. ix. 25. Lev. vi. 28. See also the passages where it is used in the New Testament, Matt. xii. 20, of a *reed*; Mark v. 4, of *fetters*; John xix. 36, of a *bone*; Rev. ii. 27, of *potter's vessels*.

In fact, *συντρίβω* indicates, that the affectionate Mary, in the devout prodigality of her love, gave—not a part—but the *whole* of the precious contents, and *did not spare the vase itself*, in which they were held, and which was broken in the service of Christ. She gave the *whole* to Christ, and to Him *alone*.

Thus also she took care, in her reverence for Christ, that the spikenard and the vessel (things of precious value, and of frequent use in banquets and festive pleasures of this world for man's gratification and luxury) having now been used for this sacred service of anointing the Body of Christ, should never be applied to any other less holy purpose.

This act of Mary, providing that what had been thus consecrated to the unction of Christ's Body, should never be afterwards employed in secular uses, is exemplary to us; and the same spirit of reverence appears to have guided the Church in setting apart, from all profane and common uses, by consecration, places and things for the service of Christ's mystical Body, and for the entertainment of His presence: and this same reverential spirit seems also to animate her in consuming at the Lord's Table what remains of the consecrated elements in the Communion of His Body and Blood.

The word *συντρίψασα*, here used by the Holy Spirit, can hardly fail to suggest another reflection. It corresponds exactly to the Latin term *contero*, to *bruise together*; whence the word *contrition* is derived,—and is applied specially, in a spiritual sense, to the *heart*, both in the Old and New Testament. Thus Isaiah (lxi. 1) and St. Luke (iv. 18) declare that Christ came to heal the *contrite*, or bruised, or broken in *heart*,—*τοὺς συντετριμμένους τὴν καρδίαν*.

In this respect the alabaster *vase* in Mary's hand, broken, and pouring out in loving abundance and unsparing effusion the *whole* of its precious contents on Christ's Head, is a beautiful emblem of the contrite and broken heart, pouring out itself in acts of penitential love on Christ and His members, and thinking nothing too costly for that holy and blessed service. The Church says to Christ in the Canticles (i. 12), "While the King *sitteth* at His *table*, my spikenard sendeth forth the smell thereof." She imitates Mary; and every pious soul imitates her, when by its offerings of love to Christ, especially at His table, it pours forth "an odour of a sweet smell, a sacrifice acceptable, well pleasing to God." (Eph. v. 2. Phil. iv. 18.)

4. *τινες*] *certain persons*: particularly *Judas Iscariot*, as is mentioned by St. John, xii. 4.

4—6.] On these three verses see the Sermon of *Bp. Andrewes*, ii. 37, who enlarges on the contrast between the two tempers and characters represented respectively by *Mary* and *Judas*.

5. *δηναρίων τριακοσίων*] *three hundred denarii*. These words of Judas afford the clue to the reason for the transfer of this incident (which took place on the day *before* the triumphal entry described chap. xi. 2—11) to this place in the Evangelist's narrative. See on Matt. xxvi. 6, where the contrast is similarly marked by the juxta-position of *Mary* and *Judas*; and the loving prodigality of the one in her care for the body of Jesus, and the hard-hearted covetousness of the other, betraying his Master for money; and by the mention of the *three hundred pence* and the *thirty pieces of silver*.

Thus Christ is justified in His divine dealings with the traitor His Apostle, "one of the twelve" (*v.* 10), whose sordid sin is silently condemned by the large and liberal love of this faithful woman. And while speaking in *praise* of *her*, our Lord addressed silently and indirectly a rebuke and warning to *Judas*, without publishing the traitor's evil thoughts; and thus the spirit of Christ's love strove with him tenderly to the last.

9. *ὅπου ἂν κηρυχθῇ*] A prophecy that the Gospel would be preached throughout the world. Therefore its propagation is a proof of His truth, and of its truth.

10. Καί] *And Judas Iscariot one of the twelve went &c.* Notwithstanding what he had seen done by Mary, and heard from Christ concerning her, and notwithstanding that he was *one of the twelve*. How much is suggested by these words,—how little *expressed!*

12. *τῇ πρώτῃ ἡμέρᾳ τῶν ἀζύμων*] *on the first day of unleavened bread*. The 14th of Nisan or Abib, as appears from what follows here, *ὅτε τὸ πάσχα ἔθυον*, and from St. Luke (xxii. 7), *ἐν ᾗ ἔδει θύεσθαι τὸ πάσχα*. Cp. Exod. xii. 6. 15—17. Deut. xvi. 1—6. Levit. xxiii. 5. Numb. ix. 3; xxviii. 16.

The paschal lambs were to be slain on the 14th day of Abib, "in the place which the Lord should choose,"—i. e. at Jerusalem, in the Temple, "between the two evenings," בֵּין הָעַרְבַּיִם (*bein haarebayim*), at "the going down of the sun." Exod. xii. 6; xvi. 12; xxix. 39. Levit. xxiii. 5. Deut. xvi. 6, 7. They were to be *eaten* in the night,—i. e. on the 15th of the month before sunrise; the commencement of the 15th being dated from the sunset of the 14th. *Joseph.* Ant. iii. 10; xi. 4; ii. 15.

The Evangelists (Mark xiv. 12. Luke xxii. 7) distinguish between *θύειν τὸ πάσχα* and *φαγεῖν τὸ πάσχα*,—the paschal lamb of each household *was sacrificed* on the 14th in the *Temple*; but *it was eaten* on the 15th in private *houses*, by their several households. Cp. above on Matt. xxvi. 2.

13. *δύο τῶν μαθητῶν*] *two of His disciples* viz. Peter and

πόλιν, καὶ ἀπαντήσει ὑμῖν ἄνθρωπος κεράμιον ὕδατος βαστάζων· ἀκολουθήσατε MATT. XXVI. LUKE XXII.
αὐτῷ, 14 καὶ ὅπου ἐὰν εἰσέλθῃ, εἴπατε τῷ οἰκοδεσπότῃ ὅτι ὁ διδάσκαλος λέγει, 11
Ποῦ ἐστι τὸ κατάλυμα, ὅπου τὸ πάσχα μετὰ τῶν μαθητῶν μου φάγω; 15 καὶ 12
αὐτὸς ὑμῖν δείξει ἀνάγαιον μέγα ἐστρωμένον ἕτοιμον· ἐκεῖ ἑτοιμάσατε ἡμῖν. 19
16 Καὶ ἐξῆλθον οἱ μαθηταὶ αὐτοῦ, καὶ ἦλθον εἰς τὴν πόλιν, καὶ εὗρον καθὼς
εἶπεν αὐτοῖς, καὶ ἡτοίμασαν τὸ πάσχα. 13
17 Καὶ ὀψίας γενομένης ἔρχεται μετὰ τῶν δώδεκα· (161/IV) 18 καὶ ἀνακειμένων 20 14
αὐτῶν καὶ ἐσθιόντων εἶπεν ὁ Ἰησοῦς, Ἀμὴν λέγω ὑμῖν ὅτι εἷς ἐξ ὑμῶν παρα- 21
δώσει με, ὁ ἐσθίων μετ' ἐμοῦ· (162/II) 19 οἱ δὲ ἤρξαντο λυπεῖσθαι, καὶ λέγειν αὐτῷ 22 23
εἷς καθ' εἷς, Μήτι ἐγώ; καὶ ἄλλος, Μήτι ἐγώ; (163/II) 20 ὁ δὲ ἀποκριθεὶς εἶπεν 23
αὐτοῖς, Εἷς ἐκ τῶν δώδεκα, ὁ ἐμβαπτόμενος μετ' ἐμοῦ εἰς τὸ τρυβλίον· 24 21
(164/VI) 21 ὁ μὲν Υἱὸς τοῦ ἀνθρώπου ὑπάγει, καθὼς γέγραπται περὶ αὐτοῦ· οὐαὶ δὲ
τῷ ἀνθρώπῳ ἐκείνῳ δι' οὗ ὁ Υἱὸς τοῦ ἀνθρώπου παραδίδοται· καλὸν ἦν αὐτῷ εἰ
οὐκ ἐγεννήθη ὁ ἄνθρωπος ἐκεῖνος.

(165/I) 22 Καὶ ἐσθιόντων αὐτῶν λαβὼν ὁ Ἰησοῦς ἄρτον εὐλογήσας ἔκλασε, καὶ 26
ἔδωκεν αὐτοῖς καὶ εἶπε, Λάβετε, τοῦτό ἐστι τὸ σῶμά μου. (166/II) 23 Καὶ λαβὼν 27
τὸ ποτήριον εὐχαριστήσας ἔδωκεν αὐτοῖς· καὶ ἔπιον ἐξ αὐτοῦ πάντες. 24 Καὶ
εἶπεν αὐτοῖς, Τοῦτό ἐστι τὸ αἷμά μου τὸ τῆς καινῆς διαθήκης τὸ περὶ πολλῶν 28
ἐκχυνόμενον. 25 Ἀμὴν λέγω ὑμῖν, ὅτι οὐκέτι οὐ μὴ πίω ἐκ τοῦ γενήματος 29
τῆς ἀμπέλου ἕως τῆς ἡμέρας ἐκείνης ὅταν αὐτὸ πίνω καινὸν ἐν τῇ βασιλείᾳ
τοῦ Θεοῦ.

(167/VI) 26 Καὶ ὑμνήσαντες ἐξῆλθον εἰς τὸ ὄρος τῶν Ἐλαιῶν. (168/IV) 27 Καὶ λέγει 30 39
αὐτοῖς ὁ Ἰησοῦς, Ὅτι πάντες σκανδαλισθήσεσθε ἐν ἐμοί, ὅτι γέγραπται, 31
Πατάξω τὸν ποιμένα, καὶ διασκορπισθήσεται τὰ πρόβατα· (169/VI) 28 ἀλλὰ 32
μετὰ τὸ ἐγερθῆναί με προάξω ὑμᾶς εἰς τὴν Γαλιλαίαν. (170/I) 29 Ὁ δὲ Πέτρος 33
ἔφη αὐτῷ, Καὶ εἰ πάντες σκανδαλισθήσονται, ἀλλ' οὐκ ἐγώ· 30 καὶ λέγει αὐτῷ 34
ὁ Ἰησοῦς, Ἀμὴν λέγω σοι, ὅτι σὺ σήμερον ἐν τῇ νυκτὶ ταύτῃ, πρὶν ἢ δὶς
ἀλέκτορα φωνῆσαι, τρὶς μὲ ἀπαρνήσῃ· (171/VI) 31 ὁ δὲ ἐκ περισσοῦ ἔλεγε μᾶλλον, 35
Ἐάν με δέῃ συναποθανεῖν σοι οὐ μή σε ἀπαρνήσομαι· ὡσαύτως δὲ καὶ πάντες
ἔλεγον.

(172/I) 32 Καὶ ἔρχονται εἰς χωρίον οὗ τὸ ὄνομα Γεθσημανεῖ· καὶ λέγει τοῖς 36 40

John, as appears from St. Luke xxii. 8. The graphic precision of this narrative in St. Mark is probably due to the dictation of St. Peter.

— κεράμιον ὕδατος] An *earthen vessel* containing *water*. The Fathers consider this as symbolical of the *water of baptism*, as manuductory to the Christian *Passover* or holy Eucharist. See *Cyril*, in Caten., *Euthym.*, *Theophyl.*, *Bede*, here; and *S. Ambrose* on Luke xxii. 13.

The grace given in the water of baptism is contained in *earthen vessels* (2 Cor. iv. 7), and therefore it is to be guarded carefully. Cp. Luke xxii. 10. But it leads us on to other graces,—even to the Communion of Christ's Blessed Body and Blood, which makes us to dwell in Him, and gives a gracious pledge of a glorious Resurrection, when, if we have guarded it aright, our earthen vessels, our vile bodies of clay, will be made like unto His glorious body, according to the mighty working by which He is able to subdue all things to Himself. (Phil. iii. 21.)

The promise of a glorious *Resurrection* to the body is specially connected with the reception of the Holy Eucharist, which is the *Communion of the body of Christ*, Who is our life, 1 Cor. x. 16. See on John vi. 54. 1 Cor. x. 16—20.

15. ἀνάγαιον] *an upper room*. So the best MSS. here for the Attic form ἀνώγεον: see the quotations in *Schleusner*. The ancient etymologists derive the word from ἀνὰ or ἄνω τῆς γῆς.

Observe, it is called *μέγα* here, and by St. Luke. There seems to be something significant in this mention of its being *large*: for it need not have been so for thirteen persons; and this may perhaps be explained by the circumstance stated by ancient authorities (see on Acts i. 13; ii. 2. 46; v. 42) that this ἀνάγαιον or ἀνώγεον, belonging as is probable to one who was or became a disciple of our Lord's. and would give such a place for holy uses, was no other than the *upper room*, ὑπερῷον, οἶκος, or chamber, where our Lord appeared after His Resurrection, and where the Apostles met after the Ascension, ahd where the Holy Ghost descended on the Day of Pentecost, and where they met for Prayer and for the celebration of the Holy Communion, and which became afterwards well known as a Christian Church,—the Mother Church of Christendom. See *Joseph Mede's* Works, p. 321, 322; and below on Acts ii. 44; iv. 32. 34, 35.

— ἐστρωμένον] *furnished* with couches, *στρώματα*, &c., for reclining at table.

19. καθ' εἷς] For καθ' ἕνα; or as *Winer* observes (p. 223), the preposition seems to be used adverbially, as ἀνὰ εἷς ἕκαστος, Rev. xxi. 21. Cp. John viii. 9. Rom. xii. 5.

22. λαβὼν ὁ Ἰησοῦς ἄρτον] *Jesus took bread*. See Matt. xxvi. 26. He changed the Levitical Sacrifice into an Evangelical Sacrament; taking bread and wine, and thus showing the abolition of the Aaronical Priesthood, and that He is a priest for ever, after the order of Melchizedek. See Gen. xiv. 18. Ps. cx. 4. Heb. v. 6—10; vi. 20.

— ἔκλασε] *He brake* the bread with His own hands,—showing that His own death was *voluntary*. (*Bede*.)

24. Τοῦτό ἐστι τὸ αἷμά μου] See Matt. xxvi. 28.

— πολλῶν] See Matt. xx. 28; xxvi. 28.

30. σήμερον ἐν τῇ νυκτὶ ταύτῃ] *to-day, even in this night*. St. Mark, writing for Roman readers, adds the words *in this night*, because, as midnight intervened, it might otherwise have been alleged that the prediction was delivered in one day and not fulfilled till another. St. Mark alone speaks of the cock crowing *twice*. See on Matt. xxvi. 34. The first was his *warning*, but in vain, cp. *vv.* 68, 72.

MATT. XXVI. LUKE. XXII.
μαθηταῖς αὐτοῦ, Καθίσατε ὧδε ἕως προσεύξωμαι· (173/VI) 33 καὶ παραλαμβάνει
37 τὸν Πέτρον καὶ Ἰάκωβον καὶ Ἰωάννην μεθ' ἑαυτοῦ, καὶ ἤρξατο ἐκθαμβεῖσθαι
38 καὶ ἀδημονεῖν· 34 καὶ λέγει αὐτοῖς, (174/IV) Περίλυπός ἐστιν ἡ ψυχή μου ἕως
39 41 θανάτου· μείνατε ὧδε καὶ γρηγορεῖτε. (175/I) 35 Καὶ προελθὼν μικρὸν ἔπεσεν
ἐπὶ τῆς γῆς, καὶ προσηύχετο ἵνα εἰ δυνατόν ἐστι παρέλθῃ ἀπ' αὐτοῦ ἡ ὥρα·
42 36 καὶ ἔλεγεν, Ἀββᾶ ὁ Πατὴρ, Πάντα δυνατά σοι· παρένεγκε τὸ ποτήριον
40 45 τοῦτο ἀπ' ἐμοῦ· ἀλλ' οὐ τί ἐγὼ θέλω, ἀλλὰ τί σύ· (176/I) 37 καὶ ἔρχεται καὶ
46 εὑρίσκει αὐτοὺς καθεύδοντας, καὶ λέγει τῷ Πέτρῳ, Σίμων, καθεύδεις; οὐκ
41 ἴσχυσας μίαν ὥραν γρηγορῆσαι; (177/II) 38 Γρηγορεῖτε καὶ προσεύχεσθε, ἵνα
μὴ εἰσέλθητε εἰς πειρασμόν· τὸ μὲν πνεῦμα πρόθυμον, ἡ δὲ σὰρξ ἀσθενής.
42 43 (178/IV) 39 Καὶ πάλιν ἀπελθὼν προσηύξατο τὸν αὐτὸν λόγον εἰπών. (179/VI) 40 Καὶ
ὑποστρέψας εὗρεν αὐτοὺς πάλιν καθεύδοντας· ἦσαν γὰρ οἱ ὀφθαλμοὶ αὐτῶν
καταβαρυνόμενοι· καὶ οὐκ ᾔδεισαν τί ἀποκριθῶσιν αὐτῷ.
45 (180/IV) 41 Καὶ ἔρχεται τὸ τρίτον καὶ λέγει αὐτοῖς, Καθεύδετε λοιπὸν καὶ
ἀναπαύεσθε· ἀπέχει· ἦλθεν ἡ ὥρα· ἰδοὺ παραδίδοται ὁ Υἱὸς τοῦ ἀνθρώπου
46 εἰς τὰς χεῖρας τῶν ἁμαρτωλῶν. 42 Ἐγείρεσθε, ἄγωμεν, ἰδοὺ ὁ παραδιδούς με
ἤγγικε.
47 47 (181/I) 43 Καὶ εὐθέως ἔτι αὐτοῦ λαλοῦντος παραγίνεται ὁ Ἰούδας, εἷς ὢν τῶν
δώδεκα, καὶ μετ' αὐτοῦ ὄχλος πολὺς μετὰ μαχαιρῶν καὶ ξύλων, παρὰ τῶν
48 ἀρχιερέων καὶ τῶν γραμματέων καὶ τῶν πρεσβυτέρων. (182/II) 44 Δεδώκει δὲ
ὁ παραδιδοὺς αὐτὸν σύσσημον αὐτοῖς λέγων, Ὃν ἂν φιλήσω αὐτός ἐστι· κρα-
49 τήσατε αὐτὸν, καὶ ἀπαγάγετε ἀσφαλῶς. 45 Καὶ ἐλθὼν εὐθέως προσελθὼν αὐτῷ
50 λέγει, Ῥαββὶ, ῥαββὶ, καὶ κατεφίλησεν αὐτόν· 46 οἱ δὲ ἐπέβαλον ἐπ' αὐτὸν τὰς
χεῖρας αὐτῶν καὶ ἐκράτησαν αὐτόν.
51 50 (183/I) 47 Εἷς δὲ τῶν παρεστηκότων σπασάμενος τὴν μάχαιραν ἔπαισε τὸν
55 52 δοῦλον τοῦ ἀρχιερέως, καὶ ἀφεῖλεν αὐτοῦ τὸ ὠτίον. (184/I) 48 Καὶ ἀποκριθεὶς
53 ὁ Ἰησοῦς εἶπεν αὐτοῖς, Ὡς ἐπὶ λῃστὴν ἐξήλθατε μετὰ μαχαιρῶν καὶ ξύλων,
συλλαβεῖν με; 49 Καθ' ἡμέραν ἤμην πρὸς ὑμᾶς ἐν τῷ ἱερῷ διδάσκων, καὶ
οὐκ ἐκρατήσατέ με· ἀλλ' ἵνα πληρωθῶσιν αἱ γραφαί. (185/VI) 50 Καὶ ἀφέντες
αὐτὸν πάντες ἔφυγον.
(186/X) 51 Καὶ εἷς τις νεανίσκος ἠκολούθησεν αὐτῷ, περιβεβλημένος σινδόνα ἐπὶ
γυμνοῦ· καὶ κρατοῦσιν αὐτὸν οἱ νεανίσκοι· 52 ὁ δὲ καταλιπὼν τὴν σινδόνα
γυμνὸς ἔφυγεν ἀπ' αὐτῶν.

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36. Ἀββᾶ ὁ Πατὴρ] *Abba Father.* Ἀββᾶ, Syro-Chaldaic or Hebrew = Πατὴρ, Greek and Latin. Christ, the Second Adam, cries to God in the name and in the language of the whole human family both Jew and Gentile; which receives the spirit of adoption and sonship (*υἱοθεσία*) in Him, and is enabled thereby to cry Ἀββᾶ, ὁ Πατὴρ, to God, i. e. to cry to God in the same words as those which were addressed to Him by Christ in His agony. See Rom. viii. 15. Gal. iv. 6. Heb. v. 7.

37. *Σίμων, καθεύδεις;*] *Simon, sleepest thou?* The address is specified here by St. Mark only, cp. Matt. xxvi. 40, where it is in the *plural* number. St. Mark takes care to show that *St. Peter* had all necessary warning from Christ before the denial. Cp. *vv.* 29—31.

39. *τὸν αὐτὸν λόγον εἰπών*] This incident, as well as the use of the word Ἀββᾶ (*v.* 36), is mentioned only by St. Mark, who thus shows his own independent knowledge here, while in other respects he adopts the narrative of St. Matt. xxvi. 36—51, and thus gives a testimony to St. Matthew's accuracy. See above, p. 112.

Christ teaches us, by His example, in our agonies of mind and body, to *pray;* and He will have mercy on us, though from human weakness we can do no more than *repeat the same words.*

40. *ὑποστρέψας*] *having returned.* B, D, L, have *ἐλθὼν*, or *πάλιν ἐλθὼν*, or *ἐλθὼν πάλιν*. On the infrequent use of *ὑποστρέψας* in all the Gospels except St. Luke's, see Luke i. 56.

41. *ἀπέχει*] *it is enough.* *ἀπόχρη, ἐξαρκεῖ.* (*Hesych.*)

44. *Δεδώκει*] On this form for *ἐδεδώκει*, see *Winer*, p. 67. Cp. Mark xv. 7, *πεποιήκεισαν*: xvi. 9. Luke vi. 48, *τεθεμελίωτο*. Acts xiv. 8.

51. *εἷς τις νεανίσκος ἠκολούθησεν*] This *young man* could not have been St. John or St. James the Less, as some have conjectured, or any Apostle, for the Apostles had fled, *v.* 50.

If this young man who followed our Lord was St. Mark himself, as some suppose, and as seems probable, then this incident affords evidence of St. Matthew's accuracy; for St. Mark, with one or two additions of his own, adopts here St. Matthew's narrative of these transactions, which this young man, supposed to be St. Mark himself, must have witnessed. This probably is the reason why an incident otherwise seemingly so unimportant, is introduced by the Evangelist.

Suppose also that the young man was not St. Mark, yet it is certain that only a person well acquainted with the scene from personal knowledge, probably as an eye-witness, would have introduced into his account of it so slight and seemingly so trivial an incident as this, which has no bearing on the course and issue of the events described.

And since such an incident would only have been introduced by one very familiar with the scene, we have therefore here a testimony to St. Matthew's accuracy, whether we suppose the young man to have been St. Mark or not.

— *νεανίσκοι*] for נְעָרִים (*nearim*), *young men*, soldiers (2 Sam. ii. 14. Gen. xiv. 24). The attendants in Acts v. 10 are also called *νεανίσκοι*.

51, 52. *γυμνός*] i. e. without any *upper* garment (*ἱμάτιον*), and

(187/I) 53 Καὶ ἀπήγαγον τὸν Ἰησοῦν πρὸς τὸν ἀρχιερέα· καὶ συνέρχονται αὐτῷ MATT. XXVI. LUKE XXII.
πάντες οἱ ἀρχιερεῖς καὶ οἱ πρεσβύτεροι καὶ οἱ Γραμματεῖς. (188/IV) 54 Καὶ ὁ 57 54
Πέτρος ἀπὸ μακρόθεν ἠκολούθησεν αὐτῷ ἕως ἔσω εἰς τὴν αὐλὴν τοῦ ἀρχιερέως· 58
καὶ ἦν συγκαθήμενος μετὰ τῶν ὑπηρετῶν, καὶ θερμαινόμενος πρὸς τὸ φῶς.
(189/II) 55 Οἱ δὲ ἀρχιερεῖς καὶ ὅλον τὸ συνέδριον ἐζήτουν κατὰ τοῦ Ἰησοῦ μαρτυ- 55
ρίαν εἰς τὸ θανατῶσαι αὐτόν· καὶ οὐχ εὕρισκον· 56 πολλοὶ γὰρ ἐψευδομαρ- 59
τύρουν κατ᾽ αὐτοῦ, καὶ ἴσαι αἱ μαρτυρίαι οὐκ ἦσαν· (190/VI) 57 καί τινες ἀνα- 60
στάντες ἐψευδομαρτύρουν κατ᾽ αὐτοῦ λέγοντες, 58 Ὅτι ἡμεῖς ἠκούσαμεν αὐτοῦ 61
λέγοντος, Ὅτι ἐγὼ καταλύσω τὸν ναὸν τοῦτον τὸν χειροποίητον, καὶ διὰ τριῶν
ἡμερῶν ἄλλον ἀχειροποίητον οἰκοδομήσω· 59 καὶ οὐδὲ οὕτως ἴση ἦν ἡ μαρ-
τυρία αὐτῶν.

60 Καὶ ἀναστὰς ὁ ἀρχιερεὺς εἰς μέσον ἐπηρώτησε τὸν Ἰησοῦν λέγων, Οὐκ 62
ἀποκρίνῃ οὐδέν; τί οὗτοί σου καταμαρτυροῦσιν; 61 ὁ δὲ ἐσιώπα καὶ οὐδὲν 63
ἀπεκρίνατο.

Πάλιν ὁ ἀρχιερεὺς ἐπηρώτα αὐτὸν, καὶ λέγει αὐτῷ, Σὺ εἶ ὁ Χριστὸς ὁ Υἱὸς
τοῦ Εὐλογητοῦ; (191/I) 62 ὁ δὲ Ἰησοῦς εἶπεν, Ἐγώ εἰμι· καὶ ὄψεσθε τὸν Υἱὸν τοῦ 64
ἀνθρώπου ἐκ δεξιῶν καθήμενον τῆς δυνάμεως, καὶ ἐρχόμενον μετὰ τῶν νεφελῶν
τοῦ οὐρανοῦ· (192/VI) 63 ὁ δὲ ἀρχιερεὺς διαῤῥήξας τοὺς χιτῶνας αὐτοῦ λέγει, Τί 65
ἔτι χρείαν ἔχομεν μαρτύρων; (193/II) 64 ἠκούσατε τῆς βλασφημίας· τί ὑμῖν 66
φαίνεται; οἱ δὲ πάντες κατέκριναν αὐτὸν εἶναι ἔνοχον θανάτου.

(194/I) 65 Καὶ ἤρξαντό τινες ἐμπτύειν αὐτῷ, καὶ περικαλύπτειν τὸ πρόσωπον 67
αὐτοῦ καὶ κολαφίζειν αὐτὸν, καὶ λέγειν αὐτῷ, Προφήτευσον· καὶ οἱ ὑπηρέται 68
ῥαπίσμασιν αὐτὸν ἔβαλον.

(195/I) 66 Καὶ ὄντος τοῦ Πέτρου ἐν τῇ αὐλῇ κάτω ἔρχεται μία τῶν παιδισκῶν 69 56
τοῦ ἀρχιερέως, 67 καὶ ἰδοῦσα τὸν Πέτρον θερμαινόμενον ἐμβλέψασα αὐτῷ λέγει·
Καὶ σὺ μετὰ τοῦ Ναζαρηνοῦ Ἰησοῦ ἦσθα· (196/I) 68 ὁ δὲ ἠρνήσατο λέγων, Οὐκ 70 57
οἶδα οὔτε ἐπίσταμαι τί σὺ λέγεις· καὶ ἐξῆλθεν ἔξω εἰς τὸ προαύλιον· καὶ
ἀλέκτωρ ἐφώνησε. 69 Καὶ ἡ παιδίσκη ἰδοῦσα αὐτὸν πάλιν ἤρξατο λέγειν τοῖς 71 58
παρεστηκόσιν, Ὅτι οὗτος ἐξ αὐτῶν ἐστιν· 70 ὁ δὲ πάλιν ἠρνεῖτο. Καὶ μετὰ 72 59
μικρὸν πάλιν οἱ παρεστῶτες ἔλεγον τῷ Πέτρῳ, Ἀληθῶς ἐξ αὐτῶν εἶ, καὶ γὰρ 73
Γαλιλαῖος εἶ, καὶ ἡ λαλιά σου ὁμοιάζει· 71 ὁ δὲ ἤρξατο ἀναθεματίζειν καὶ
ὀμνύναι, Ὅτι οὐκ οἶδα τὸν ἄνθρωπον τοῦτον ὃν λέγετε· (197/II) 72 καὶ ἐκ δευτέρου 74 60
ἀλέκτωρ ἐφώνησε. Καὶ ἀνεμνήσθη ὁ Πέτρος τὸ ῥῆμα ὃ εἶπεν αὐτῷ ὁ Ἰησοῦς,
Ὅτι πρὶν ἀλέκτορα φωνῆσαι δὶς, ἀπαρνήσῃ με τρίς· καὶ ἐπιβαλὼν ἔκλαιε. 75

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with only a *χιτὼν*, or tunic on. Adhibetur hoc vocabulum, ut Hebr. ערום et Lat. *nudus*, etiam *de eo, qui veste exteriore caret*, v. 1 Sam. xix. 24. Es. xx. 3. Joh. xxi. 7. Hesiod. Ἔργ. 391, *γυμνὸν σπείρειν, γυμνὸν δὲ βοωτεῖν, Γυμνὸν δ᾽ ἀμάειν.* Virg. Georg. i. 299, *nudus ara, sere nudus.* Cic. p. Deiot. 9, *Rex saltavit nudus.* Plin. epp. iii. 1, *Spurinna in sole ambulabat nudus.* (*Kuin.*) See John xxi. 7. The *Sindon* was a night robe.

53. *τὸν ἀρχιερέα*] *the High Priest* Caiaphas. See on Matt. xxvi. 57, and for notes to the end of this Chapter.

54. *φῶς*] *the fire.* By which his countenance was more easily recognized.

56. *ἴσαι*] *consistent;* thus *ἴσοι* is used by LXX for תְּאֹמִים (*tammim*), twins, pairs (Exod. xxvi. 24). Two witnesses at least were necessary (Deut. xvii. 6; xix. 15).

62—64. *τὸν Υἱὸν τοῦ ἀνθρώπου—βλασφημίας*] Our Lord, it would appear, spoke *δεικτικῶς*, identifying *Himself* with the *Son of Man* (as described by Daniel, vii. 13), and confessing Himself to be the *Christ*, the *Son of the Blessed One.* Thus, in the opinion of the High Priest, He was guilty of blasphemy, that is, of arrogating to Himself what belonged to a Divine Person. For this sense of *βλασφημία*, see note on Matt. xxvi. 65.

This passage, where Christ thus speaks of Himself, confirms the exposition given above of Matt. xvi. 18.

On the sense of the word Εὐλογητὸς, *Blessed*, only applied to *God*, and applied by St. Paul to *Christ*, and thus affirming Christ to be *God*, see Rom. ix. 5.

66. Πέτρου] St. Mark, the scholar of Peter, relates fully his *denial.* See *Introd.* p. 113.

72. *ἀναμιμνήσκομαι* with accusative 2 Cor. vii. 15. Heb. x. 32. It is something more than *remembered;* he *called to mind*, and dwelt upon in his thoughts. An act of godly sorrow, and true repentance. On the *two* cock-crows, see on *v.* 30.

— *ἐπιβαλὼν ἔκλαιε*] The meaning seems to be, Peter did not delay his repentance, but *immediately*, although in the presence of persons who were thirsting for his Master's blood, he made public profession of sorrow and shame for his sin. He did not *dismiss* the thought of it from his mind (*οὐκ ἀπέβαλε*), but on the contrary he gave his mind to it; he, as it were, threw his whole *mind and soul* upon his sin; and he *threw himself* into a deep and earnest act of godly sorrow for it, and *was weeping* (*ἔκλαιε*) for it.

The word *βάλλω* is used in this reflective sense, Acts xxvii. 14, *ἔβαλε κατ᾽ αὐτῆς ἄνεμος*, and Mark himself has (iv. 37), *τὰ κύματα ἐπέβαλλεν εἰς τὸ πλοῖον.* So *παραδῷ* (sc. *ἑαυτὸν*), Mark iv. 29. So Acts iv. 15; xvii. 18, *συνέβαλλον*, and Acts xxvii. 43, *ἀποῤῥίψαντας*, i.e. having cast *themselves* out (of the ship). So *ἔστρεψε Θεὸς* (Acts vii. 42), God turned *Himself*, and *ἀναστρέψαντες* (Acts v. 22). And so *ἔγειρε* in Mark ii. 9. 11; iii. 3; v. 41; x. 49, for *arise*, cp. *προβάλωσι*, Luke xxi. 30.

MATT. XXVII. LUKE. XXIII. XV. ($\frac{198}{II}$) 1 Καὶ εὐθέως ἐπὶ τὸ πρωῒ συμβούλιον ποιήσαντες οἱ ἀρχιερεῖς
1 1 μετὰ τῶν πρεσβυτέρων καὶ Γραμματέων, ($\frac{199}{I}$) καὶ ὅλον τὸ συνέδριον, δήσαντες
11 3 τὸν Ἰησοῦν ἀπήνεγκαν καὶ παρέδωκαν τῷ Πιλάτῳ. ($\frac{200}{I}$) 2 καὶ ἐπηρώτησεν
αὐτὸν ὁ Πιλάτος, Σὺ εἶ ὁ βασιλεὺς τῶν Ἰουδαίων; Ὁ δὲ ἀποκριθεὶς εἶπεν
12 αὐτῷ, Σὺ λέγεις. 3 Καὶ κατηγόρουν αὐτοῦ οἱ ἀρχιερεῖς πολλά. ($\frac{201}{IV}$) 4 Ὁ δὲ
13 Πιλάτος πάλιν ἐπηρώτησεν αὐτὸν λέγων, Οὐκ ἀποκρίνῃ οὐδέν; ἴδε πόσα σου
14 καταμαρτυροῦσιν· ($\frac{202}{II}$) 5 ὁ δὲ Ἰησοῦς οὐκέτι οὐδὲν ἀπεκρίθη ὥστε θαυμάζειν
τὸν Πιλάτον.

15 17 ($\frac{203}{IV}$) 6 Κατὰ δὲ ἑορτὴν ἀπέλυεν αὐτοῖς ἕνα δέσμιον ὅνπερ ᾐτοῦντο. 7 Ἦν
16 δὲ ὁ λεγόμενος Βαραββᾶς μετὰ τῶν συστασιαστῶν δεδεμένος, οἵτινες ἐν τῇ
19 στάσει φόνον πεποιήκεισαν. 8 Καὶ ἀναβοήσας ὁ ὄχλος ἤρξατο αἰτεῖσθαι
καθὼς ἀεὶ ἐποίει αὐτοῖς· 9 ὁ δὲ Πιλάτος ἀπεκρίθη αὐτοῖς λέγων, Θέλετε ἀπολύσω
18 ὑμῖν τὸν βασιλέα τῶν Ἰουδαίων; 10 ἐγίνωσκε γὰρ ὅτι διὰ φθόνον παραδεδώ-
20 18 κεισαν αὐτὸν οἱ ἀρχιερεῖς· ($\frac{204}{I}$) 11 οἱ δὲ ἀρχιερεῖς ἀνέσεισαν τὸν ὄχλον ἵνα
21 20 μᾶλλον τὸν Βαραββᾶν ἀπολύσῃ αὐτοῖς· ($\frac{205}{I}$) 12 ὁ δὲ Πιλάτος ἀποκριθεὶς πάλιν
22 εἶπεν αὐτοῖς, Τί οὖν θέλετε ποιήσω ὃν λέγετε τὸν βασιλέα τῶν Ἰουδαίων; 13 οἱ
23 21 22 δὲ πάλιν ἔκραξαν, Σταύρωσον αὐτόν· 14 ὁ δὲ Πιλάτος ἔλεγεν αὐτοῖς, Τί γὰρ
26 23 24 κακὸν ἐποίησεν; οἱ δὲ περισσῶς ἔκραξαν, Σταύρωσον αὐτόν· ($\frac{206}{I}$) 15 ὁ δὲ Πιλάτος
25 βουλόμενος τῷ ὄχλῳ τὸ ἱκανὸν ποιῆσαι ἀπέλυσεν αὐτοῖς τὸν Βαραββᾶν, καὶ
παρέδωκε τὸν Ἰησοῦν φραγελλώσας ἵνα σταυρωθῇ.

27 ($\frac{207}{IV}$) 16 Οἱ δὲ στρατιῶται ἀπήγαγον αὐτὸν ἔσω τῆς αὐλῆς, ὅ ἐστι πραιτώριον,
28 καὶ συγκαλοῦσιν ὅλην τὴν σπεῖραν, 17 καὶ ἐνδύουσιν αὐτὸν πορφύραν, καὶ
29 περιτιθέασιν αὐτῷ πλέξαντες ἀκάνθινον στέφανον, 18 καὶ ἤρξαντο ἀσπάζεσθαι
30 αὐτόν, Χαῖρε, ὁ βασιλεὺς τῶν Ἰουδαίων. 19 Καὶ ἔτυπτον αὐτοῦ τὴν κεφαλὴν
καλάμῳ, καὶ ἐνέπτυον αὐτῷ, καὶ τιθέντες τὰ γόνατα προσεκύνουν αὐτῷ·

Thus St. Peter presents an instructive example of public penitence for a public sin; and commends the duty of earnestly considering our sins, and of cherishing a lively sense of them in our hearts, and of endeavouring to feel their guilt more and more deeply, instead of attempting to stifle the recollection of them, and to harden our hearts against the motions and strivings of Conscience and God's Holy Spirit within us.

In the word ἐπιβαλὼν may there not also be a contrast of *St. Peter's* case with that of *Judas?* the one an encouragement to *true* repentance (μετάνοια), the other a warning against mere μεταμέλεια. (Cp. 2 Cor. vii. 10.) St. Peter ἐπιβαλὼν ἔκλαιε. Judas ῥίψας τὰ ἀργύρια ἀπήγξατο (Matt. xxvii. 5), he *threw down* the silver—and cast *himself* down, πρηνὴς γενόμενος, ἐλάκησε μέσος (Acts i. 18). The one was godly *dejection* and sorrow unto life; the other was worldly sorrow and self precipitation unto death.

The following summary of interpretations of this much controverted expression is from *Meyer*, p. 171. It will be observed, that after reciting them all he adopts that which has been received by the English Authorized Version: "ἐπι. ἔκλαιε nicht: *cœpit flere* (*Vulg.*, *Syr.*, *Euth.*, *Zig.*, *Luther*, *Castal.*, *Heins.*, *Beng.*, *Loesn.*, *Mich.*, *Kuinoel* u. M.), da ἐπέβαλε κλαίειν stehen müsste, und dieses heissen würde: er warf sich darauf, betrieb es, zu weinen (vrgl. *Erasm.* u. *Vatabl.*: 'prorupit in fletum'); auch nicht: *cùm se foras projecisset* (*Beza*, *Raphel*, *Vater* u. M.), da ἐπιβαλὼν wohl heissen könnte: als er darauf los gestürzt war, nicht aber, als er hinausgestürzt war, zu welcher Alteration Matth. 26, 75. Luk. 22, 62 keineswegs berechtigen; auch nicht: *veste capiti injecta* flevit (*Theophyl.*, *Salmas.* de fœn. Trap. p. 272, *Calov.*, *L. Bos*, *Wolf*, *Elsn.*, *Krebs*, *Fischer*, *Rosenm.*, *Paulus*, *Fritzsche* u. M.), was eine im Contexte nicht berechtigte und bei ἐπιβάλλειν beispiellose Suppletion voraussetzt; auch nicht, und zwar aus demselben Grunde: *nachdem er die Augen auf Jesum geworfen* (*Hammond*, *Palair.*); auch nicht: *addens*, i. e. *prœterea* (*Grot.*), was sprachwidrig ist, oder *repetitis vicibus* flevit (*Cleric.*, *Heupel*, *Münth.*), was ein schon vorhergegangenes Weinen voraussetzen würde (Theophr. Char. 8. Diod. Sic. p. 345, B.). Sprachrichtig *Ewald: einfallend* mit den Thränen tiefer Reue in den Laut des ihn weckenden Hahns. S. Polyb. 1, 80, 1. 23, 1, 8. *Stephan.* Thes. ed. *Hase* iii. p. 1526. *Schweigh.* Lex. Polyb. p. 244 f. So würde an ein lautes, dem Hahnenrufe gleichsam antwortendes Weinen zu denken sein. Sprachrichtig auch schon *Casaub.* (κατανοήσας), dann *Wetst.* ('cùm animadvertisset'), *Kypke*, *Glöckl.*, *De Wette*, *Bornem.* (in d. Stud. u. Krit. 1843, p. 139): *als er darauf gemerkt hatte*, nämlich auf dieses ῥῆμα Jesu, als er seine Erwägung darauf gerichtet hatte (S. d. Beispiele zu diesem unzweifelhaften Gebrauch von ἐπιβάλλειν mit und ohne τὸν νοῦν oder τὴν διάνοιαν b. *Wetst.* p. 632 f. *Kypke* i. p. 196 f.). Letztere Fassung erscheint contextmässiger, weil ἀνεμνήσθη etc. vorhergeht, so dass ἐπιβαλὼν dem ἀνεμνήσθη als die sich daran knüpfende weitere geistige Thätigkeit, die nun das Weinen zur Folge hatte, entspricht. Petrus *erinnert* sich des Wortes, *sinnt nach* darüber, *weint*."

— ἔκλαιε] *he was weeping; he continued weeping;* something more than ἔκλαυσε, and much stronger than ἐδάκρυσε: see Luke xix. 41.

Ch. XV. 1. πρωΐ] See Matt. xxvii. 1.

— τῷ Πιλάτῳ] *to Pilate*, the Roman Governor. Yet it is observable, St. Mark never adds to Pilate's name the title ἡγεμὼν, or Governor, nor does St. Luke, though he used τοῦ ἡγεμόνος (the Governor) *once*, as equivalent to *Pilate* (xx. 20), nor does St. John; whereas St. Matthew says (xxvii. 2) *Pilate, the Governor*, and repeats the word *the Governor* frequently (xxvii. 11. 14, 15. 21. 23. 27; xxviii. 14); nor do any of the other Evangelists except St. Luke once, as above mentioned, use the term *the Governor* as a synonym for *Pilate*. Cp. Matt. xxvii. 11, with Mark xv. 2, where Mark has changed St. Matthew's ἡγεμὼν into Πιλάτος, and the same is done in Mark xv. 5, compared with Matt. xxvii. 14, and in Mark xv. 12, compared with Matt. xxvii. 21, and in Mark xv. 14, compared with Matt. xxvii. 23. In other places St. Mark *omits* St. Matthew's ἡγεμών. Cp. Mark xv. with Matt. xxvii. 15, and Mark xv. 16, with Matt. xxvii. 27.

The title "*the Governor*" was identified with *Pilate*, at the time in which, and by the persons for whom, the Gospel of *St. Matthew* was written; and afterwards, when the *other* Evangelists wrote, it was universally known by Christians, that Pilate was the Roman Governor at the Crucifixion.

8. ἀναβοήσας] B and D have ἀναβὰς here, which has been received by some Editors.

18. Χαῖρε, ὁ βασιλεύς] Thou that art *the King*—the reading of A, C, E, F, G, and other MSS.—a stronger expression than Χαῖρε, βασιλεῦ (*Elz.*), and a more remarkable confession of the truth; though they who uttered it knew it not.

19. τιθέντες τὰ γόνατα προσεκύνουν] *kneeling before Him*

(208/VI) 20 καὶ ὅτε ἐνέπαιξαν αὐτῷ, ἐξέδυσαν αὐτὸν τὴν πορφύραν καὶ ἐνέδυσαν MATT. XXVII. LUKE XXIII.
αὐτὸν τὰ ἱμάτια τὰ ἴδια, (209/I) καὶ ἐξάγουσιν αὐτὸν ἵνα σταυρώσωσιν αὐτόν. 31
21 Καὶ ἀγγαρεύουσι παράγοντά τινα Σίμωνα Κυρηναῖον ἐρχόμενον ἀπ' ἀγροῦ, 32 26
τὸν πατέρα Ἀλεξάνδρου καὶ Ῥούφου, ἵνα ἄρῃ τὸν σταυρὸν αὐτοῦ.
(210/I) 22 Καὶ φέρουσιν αὐτὸν ἐπὶ Γολγοθᾶ τόπον, ὅ ἐστι μεθερμηνευόμενον 33 33
Κρανίου τόπος. (211/IV) 23 Καὶ ἐδίδουν αὐτῷ πιεῖν ἐσμυρνισμένον οἶνον· ὁ δὲ οὐκ 34
ἔλαβε. (212/I) 24 Καὶ σταυρώσαντες αὐτὸν διαμερίζονται τὰ ἱμάτια αὐτοῦ βάλ- 35
λοντες κλῆρον ἐπ' αὐτὰ τίς τί ἄρῃ. (213/X) 25 Ἦν δὲ ὥρα τρίτη καὶ ἐσταύρωσαν 34
αὐτόν. (214/I) 26 Καὶ ἦν ἡ ἐπιγραφὴ τῆς αἰτίας αὐτοῦ ἐπιγεγραμμένη, Ὁ ΒΑΣΙ- 37
ΛΕΥΣ ΤΩΝ ἸΟΥΔΑΙΩΝ. (215/I) 27 Καὶ σὺν αὐτῷ σταυροῦσι δύο λῃστάς, ἕνα ἐκ 38
δεξιῶν καὶ ἕνα ἐξ εὐωνύμων αὐτοῦ. (216/VIII) 28 Καὶ ἐπληρώθη ἡ γραφὴ ἡ λέγουσα,
Καὶ μετὰ ἀνόμων ἐλογίσθη. (217/VI) 29 Καὶ οἱ παραπορευόμενοι ἐβλασφή- 39 35
μουν αὐτὸν κινοῦντες τὰς κεφαλὰς αὐτῶν καὶ λέγοντες, Οὐά, ὁ καταλύων τὸν 40
ναὸν καὶ ἐν τρισὶν ἡμέραις οἰκοδομῶν, 30 σῶσον σεαυτόν, καὶ κατάβα ἀπὸ τοῦ 37
σταυροῦ. (218/II) 31 Ὁμοίως καὶ οἱ ἀρχιερεῖς ἐμπαίζοντες πρὸς ἀλλήλους μετὰ 41
τῶν Γραμματέων ἔλεγον, Ἄλλους ἔσωσεν, ἑαυτὸν οὐ δύναται σῶσαι· (219/II) 32 ὁ 42
Χριστός, ὁ βασιλεὺς τοῦ Ἰσραήλ, καταβάτω νῦν ἀπὸ τοῦ σταυροῦ, ἵνα ἴδωμεν
καὶ πιστεύσωμεν. (220/II) Καὶ οἱ συνεσταυρωμένοι αὐτῷ ὠνείδιζον αὐτόν. 33 Γε- 44 45 39 44
νομένης δὲ ὥρας ἕκτης, σκότος ἐγένετο ἐφ' ὅλην τὴν γῆν, ἕως ὥρας ἐννάτης·
(221/VI) 34 καὶ τῇ ὥρᾳ τῇ ἐννάτῃ ἐβόησεν ὁ Ἰησοῦς φωνῇ μεγάλῃ λέγων, Ἐλωῒ 46
Ἐλωΐ, λαμᾶ σαβαχθανί; ὅ ἐστι, μεθερμηνευόμενον, Ὁ Θεός μου, ὁ Θεός
μου, εἰς τί με ἐγκατέλιπες; 35 καὶ τινὲς τῶν παρεστηκότων ἀκούσαντες ἔλεγον, 47
Ἰδοὺ Ἠλίαν φωνεῖ· (222/II) 36 δραμὼν δὲ εἷς καὶ γεμίσας σπόγγον ὄξους, περιθείς 48
τε καλάμῳ ἐπότιζεν αὐτὸν λέγων, Ἄφετε, ἴδωμεν εἰ ἔρχεται Ἠλίας καθελεῖν 49
αὐτόν.
(223/I) 37 Ὁ δὲ Ἰησοῦς ἀφεὶς φωνὴν μεγάλην ἐξέπνευσε. (224/II) 38 Καὶ τὸ κατα- 50 51 46
πέτασμα τοῦ ναοῦ ἐσχίσθη εἰς δύο ἀπὸ ἄνωθεν ἕως κάτω. (225/II) 39 Ἰδὼν δὲ 54 47
ὁ κεντυρίων ὁ παρεστηκὼς ἐξ ἐναντίας αὐτοῦ ὅτι οὕτω κράξας ἐξέπνευσεν,
εἶπεν, Ἀληθῶς ὁ ἄνθρωπος οὗτος Υἱὸς ἦν Θεοῦ.
(226/VI) 40 Ἦσαν δὲ καὶ γυναῖκες ἀπὸ μακρόθεν θεωροῦσαι, ἐν αἷς ἦν καὶ Μαρία 55 49
ἡ Μαγδαληνή, καὶ Μαρία ἡ τοῦ Ἰακώβου τοῦ μικροῦ καὶ Ἰωσῆ μήτηρ, καὶ 56
Σαλώμη, 41 αἳ καὶ ὅτε ἦν ἐν τῇ Γαλιλαίᾳ ἠκολούθουν αὐτῷ καὶ διηκόνουν αὐτῷ·
καὶ ἄλλαι πολλαὶ αἱ συναναβᾶσαι αὐτῷ εἰς Ἱεροσόλυμα.

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they were worshipping Him—as a King. This is mentioned only by St. Mark, who also particularizes the place from which Simon came, and his sons, and in other respects adopts St. Matthew's narrative here.

21. ἀγγαρεύουσι] See Matt. v. 41.

— ἐρχόμενον ἀπ' ἀγροῦ] *coming from the country.* See Luke xxiii. 26.

— Ἀλεξάνδρου καὶ Ῥούφου] *of Alexander and Rufus. Simon* is Hebrew; *Cyrenian*, African; *Alexander*, Greek; *Rufus*, Roman. The Cross is for all nations of the Church. St. Mark, writing for Rome, refers to some there. (Rom. xvi. 13.)

25. ὥρα τρίτη] *the third hour;* nine o'clock in the morning. See on John xix. 14, and here *v.* 33.

26. ἡ ἐπιγραφή] *the inscription.* As to the varieties in the Evangelical accounts of the Inscription on the Cross, see on John xix. 19.

28. μετὰ ἀνόμων] *with transgressors.* Isa. liii. 12, where the LXX has ἐν τοῖς ἀνόμοις ἐλογίσθη. Ἐν τοῖς ἀνόμοις is the Hebr. אֶת־פֹּשְׁעִים (*eth-posheim*), from root פָּשַׁע (*pasha*), to revolt or rebel. (Cp. Gen. xviii. 23. 25.) The sense therefore is, He who was a pattern of obedience to Law, was counted a rebel against it. Mark this Messianic application of Isa. liii. Cp. note there.

29. Καί] See Matt. xxvii. 39.

33. ὥρας ἕκτης] St. Mark had related above (xv. 25), that He was crucified at the third hour, nine o'clock; the darkness began at noon and continued till three o'clock (Matt. xxvii. 45. Mark xv. 33. Luke xxiii. 44), when our Lord expired.

34. Ἐλωΐ] St. Mark uses the Syriac or vernacular form, Hebr. Ἠλί. See Matt. xxvii. 46. *Glass.* Phil. p. 150. "Even to His last breath," says *Theophyl.*, "Christ honours the Hebrew Scripture."

39. κεντυρίων] *centurion.* St. Mark uses the *Latin* form of this word; but St. Matthew (xxvii. 54) and St. Luke (xxiii. 47) have ἑκατόνταρχος here. Cf. *vv.* 44, 45. See above, ii. 4.

40. τοῦ μικροῦ] *the less.* This epithet is added by St. Mark only (cp. Matt. xiii. 55; xxvii. 56), and appears to show that the other James, the son of Zebedee, had been made generally known to the Church in some remarkable manner when St. Mark wrote —probably by his martyrdom (Acts xii. 2); and perhaps St. James, the son of Alphæus, when elevated to be Bishop of Jerusalem (see Acts xii. 17; xxi. 18. Gal. ii. 12), had taken the name ὁ μικρός, *the less*, in humility to distinguish him from the other Apostle of the same name. Cp. James i. 9.

— Σαλώμη] *Salome.* St. Matthew has here (xxvii. 56) μήτηρ τῶν υἱῶν Ζεβεδαίου, *the mother of the sons of Zebedee.* When St. Mark wrote they were known more generally by their own names; and it is probable that their mother's name was then commonly known to be Salome. He mentions her here by name in this honourable office of waiting at the cross, and as having followed Christ and ministered to Him. Before (x. 35) he had used the more paraphrastic expression (viz., the "Sons of Zebedee"), as on a less creditable occasion, and because her sons were parties to her ambitious request. See Matt. xx. 20. On a saying of Christ to her, see *Clem. Alex.* Strom. iii. 6.

MATT. XXVII. LUKE XXIII. (227/I) [42] Καὶ ἤδη ὀψίας γενομένης, ἐπεὶ ἦν παρασκευὴ, ὅ ἐστι προσάββατον,
57 54 50 [43] ἐλθὼν Ἰωσὴφ ὁ ἀπὸ Ἀριμαθαίας, εὐσχήμων βουλευτὴς, ὃς καὶ αὐτὸς ἦν
51 προσδεχόμενος τὴν βασιλείαν τοῦ Θεοῦ, τολμήσας εἰσῆλθε πρὸς Πιλάτον,
58 52 καὶ ἠτήσατο τὸ σῶμα τοῦ Ἰησοῦ· [44] ὁ δὲ Πιλάτος ἐθαύμασεν εἰ ἤδη τέθνηκε·
καὶ προσκαλεσάμενος τὸν κεντυρίωνα ἐπηρώτησεν αὐτὸν εἰ πάλαι ἀπέθανε·
59 53 [45] καὶ γνοὺς ἀπὸ τοῦ κεντυρίωνος ἐδωρήσατο τὸ σῶμα τῷ Ἰωσήφ. (228/I) [46] Καὶ
60 ἀγοράσας σινδόνα καθελὼν αὐτὸν ἐνείλησε τῇ σινδόνι, καὶ κατέθηκεν αὐτὸν
ἐν μνημείῳ ὃ ἦν λελατομημένον ἐκ πέτρας, καὶ προσεκύλισε λίθον ἐπὶ τὴν
θύραν τοῦ μνημείου.

61 65 (229/VI) [47] Ἡ δὲ Μαρία ἡ Μαγδαληνὴ καὶ Μαρία Ἰωσῆ ἐθεώρουν ποῦ τίθεται.

XXVIII. 1 XXIV. 1 XVI. (230/VIII) [1] Καὶ διαγενομένου τοῦ σαββάτου Μαρία ἡ Μαγδαληνὴ καὶ
Μαρία ἡ τοῦ Ἰακώβου καὶ Σαλώμη ἠγόρασαν ἀρώματα ἵνα ἐλθοῦσαι ἀλεί-
ψωσιν αὐτόν. (231/I) [2] Καὶ λίαν πρωῒ τῆς μιᾶς σαββάτων ἔρχονται ἐπὶ τὸ
μνημεῖον ἀνατείλαντος τοῦ ἡλίου· [3] καὶ ἔλεγον πρὸς ἑαυτὰς, Τίς ἀποκυλίσει
2 ἡμῖν τὸν λίθον ἐκ τῆς θύρας τοῦ μνημείου; [4] καὶ ἀναβλέψασαι θεωροῦσιν
3 3 ὅτι ἀποκεκύλισται ὁ λίθος· ἦν γὰρ μέγας σφόδρα. [5] Καὶ εἰσελθοῦσαι εἰς τὸ
4 μνημεῖον εἶδον νεανίσκον καθήμενον ἐν τοῖς δεξιοῖς, περιβεβλημένον στολὴν
5 6 5 λευκήν· καὶ ἐξεθαμβήθησαν. (232/II) [6] Ὁ δὲ λέγει αὐταῖς, Μὴ ἐκθαμβεῖσθε·
Ἰησοῦν ζητεῖτε τὸν Ναζαρηνὸν τὸν ἐσταυρωμένον· ἠγέρθη, οὐκ ἔστιν ὧδε· ἴδε ὁ
6 τόπος ὅπου ἔθηκαν αὐτόν· [7] ἀλλ' ὑπάγετε, εἴπατε τοῖς μαθηταῖς αὐτοῦ καὶ τῷ
7 Πέτρῳ, ὅτι προάγει ὑμᾶς εἰς τὴν Γαλιλαίαν· ἐκεῖ αὐτὸν ὄψεσθε, καθὼς εἶπεν
8 9 ὑμῖν· (233/II) [8] καὶ ἐξελθοῦσαι ἔφυγον ἀπὸ τοῦ μνημείου· εἶχε δὲ αὐτὰς τρόμος καὶ
ἔκστασις· καὶ οὐδενὶ οὐδὲν εἶπον· ἐφοβοῦντο γάρ.

a John 20. 14. [9] [a] Ἀναστὰς δὲ πρωῒ πρώτῃ σαββάτου ἐφάνη πρῶτον Μαρίᾳ τῇ Μαγδαληνῇ

42. *παρασκευή*] *the preparation*, i. e. for the Sabbath; and therefore St. Mark, writing for other readers besides Jews, explains the word by *προσάββατον*, which St. Matthew, specially writing for Jews, does *not*.

Parasceué is the name by which *Friday* is now generally known in Asia and Greece. This Friday, or *προσάββατον* (i. e. the preparation for the Sabbath), is called *παρασκευὴ τοῦ πάσχα* by St. John (xix. 14), where see note.

43. Ἀριμαθαίας] See Matt. xxvii. 57.

— *ὃς καὶ αὐτός*] Who also *himself* (as well as the devout women and other faithful Israelites) was *waiting for the kingdom of God*, although, as a counsellor and member of the Sanhedrim, he had been hitherto influenced by political considerations, and had made no open avowal of his faith. But *now*, such was the force of the conviction produced by the circumstances of the Crucifixion on his mind, he *takes courage* (see next note), even when others falter for fear, and goes boldly to Pilate, and craves the body of Jesus.

— *τολμήσας*] *having taken courage*. For a similar use of *τολμάω*, see Phil. i. 14. Rom. x. 20. Up to this time he had only been a Disciple of Jesus *in secret*, for fear of the Jews (see John xix. 38); but now, when even the Disciples had fled, he, struck by the wonderful circumstances of the Crucifixion, *took courage*, and went boldly to Pilate.

44. *ἐθαύμασεν εἰ*] *wondered that*,—with a feeling of doubt, *whether*—. So *Joseph*. Ant. ix. 9. 2, *θαυμάζειν ἔλεγεν, εἰ τούτους ἡγεῖται θεούς*. (*Kuin.*)

46. *ἀγοράσας*] *having bought*. The mention of *buying* here and in xvi. 1 seems to be made to mark the *time*, i. e. to intimate that in the former case the *Sabbath* had not *begun*, and that in the latter it was *over*. See on Luke xxiii. 56.

47. Μαρία Ἰωσῆ] *Mary* (*the mother*) *of Joses*, and of James the Less. See *v.* 40; xvi. 1. She was the wife of Cleophas, and sister of the Blessed Virgin (John xix. 25), and is called "*the other Mary*" by St. Matthew (xxvii. 61).

— *ἐθεώρουν*] *were looking;* cp. xii. 41; xv. 40.

— *τίθεται*] *is laid*. Present tense—as usual with St. Mark. See xi. 31.

Ch. XVI. 1. *καὶ διαγ. τ. σ.*] See *Greg. M.* Hom. in Ev. xxi. p. 1527.

2. *λίαν πρωΐ*] See Matt. xxviii. 1.

4. *καὶ ἀναβλέψασαι*] *and when they had looked up, they see that the stone has been rolled away*. It had been rolled away, in order that they might enter into the sepulchre, and see the place where the Lord had lain, and from which He had raised Himself *before* the stone was rolled away. See Matt. xxviii. 2.

— *ἦν γὰρ μέγας σφόδρα*] *for it was very great*. The greatness of the stone was a reason why even in the dimness of the morning (*λίαν πρωΐ*) they could see that the Stone had been rolled away from the mouth of the cave, and that the Sepulchre was open. They then go forward and see the bright raiment of the Angel shining in the darkness of the cave at that early hour.

6. *τὸν Ναζαρηνὸν τὸν ἐσταυρωμένον*] *the Nazarene, Him who has been crucified*. The Angel is not ashamed of the *Cross* (see Gal. vi. 14), nor of the ignominious name *Nazarene*. The tree of shame had become a *netser* or branch of glory blossoming with heavenly bloom, that will never fade. (See Matt. ii. 23.) "Radix amara crucis evanuit, flos vitæ cum fructibus surrexit in gloriâ." (*Gloss.*) Cp. Acts xxii. 8, where our Lord, speaking from His seat of heavenly glory, calls Himself Jesus of *Nazareth;* and see Rev. v. 5.

7. *τῷ Πέτρῳ*] *to Peter*. These words of the Angel are in St. Mark only, and confirm the primitive statement, that his Gospel was due in great measure to St. Peter (see above, viii. 29, and p. 112—4). And this recital of these words of Christ, treasured up by the thankful Apostle, and recorded here by his son in the faith, St. Mark, seems like the thankful acknowledgment of a contrite heart, overflowing with love for the Divine tenderness to him after his denial. (See xiv. 72.) And they beautifully illustrate our Lord's saying, that there is joy among the *Angels* of God over one sinner that repenteth (Luke xv. 10).

9—20. *Ἀναστάς*] The genuineness of this, and the remaining verses of this Gospel, has been questioned by some. It is said that *S. Jerome* affirms (ad Hedib. iv. 172), that almost all the Greek MSS. are without this portion of the Gospel. See *Davidson's* Introduction, p. 164, and *Tregelles*, on the printed Text of N. T. pp. 246—261, where are some excellent remarks on this subject. But this allegation appears to be erroneous.

S. Jerome is writing to Hedibia, a lady living in France, who asks him a question concerning the *time* of our Lord's Resurrection, and His appearance to Mary Magdalene, and he is explaining in what manner the account in *St. Mark's* Gospel may be reconciled with that of the other Evangelists. Even suppose there be a discrepancy, he observes, then we may say that "non recipimus

ἀφ' ἧς ἐκβεβλήκει ᵇ ἑπτὰ δαιμόνια· 10 ἐκείνη πορευθεῖσα ἀπήγγειλε τοῖς μετ' b Luke 8. 2.
αὐτοῦ γενομένοις, πενθοῦσι καὶ κλαίουσι· (234/X) 11 κἀκεῖνοι ἀκούσαντες ὅτι ζῇ

Marci testimonium, omnibus Græciæ libris pene hoc capitulum in fine non habentibus?"

But perhaps the word 'capitulum,' as here used by *S. Jerome*, does not mean any thing more than the section, consisting of three verses, in which our Lord's appearance to Mary Magdalene is described; and *S. Jerome's* meaning may be, that this 'capitulum' or *κεφάλαιον*, at the close of St. Mark's Gospel, is absent from many MSS.

But this sentence of *S. Jerome* ought not to have been construed to mean that the *whole* of the remaining portion of the Gospel, containing twelve verses (9—20), was not found in those MSS. Indeed, *S. Jerome* himself affirms that *v.* 14 *is* found in the Greek MSS. He says (adv. Pelagian. ii. 6), "In quibusdam exemplaribus et *maximè* in *Græcis* codicibus juxta Marcum in *fine* ejus *Evangelii* scribitur, *Postea, cùm accubuissent undecim* apparuit eis Jesus, et exprobravit incredulitatem et duritiem cordis quia his qui viderant eum *non crediderunt*." See *v.* 14.

The fact is, that the whole of this portion (9—20) *is* found in *all* the extant Greek *Manuscripts* of St. Mark, with one or two exceptions, particularly the Vatican and Sinaitic MSS.

It is found in almost all the *Versions* of the Gospel; in the very ancient *Curetonian Syriac Version* lately discovered, verses 17—20 are preserved; the rest of the Version of this Gospel being lost.

It was also known to *S. Irenæus*, who quotes *v.* 19, and says (iii. 10, 6), "In *fine* Evangelii ait Marcus, '*et quidem Jesus postquàm locutus est eis, receptus est in cælos et sedet ad dexteram Dei.*'" And a confirmation of this testimony has been recently discovered and published by *Dr. Cramer*, Caten. in Marc. p. 449, *ὁ μὲν οὖν Κύριος μετὰ τὸ λαλῆσαι αὐτοῖς—Θεοῦ.* Εἰρηναῖος ὁ τῶν Ἀποστόλων πλησίον, ἐν τῷ πρὸς τὰς αἱρέσεις γ' λόγῳ τοῦτο ἀνήνεγκεν τὸ ῥητὸν ὡς Μάρκῳ εἰρημένον.

On the other hand, we have the assertion of *Eusebius* in the fourth century, endeavouring to solve a difficulty concerning the time of the Resurrection (Quæstion. ad Marinum, in Mai's Collec. Vatic. iv. p. 254, ed. Rom. 1847), and saying that the verses describing the Resurrection are not found in *all* copies (*ἐν ἅπασιν ἀντιγράφοις*) of the Gospel of St. Mark; and that the most accurate copies end at ἐφοβοῦντο γάρ. And he adds, "*that* portion which follows, being merely read in some copies, and not in all, may be regarded as superfluous, especially if it is found to contradict the testimony of the other Evangelists."

"This solution (adds *Eusebius*) *may* be offered, and so the question may be disposed of."

But, as *Cardinal Mai* has shown (p. 255), this testimony as to the copies is controverted by other evidence; and, as if this way of removing the difficulty did not quite satisfy his own mind, *Eusebius* then proceeds to offer another solution.

It appears, also, that the *Ammonian* Sections and the *Eusebian* Canons were not originally continued beyond verse 8.

But the remarks of *Eusebius* (it may be observed) are by no means of the same force, as a direct testimony would be, which affirmed that this portion (*vv.* 9—20) is not found in the MSS. of this Gospel.

They are offered in *reply to an objection*, and in order *to solve a difficulty*; and it is evident that neither the testimony of *Eusebius* nor *Jerome*,—who seems to have copied *Eusebius*,—can be extended very far; they can only be applied to the MSS. which happened to come under their own personal observation.

But, if the verse itself had been absent from the MSS. generally in other parts of the world, the question proposed to *Eusebius* and *Jerome* would never have arisen. The mention of the difficulty in these verses is itself a proof that the verses *were* found in MSS. in other parts of the world, particularly in the *West*. And, inasmuch as St. Mark's Gospel was in all probability written in the *West*, and particularly for the use of the *West*, the testimony of the *West* is of more value than that of the "libri Græciæ," to which *S. Jerome* refers; and the evidence of *S. Irenæus* in the *West*, early in the *third* century, must outweigh that of *Eusebius* and that of *S. Jerome* in the East, in the *fourth*; particularly that of *S. Jerome*, which is not in harmony with itself, and may have been borrowed from *Eusebius*.

Besides, if it had been true, that these verses were not found in the MSS. generally in the fourth century, how is it, that of the many hundreds of MSS. which exist *now*, there should be so few, of any note, in which these verses, and the whole of the residue, to the end of the Gospel, are not found? How is it that they exist also in almost all *Versions* of the Gospel? The circumstance that *Eusebius* and others appeal to the *absence* of these verses (9, 10) from some MSS. in order to get rid of a difficulty, suggests the belief that some copyists might be disposed to conclude the Gospel with verse 8, ἐφοβοῦντο γάρ, and so the omission might be propagated; and it also leads to a belief that these verses, *supposed* to contain a difficulty, were not very likely to be *added* to the Gospel of St. Mark by an unauthorized hand, or to be received, as they have been received, in almost *every* extant *Manuscript* and *Version* of the Gospel.

There is a testimony also, coming from the *East*, which deserves particular notice. *Victor* of *Antioch* (or, as some say, *S. Cyril* of *Jerusalem*; see *Cramer's* Catena, p. xxvi), in his Comment on St. Mark, says thus:—

"Since these verses ('Having risen on the first day of the week,' *v.* 9, &c.) are added in some copies to the Gospel of *St. Mark*, and since this account seems to *disagree* with that of *St. Matthew*, we will say that it *might* be answered, that this conclusion, which is found in some copies of *St. Mark*, is *spurious*. But, in order that we may not seem to take refuge in a plea made ready for the occasion, we will read the verse thus,—'Having arisen,' and then put a comma, and so introduce the words, 'early on the first day of the week,' &c." (*Matthaei*, N. Test. ii. p. 269.) "But although" (cp. *Cramer's* Catena, p. 447), he adds, "the words 'having arisen,' &c., are not found in very many copies, because some thought them spurious, yet *we* have found them in very many of the accurate copies; and according to the copy of the Gospel received in *Palestine* (κατὰ τὸ Παλαιστιναῖον Εὐαγγέλιον Μάρκου), we have added them, as the true original of St. Mark has them, and according to the account therein contained of the Resurrection of our Lord,—that is, from the words 'having risen,' down to 'signs following. *Amen.*'" (*vv.* 9—20.)

Besides, it may be added, this portion is acknowledged by *S. Hippolytus* (scholar of S. Irenæus), Bishop of Portus, near *Rome*; and so the *Roman* Church, for which this Gospel was specially written, bears witness to it. (See Apost. Const. in *Hippolyt.* ed. *Fabric.* i. 245.) So *S. Leo*, ed. Lug. p. 19; *Gregory* the Great, Bishop of *Rome*, cited below, *v.* 17. It is acknowledged by *S. Augustine* (de Cons. Ev. iii. 24), and is commented on as authentic by *Bede* (p. 257), *Theophylact* (p. 263), and *Euthym.* (p. 116), and in the *Catena Aurea*.

Further, it is improbable that the Gospel ever ended with ἐφοβοῦντο γάρ, *v.* 8. Such a conclusion is very abrupt, and, in this respect, without a parallel in the New Testament. Again; all the Gospels, and indeed all the Books of the New Testament (as might be expected), end happily. This note of *fear* is very unlike the consummation of the Gospel, which communicates "glad tidings of great *joy*."

Besides, if the portion beginning with the word Ἀναστὰς had not been a continuation of what precedes, but an independent *pericope*, it is probable that the word *Jesus* would have been found in the first sentence.

It has, indeed, been confidently asserted from *internal* evidence that this portion is *not* from the pen of *St. Mark* himself. Many expressions occur in this section which are not found in any portion of St. Mark; e. g. πορεύομαι used thrice (10, 12, 15), and in no other place of St. Mark; θεάομαι used twice (11, 14), and in no other place of St. Mark: ἕτερος used *v.* 12, and in no other place of St. Mark: ἐκεῖνος, put absolutely without a substantive three times (10, 13, 20), and in no other place of St. Mark; and ὁ Κύριος used twice for Christ (19, 20), and in no other place of St. Mark; and the less common words, παρακολουθέω, ἐπακολουθέω, συνεργέω, βεβαιόω.

To those who lay stress on this argument let me commend a careful perusal of chapter ix. (pp. 136—190) of the Rev. *J. W. Burgon's* excellent vindication of the genuineness of these twelve verses (Oxford, 1871).

Certainly, arguments derived from the *style* of authors *inspired* by the Holy Ghost, are to be used with great caution. The same Spirit Who prompted and enabled them to write, might also prompt and enable them to write in different styles on different occasions, and thus show more clearly their dependence on Himself. How different is the style of the two Epistles of St. Mark's master—St. Peter! How different the style of the Apocalypse, and the Gospel of St. John!

So great a change as that wrought by the *Resurrection* of Christ might suggest a change of style; as changes are made in music to mark changes of action and feeling.

After all, even if the Author of these verses were doubtful, it would suffice us to know that this portion of the Gospel is received by the Universal Church, bearing witness to it in the great body of Manuscripts and Versions, and that it is received and read by her as *Holy Scripture*; in short, that it is

καὶ ἐθεάθη ὑπ' αὐτῆς ἠπίστησαν. (235/VIII) 12 Μετὰ δὲ ταῦτα δυσὶν ἐξ αὐτῶν
περιπατοῦσιν ἐφανερώθη ἐν ἑτέρᾳ μορφῇ πορευομένοις εἰς ἀγρόν· 13 κἀκεῖνοι
c John 20. 19. 1 Cor. 15. 5, 7. ἀπελθόντες ἀπήγγειλαν τοῖς λοιποῖς· οὐδὲ ἐκείνοις ἐπίστευσαν. (236/X) 14 c Ὕστε-
ρον ἀνακειμένοις αὐτοῖς τοῖς ἕνδεκα ἐφανερώθη, καὶ ὠνείδισε τὴν ἀπιστίαν
αὐτῶν καὶ σκληροκαρδίαν, ὅτι τοῖς θεασαμένοις αὐτὸν ἐγηγερμένον οὐκ ἐπί-
d John 15. 16. στευσαν· 15 d καὶ εἶπεν αὐτοῖς, Πορευθέντες εἰς τὸν κόσμον ἅπαντα κηρύξατε
τὸ εὐαγγέλιον πάσῃ τῇ κτίσει· 16 ὁ πιστεύσας καὶ βαπτισθεὶς σωθήσεται,
e Luke 10. 17. Acts 5. 16. & 8. 7. & 16. 18. & 2. 4. & 10. 46. ὁ δὲ ἀπιστήσας κατακριθήσεται. 17 e Σημεῖα δὲ τοῖς πιστεύσασι ταῦτα παρ-
ακολουθήσει· ἐν τῷ ὀνόματί μου δαιμόνια ἐκβαλοῦσι, γλώσσαις λαλήσουσι
f 1 Cor. 12. 10, 28. καιναῖς, 18 f ὄφεις ἀροῦσι, κἂν θανάσιμόν τι πίωσιν οὐ μὴ αὐτοὺς βλάψῃ, ἐπὶ
ἀῤῥώστους χεῖρας ἐπιθήσουσι, καὶ καλῶς ἕξουσιν.
g Acts 1. 2, 3. h Luke 24. 51. i Ps. 110. 1. Acts 7. 55. 19 Ὁ μὲν οὖν Κύριος μετὰ τὸ g λαλῆσαι αὐτοῖς h ἀνελήφθη εἰς τὸν οὐρανὸν,
καὶ ἐκάθισεν ἐκ δεξιῶν i τοῦ Θεοῦ.

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received as the Word of God, by the Spirit of God, in the Church of God.

Let us add, that the fact to which reference has been made, viz. the supposed uncertainty of authorship is suggestive of very instructive reflections.

Suppose it were doubtful whether this portion had been written by St. Mark. This doubt would suggest the important question—"*On what grounds* do we receive the Scriptures as the *Word of God?*"

We do not know who was employed by the Holy Spirit to write the Book of Job, or the conclusion of the Books of Deuteronomy, or of Joshua, or many of the Psalms; but we receive them as *Canonical Scripture*, and as the work of the Holy Ghost.

If we knew, by *whose* hand every book of Scripture was penned, we might be tempted to imagine that the *Inspiration* of Scripture *depended* on the writers, by whose instrumentality Scripture was written, and not on the Holy Ghost, who employed them.

Our *ignorance* of the *human instrument* raises our eyes to the *Divine Agent;* it leads us to consider, *why* we receive the Books of Scripture as Scripture? We do not receive them *because* they were indited by Moses or by David, by St. Matthew or by St. Paul,—but because they are *inspired* by the *Holy Ghost*, and *have been received* as such by the Voice of *Christ* speaking in His Body, the Church, to which He has promised His own presence and guidance for ever.

Even, therefore, if this portion of the Gospel had not been written by St. Mark, still it is as much a part of the Gospel as what *was* written by him; and it serves to bring out forcibly the great truth, that though *all* the Books of Scripture were *anonymous*, they would be no less Scripture than they are now. It reminds us of our duty to distinguish, in sacred things, the human channel from the Divine Source. It speaks of the solemn obligation under which we are, to receive the Scriptures and the Sacraments,—not because they are ministered to us by the hands of this or that *man*,—however holy he may be,—but because they flow from the one fountain and well-spring of all Truth and Grace,—the Wisdom and the Love of God.

12. ἐν ἑτέρᾳ μορφῇ] *in a different form*. Cp. Luke xxiv. 16.

15.] *S. Jerome* (contra Pelagian. ii. 6, vol. iv. p. 520, see on *v.* 9 above) quotes a remarkable answer as here made by the eleven to Christ, "Et illi satisfaciebant dicentes, sæculum illud iniquitatis substantia (*al.* sub Satanâ) est, quæ non sinit per immundos Spiritus veram Dei apprehendi virtutem, idcirco jam nunc revela justitiam Tuam."

— τὸ εὐαγγέλιον] See above, x. 29.

— πάσῃ τῇ κτίσει] *to the whole creation*. כָּל בְּרִיָּה (*col biryah*), equivalent to *all men*, that is, not to Jews only and Samaritans, but Gentiles. (*Rosen.*) Cp. Rom. viii. 21, 22.

16. ὁ πιστεύσας] *οὐκ εἶπε, ὅτι ὁ πιστεύσας μόνον, οὐδὲ, ὅτι ὁ βαπτισθεὶς μόνον· ἀλλ' ἀμφότερα συνέζευξε· θάτερον γὰρ θατέρου χωρὶς οὐ σώζει τὸν ἄνθρωπον. Euthym.*, and cp. *Theophyl.* here.

He does not say καὶ μὴ βαπτισθεὶς after ἀπιστήσας. This would have been superfluous. For he who does not *believe* will not consent to be *baptized*. *S. Leo* quotes this.

17. Σημεῖα] *Signs*. On the continuation of these miraculous gifts to the Christians of the second century, see *Tertullian*, de Spectaculis, 26, and ad Scapulam, c. 2, "dæmonas de hominibus expellimus, sicut plurimis notum est," and *Irenæus*, v. 6.

The objection that such *miracles* as these, wrought in the primitive times by the faithful, in evidence of the truth of Christianity, are not now seen in the Church as signs of belief in Christ, is considered by *Greg. M.* in Ev. hom. xxix., whose words deserve to be carefully read, especially by members of the Church of Rome, who contend that the presence of *Miracles* is a *Note of the Church*. His words will perhaps have more weight with them, as coming from one of the greatest of the Bishops of *Rome;*

Signa autem eos qui credituri sunt, hæc sequentur. In nomine meo dæmonia ejicient; linguis loquentur novis: serpentes tollent; et si mortiferum quid biberint, non eis nocebit: super ægros manus imponent, et bene habebunt. Num quidnam, fratres mei, quia ista signa non facitis, minimè creditis? Sed hæc necessaria *in exordio Ecclesiæ* fuerunt. Ut enim fides cresceret, miraculis fuerat nutrienda: quia et nos cùm arbusta plantamus, tamdiu eis aquam infundimus, quousque ea in terrâ jam convaluisse videamus; et si semel radicem fixerint, in rigando cessamus. Hinc est enim quod Paulus dicit: *Linguæ in signum sunt, non fidelibus, sed infidelibus.* (1 Cor. xiv. 22.)

He then proceeds excellently to show, how, in a *spiritual* sense, the miracles specified here by Christ are still wrought daily in the Church; and he admirably compares *their* value with the miracles of primitive times;

Habemus de his signis atque virtutibus quæ adhuc subtiliùs considerare debeamus. Sancta quippe Ecclesia quotidie *spiritaliter* facit quod tunc per Apostolos *corporaliter* faciebat. Nam sacerdotes ejus cùm per exorcismi gratiam manum credentibus imponunt, et habitare malignos spiritus in eorum mente contradicunt, quid aliud faciunt, nisi *dæmonia ejiciunt?* Et fideles quique qui jam vitæ veteris secularia verba derelinquunt, sancta autem mysteria insonant, Conditoris sui laudes et potentiam, quantùm prævalent, narrant, quid aliud faciunt, nisi *novis linguis loquuntur?* Qui jam bonis suis exhortationibus malitiam de alienis cordibus auferunt, *serpentes tollunt*. Et dum pestiferas suasiones audiunt, sed tamen ad operationem pravam minimè retrahuntur, *mortiferum quidem est quod bibunt, sed non eis nocebit.* Qui quoties proximos suos in bono opere infirmari conspiciunt, dum eis totâ virtute concurrunt, et exemplo suæ operationis illorum vitam roborant qui in propriâ actione titubant, quid aliud faciunt, nisi *super ægros manus imponunt, ut bene habeant?* Quæ nimirum miracula tantò majora sunt quantò spiritalia; tantò majora sunt, quantò per hæc non corpora, sed *animæ suscitantur;* hæc itaque signa, fratres carissimi, auctore Deo, si vultis, vos facitis. Ex illis enim exterioribus signis obtineri vita ab hæc operantibus non valet. Nam corporalia illa miracula ostendunt aliquando sanctitatem, non autem faciunt; hæc verò spiritalia, quæ aguntur in mente, virtutem vitæ non ostendunt, sed faciunt. Illa *habere* et *mali* possunt; istis autem *perfrui* nisi *boni non possunt.* Unde de quibusdam Veritas dicit: *Multi mihi dicent in die illâ, Domine, Domine, nonne in nomine tuo prophetavimus, et in nomine tuo dæmonia ejecimus, et in nomine tuo virtutes multas fecimus? Et tunc confitebor illis, quia non novi vos; discedite à me qui operamini iniquitatem.* (Matt. vii. 23.)

Nolite ergo, fratres carissimi, amare signa quæ possunt boni cum reprobis habere communia, sed hæc quæ modò diximus, caritatis atque pietatis miracula amare; quæ tantò securiora sunt, quantò et occulta; et de quibus apud Dominum eò major sit retributio, quò apud homines minor est gloria.

18. κἂν θανάσιμόν τι πίωσιν] *and if they drink any deadly thing:* as is related of St. John, and also of Barsabas surnamed Justus. *Eusebius*, iii. 39.

19. μετὰ τὸ λαλῆσαι αὐτοῖς] *after He had spoken to them.* It has been alleged by some recent Expositors, that it is implied in these words, that our Lord, almost *as soon as He had uttered them, ascended* up into heaven; and that the narrative at the

20 Ἐκεῖνοι δὲ ἐξελθόντες ἐκήρυξαν πανταχοῦ, τοῦ Κυρίου [k] συνεργοῦντος, καὶ
τὸν λόγον βεβαιοῦντος διὰ τῶν ἐπακολουθούντων σημείων.

k Acts 5. 12. & 14. 3. 1 Cor. 2. 4. Heb. 2. 4.

close of this Gospel is not reconcileable with the assertion of St. Luke (Acts i. 3), that our Lord remained on earth *forty days* after His Resurrection. See, for example, *Meyer*, pp. 191, 192, who admits the fact of the Ascension, but yet, on such grounds as this, rejects the Evangelical account of it. Cp. note below on Luke xxiv. 50.

But it is certain that the word λαλεῖν = Hebr. אָמַר has a very wide signification in the N. T. It signifies *to teach, to instruct, by preaching and by other oral communication*: and when spoken of Christ, by Divine Revelation. Thus John ix. 29, *Μωυσῇ λελάληκεν ὁ Θεὸς*, God has revealed Himself to Moses. John xv. 22, *εἰ μὴ ἦλθον, καὶ ἐλάλησα αὐτοῖς*, if I had not come and *preached* to them. See also its use in Mark xiii. 11, three times; and Acts v. 40.

Therefore, inasmuch as one of the purposes of our Lord's remaining on earth after His Resurrection, was to instruct His Apostles in the things *pertaining to the kingdom of God* (Acts i. 3), the present passage may be illustrated by that statement, and may be construed to mean that (*μετὰ τὸ λαλῆσαι αὐτοῖς*) after *He had fully instructed them* by His oral teaching, He ascended into heaven. On the probable reasons for our Lord's sojourn on earth for the term of *forty days* before His Ascension, see on Matt. iv. 2. Acts i. 3.

It is observable that the fact of the *Ascension* is gradually revealed in the Gospels.

St. Matthew does *not* mention it at all at the close of his Gospel; St. Mark only briefly notices it; but *St. Luke*, whose special purpose it was to display Christ as the Great High Priest of the Church, blessing and praying for His people, *fully describes* it in his Gospel (xxiv. 50—53), and in the Acts of the Apostles (i. 3—11), *throughout which book* he leads his readers to contemplate Christ as *ascended* into heaven, and as *sitting* at God's right hand, and as ruling the Church and the World from his heavenly throne of glory. See the *Introduction* to St. Luke's Gospel, p. 163, 164, and the *Introduction* to the Acts of the Apostles.

St. John adds nothing to the description of the Ascension given by his predecessors, but takes the fact for granted, and assumes it to be well known to his readers (John vi. 62; xx. 17); and thus by his silence testifies his approval of that account, and intimates that it is sufficient.

— ἀνελήφθη] *He was taken up.* For an eloquent homily on the *Ascension*, see *Epiphan.* ii. 285, and cp. *Leo*, pp. 152—154; cp. *Barrow's* Sermons, v. 79—103, and below on Acts i. 9, 10; and on Elijah's going up into heaven, as a type of Christ's Ascension, see above on 2 Kings ii. 11, 12.

ADDENDUM

On the characteristics of St. Mark's Gospel, and on *the last twelve verses* (by Rev. *John Wordsworth*).

What St. Mark brings out, with those swift and vivid touches which all careful readers of his Gospel have noticed, is the personal action and work of the Son of God as Lord of the world, and Conqueror of the hearts and faith of men.

He represents Him as establishing an *increasing dominion over evil* and *over nature*, and overcoming the powers that oppose Him till at last He rises from the grave. He recalls the words of command addressed to the raging evil spirits, to the wild and overwhelming waves, to the barren yet leafy fig-tree. As he goes on, he describes the works of healing and of power wrought by the Son of God over more violent or more subtle forms of evil.

First, a devil is cast out—then it is a legion and army of devils. First, a fever is assuaged—then it is a vehement storm that is stilled. First, a leper is cleansed, whose outward man is tainted—then a poor woman suffering for many years an inward plague. First, a paralytic, with suspended energy, is restored—then the daughter of Jairus is brought back from actual death.

And this gradual revelation by potent word and mighty work, goes on side by side with another. Our Lord must indeed conquer the spirits of evil, and prove Himself the God of Nature, but He has also, and as His chief work, to achieve dominion over the wills and affections of mankind. And here there is a different method to be put in practice. He will only conquer those who *will receive Him.* He *could*, indeed, *force belief*, as He drave the legion to acknowledge Him, and as He rebuked the wind, and said to the waves, "Peace, be still." But this is not the method of His wisdom. There is, it would seem, in the eyes of God, and under the rule of the laws by which He governs the human race, *no value but in willing service*—in service where the man consents, even though he do it with difficulty and labour. And so St. Mark sets before us how the Son of God gradually reveals Himself in opposition to dulness of perception and want of faith, and how some accept Him after long and patient education, and some to the end refuse.

How then *does the last chapter fit on, as* a conclusion to the body of the Gospel?

With a perfect and exact harmony, we reply, such as no mere compiler could have attained, and it continues, without a break, all the threads which run through the main texture of the book.

It describes, in short, how even after the Resurrection, the faith of the disciples still was slow, and their hearts still hard. How the women at the tomb fled in trembling and amazement. How the disciples disbelieved Mary Magdalen. How the two who met Him going into the country failed to convince the rest. How at last He appeared to all Himself, and upbraided them with their unbelief and hardness of heart, and thus finally, and after a long and gradual process, gained a conquest over their wills. Then it was that He addressed them with the discourse at the close of the book, bidding them go and preach the Gospel to every creature, offering salvation to believers, and threatening condemnation to disbelievers. Promising fourfold powers like His own to those who believe, a power over spiritual evil—"In My name they shall cast out devils"—an increase of natural gifts, a superiority to physical dangers, and a virtue of healing diseases.

Then, and not till then (when He reveals His full majesty by the transfer of these graces to others), does He receive the title of Lord. "The *Lord* (it is said), after He had spoken with them, was received up to heaven, and sat on the right hand of God." And they—they are now no longer faithless, but believing. Having convinced and gained *them*, He has gained the instrument which He came down to earth to fashion, the only instrument which in His wisdom He thinks fit to use in the conversion of the world, the instrument of personal faith begetting faith. And thus endowed, they go forth and preach everywhere, but not in their own strength, but His, for the Lord works ever with them, and confirms their doctrine by means of suitable miracles, just as in His own ministry He worked such marvels as had a moral relation to the truths He came to teach. "And they went forth (we read) and preached everywhere, the Lord working with them and confirming the word with signs following." Any one who will read this last chapter carefully, will observe how it gathers up in a wonderful way the chief points of the whole Gospel. The lines which run through it are brought to a point; and there is as it were an unveiling of the system of which they are the constructing elements.

INTRODUCTION

TO

ST. LUKE'S GOSPEL.

It is affirmed by some ancient Christian writers, that St. Luke [1] was a native of Antioch [2], the capital of Syria; and that his Gospel was written with a special view to the spiritual benefit of the Gentile world, particularly of those who inhabited Greece [3]; that it was composed by him when an associate in the missionary labours of the Apostle St. Paul [4], by whom, as seems probable [5], he is called "the brother whose praise is in the Gospel throughout all the Churches," and "Luke the beloved physician [6]," and perhaps also "true yokefellow [7]."

In a word, as St. Paul in his oral teaching, and in his Epistles, was eminently the Apostle of the Gentiles, so his friend, fellow-labourer, and companion St. Luke, may be entitled the Evangelist of the Heathen World.

It is probable, as has been already observed, that St. Luke was born at Antioch. Antioch was the Metropolis of the Seleucid Dynasty, and it had been much beautified and enlarged by Antiochus Epiphanes, the Syrian monarch, who was the persecutor of the ancient people of God, and who has been generally regarded by the Christian Church as a type of Antichrist.

But, under God's good Providence, Antioch became the centre of Gentile Christianity; in it the disciples were first called Christians [8]; there the Apostle of the Gentiles, St. Paul, was ordained to the Apostolic office [9]. This was the starting-point and goal of his first and second missionary tours. From that city the Christian Name sounded out into all the earth. From that city the Gospel went forth, preached by St. Paul and St. Luke, to the Gentile World; and thus the city of that King who was the fiercest persecutor of the ancient people of God, became, as it were, the Capital of Christendom, and displayed a prophetic representation of the future triumphs of the Gospel over all the opposition of its adversaries.

The statements of Christian Antiquity concerning St. Luke's connexion with St. Paul, and the relation of his Gospel to Greece and to Hellenistic Proselytes,—who formed a bond of union between Jews and Gentiles, and were the seminary of the Gentile Church [10]—and to the Gentile world, are confirmed by the internal evidences presented by the Gospel of St. Luke.

If we open that Gospel, and examine its contents in regular order, we find, in its peculiar characteristics [11], a succession of proofs in corroboration of this statement.

[1] On the name *Luke*, Λουκᾶς, *Lucas*, an abbreviation of *Lucanus*, see *Bentley*, Epist. ad Mill. p. 82. *Winer*, G. G., p. 93. Compare Ἀρτεμᾶς for Ἀρτεμίδωρος, Δημᾶς for Δημήτριος, Ζηνᾶς for Ζηνόδωρος. See below on Acts xv. 22, and on Titus iii. 13. It is not correct to say that "Lucas was *formed from* Lucanus, as Silas from Silvanus:" for *Silas* was evidently the original *Hebrew* name, and was afterwards Latinized into *Silvanus*.

[2] *Euseb.* iii. 4, Λουκᾶς τὸ γένος ὢν τῶν ἀπ' Ἀντιοχείας κ. τ. λ. *Hieron.* (Procem. in Matth.) "Tertius Lucas medicus natione Syrus, Antiochensis," and (in Cat. Script. Eccl. 7) he says, "Lucas *medicus* (Coloss. iv. 14) natione Syrus Antiochensis, *cujus laus in Evangelio* (2 Cor. viii. 18), qui et ipse discipulus Pauli Apostoli in Achaiæ Bœotiæque partibus volumen condidit." Compare *Chrys.* in Matt. i., and pp. 5, 6. 46. *Tillemont*, Mémoires Ecclésiast. ii. p. 60.

There seems no reason to dispute, with some modern critics, the testimony of Eusebius, that St. Luke was born at Antioch. Eusebius, himself a native of Syria, and resident all his life in that country, was surely a competent witness on this subject.

[3] *Origen* ap. Euseb. vi. 25. *Greg. Nazian.* Orat. xxv. Cp. *Tillemont*, ii. p. 252. *Lardner*, iii. p. 200. *Townson*, pp. 181—196.

[4] *Iren.* iii. 1, Λουκᾶς ἀκόλουθος Παύλου τὸ ὑπ' ἐκείνου κηρυσσόμενον εὐαγγέλιον ἐν βιβλίῳ κατέθετο, and ibid. iii. 14. 1—4. *Euseb.* iii. 4. *Hieron.* Cat. Eccl. Scr. 7. *Lardner*, iii. p. 188.

[5] See note on 2 Cor. viii. 18.

[6] See Col. iv. 14.

[7] See on Phil. iv. 3.

[8] See on Acts xi. 26.

[9] See on Acts xiii. 2.

[10] See below, the *Introduction* to the Acts, p. xvii.

[11] The distinguishing characteristics of *St. Luke's* Gospel may be seen by a reference to the canons of *Eusebius* and *Ammonian* sections prefixed to this Volume; which exhibits as peculiar to St. Luke the paragraphs marked in the text of the present edition, with the following numbers, 1, 3, 5, 9, 18, 20, 22, 29, 31, 50, 51, &c., as specified in the above tables, which present 72 such sections as special to this Evangelist.

1. At the beginning of this Gospel we see the Priest Zacharias ministering according to the Levitical Ritual in the Temple at Jerusalem; an Angel announces to him when offering incense at the golden Altar in the Holy Place, that he, a Priest of the order of Aaron, is appointed by God to be the father of the forerunner of the promised Messiah; and that he should call his name *John*, a name significant of *grace*. The Priest does not credit the glad tidings, and is struck dumb for unbelief. But when the child is born, and he writes on the tablet "his name is John," then his mouth is opened, and his tongue unloosed, and he is filled with the Holy Ghost, and blesses God, and recognizes the Child as the Prophet of the Highest, who would "go before the face of the Lord to prepare His ways[1]."

By this introductory narrative, as was observed by ancient Expositors, the Levitical Law and Ritual are represented as preparatory and ministerial to the Gospel and Priesthood of Christ.

The Priest Zacharias, while ministering in the Temple, is struck dumb, because he does not believe the heavenly Promise; but he recovers his speech when he writes the name of him who was to be the "Voice of one crying in the Wilderness," proclaiming the approach of the Incarnate WORD.

2. The appearance of the Angel Gabriel to Zacharias[2] in the Temple, and to the Virgin Mary at Nazareth[3]; and the announcement of the Angel to the Shepherds at Bethlehem[4]; and the glorious light, and the joyful song of the Angelic quire singing the Nativity of Christ, were all very significant, and full of consolation and instruction to the Gentile world.

Christianity proclaimed to the Greeks, that there is but "one God; and though there be many that are *called* gods, whether in heaven or in earth, yet to us there is but One God the Father, of Whom are all things, and we in Him, and One Lord Jesus Christ, by Whom are all things[5]."

This declaration announced to them the forfeiture of what was most dear and fair in their eyes. The Mountains and Woods, the Streams and Fountains of their native land, were peopled by their imaginations with beautiful visions of unseen beings, who were worshipped by them as Patrons of their cities, and as the Benefactors and Protectors of their country; and whose ideal forms, sculptured by the hands of the most accomplished masters of statuary, met their eyes in consecrated Groves and magnificent Temples in the sequestered glens of their Hills and Valleys[6], and in the streets and fortresses of their Cities[7].

It must have required a severe effort of self-denial and self-sacrifice on the part of such a people as that of Greece, gifted with a lively fancy, a fervid imagination, and a retentive memory; and clinging with patriotic pride to all the local and historical traditions of their native land, to surrender at once their faith in the existence of those deities, which they had hitherto regarded with reverence, and which had been endeared to them by national and social recollections, and had seemed to impart a sanctity to the soil of Greece, and to the Elements themselves, and had inspired those beautiful creations which the Art of Greece had been enabled to produce.

It must therefore have been an unspeakable consolation to such a People as this, to learn from the preachers of the Gospel, that when Christianity demolished the fabric of the Pagan Pantheon, and swept away all its ideal associations, it did not substitute a blank in the place of this fair imagery. It must have been a joyful thing for them to hear, that while there is but "One God, the Father, of Whom are all things and we in Him, and One Lord Jesus Christ,"—yet around the Throne of that one God there are myriads of heavenly beings, far more pure and beautiful than any creation of man's art or device: and that these heavenly beings are messengers of God, and are sent by Him from heaven on embassies of love to man.

This glorious truth is declared with special fulness and clearness by St. Luke, the Evangelist of Greece, both in his Gospel, and in the Acts of the Apostles[8]; and doubtless such a revelation as this would commend those writings to the thankful acceptance of the heathen world.

3. If we proceed further in this Gospel, we find that the Genealogy of Christ, which is inserted in it, is traced *upwards* through David to Abraham and Noah to *Adam*, and through him to GOD.

Thus the Evangelist St. Luke proclaims a truth which was very necessary for the Greeks to learn, and which would be very consolatory to them.

[1] i. 63—76.
[2] i. 11.
[3] i. 26.
[4] ii. 8, 9.
[5] Such was St. Paul's language to the Corinthians, 1 Cor. viii. 5, 6. Compare also his sermon at Athens, Acts xvii 29.
[6] As at Bassæ and Ægina, and in the Heræum near Argos.
[7] As in the Acropolis at Athens, and numerous other cities described by Pausanias in his tour in Greece.
[8] See note below on i. 11.

They were to be taught, that Nations were not indigenous, as was supposed by some, and did not grow up from different stocks in separate clans and families, but all sprang from one root; that God "made of one blood all nations of men for to dwell on all the face of the earth [1];" that all are brethren of one household, children of one earthly Parent, and of one heavenly Father.

These truths were preached by the great Apostle of the Gentiles at Athens, the intellectual metropolis of Greece. "We are His offspring. Forasmuch then as we are the offspring of God, we ought not to think that the godhead is like unto gold, or silver, or stone, graven by art and man's device [2]." Here was a corrective of pagan Idolatry. And in the Genealogy of Christ, recorded in St. Luke's Gospel, the Gentile, who had been incorporated by Baptism into the mystical Body of Christ, Who had taken the common nature of all mankind in the womb of the blessed Virgin, enjoyed the blessed privilege of reckoning all the Hebrew Saints of the Old Dispensation—such as David and Abraham—among his own spiritual Ancestry. He thus saw himself admitted into the Commonwealth of Israel. He recognized the first Adam as the parent of Mankind by Nature; and he acknowledged Christ, the second Adam, as the Author of the new Creation by Grace; and in the filial relation of Adam to God, and in the everlasting Sonship of Christ, the Incarnate Word, he learned to adore God as the Universal Father and Saviour of all, and as infinitely gracious to all, and as making all men His children by adoption in His beloved Son Jesus Christ; so that all Mankind is now able to raise its eyes to heaven, and join in an universal prayer, and cry, "Abba, Father [3]."

4. The Greeks needed instruction concerning the origin of *Evil*. In their systems of Mythology they were conversant with malignant influences; they heard of Titanic powers warring against the gods, and piling up mountains of earth in proud defiance of heaven; and some of them supposed their deities themselves to be bound by the rigid laws of a fatal necessity.

The History of the Temptation in the fourth chapter of St. Luke's Gospel revealed to them the true doctrine on these mysterious matters.

It showed to them a spiritual Power, a Personal Agent, opposing the beneficent operations of Christ. It revealed that Power and Person in his proper light, and with his genuine titles, as Satan, the Adversary, the Devil, the Author of evil, physical and spiritual [4]. But it also revealed him as vanquished by Christ [5]. It manifested Christ casting out unclean demons [6], and giving power to His disciples to expel them [7].

The Evangelist St. Luke is careful to *distinguish* between ordinary diseases and demoniacal possessions [8]; and while he represents Satan as an agent from *without* in the former cases [9], he displays his associate spirits as *in-dwelling*, and energizing from *within*, in the latter.

Thenceforth the Greeks became familiar with the true doctrine of the cause of Evil, and with the relation of the Powers of Darkness to God,—a subject on which they had sought for illumination from their schools of Philosophy, but in vain.

5. In connexion with the things of the invisible world, it may here be relevant to observe, that the state of the *disembodied soul* was a question on which the mind of the Greek world had indulged in many inquisitive speculations, and on which it needed instruction.

The terrors of Tartarus and the joys of Elysium, which had been displayed in the writings of their Poets, exercised a dominant influence on the imagination and practice of Heathendom; and, in the Apostolic age, they had a strong hold on the popular mind, and alarmed it with superstitious fears, or mocked it with illusory hopes. Men, indeed, of a more philosophical temper, looked on with sceptical indifference, and treated these representations as legendary fables, and denied the Resurrection of the Body, and the doctrine of future retribution.

Therefore the healing art of the beloved Physician [10], St. Luke, might well be employed in providing a remedy for this spiritual malady.

Accordingly, we see that he has taken care to record two sayings of our Blessed Lord which reflect the clearest light on this mysterious subject; the state of the soul immediately after death, and during the interval of its dissolution and the Day of Resurrection and of Judgment.

He has done this in his recital of the history of the rich man and Lazarus [11], and in the speech of our Lord to the penitent thief on the Cross, "To-day thou shalt be with Me in Paradise [12]."

[1] Acts xvii. 26.
[2] Acts xvii. 29.
[3] See on iii. 38. Gal. iv. 6.
[4] See Luke iv. 8; xiii. 16; xxii. 3.
[5] x. 18.
[6] See on iv. 33.
[7] ix. 1; x. 17.
[8] See vii. 21.
[9] xiii. 16.
[10] Col. iv. 14.
[11] See on Luke xvi. 22.
[12] See on Luke xxiii. 43, and compare St. Paul's words 2 Cor. xii. 2. The language of Christ in St. Luke's Gospel would prepare the way for the right apprehension of St. Paul's meaning.

He, also, alone of the Evangelists, in his recital of the miracle of the raising of the daughter of Jairus, has taken care to specify the fact that *her spirit came* back to her again [1].

He thus corrected the erroneous notions of popular belief and philosophical incredulity, and revealed to the Greeks the great doctrinal and practical truth, that the human soul, on its separation from the body by death, passes immediately into a place of joy or of sorrow; and that it remains there until the Last Day, when it will be reunited to the body, and be admitted to the full fruition of heavenly bliss, or be consigned to the bitter pains of everlasting woe.

These intimations in this Gospel, concerning spiritual and invisible things and beings, and the attestations to the divine power of Christ over diseases and demoniacal possessions, would receive additional value, in the eyes of Gentile readers, from the fact, that this Gospel is written by one who was led and qualified by his professional studies and occupations to examine carefully, and to analyze scrupulously, the characteristics of physical phenomena, especially in relation to the organization of the human frame; and it must ever be a matter of satisfaction, and a ground of assurance, to the Christian reader, to remember, that the Gospel which deals most with the operations of spiritual agencies, is from the pen of "Luke the beloved *Physician* [2]."

6. Let us pass to another point, concerning the commerce of the heart with the unseen world.

The *Jews* had their Synagogues [3], in which forms of *Prayer* were used three times a week: and they had also their Proseuchas [4], or lesser Oratories. These religious edifices existed in almost all parts of the world, wherever the Jews were dispersed; and on the three great Annual Festivals they flocked to the Temple at Jerusalem, which had its stated hours of prayer [5].

But such was not the case with the *Greeks*. Their Temples were not houses of prayer. Their worship consisted mainly in sacrifices, or in religious pomps and processions, or in theatric shows. But no Ritual or Liturgy of Heathenism has been preserved to us. They had no Common Prayer; no supplicatory Litanies or eucharistic ascriptions of praise, at least in ordinary use. The secular Odes, and musical Hymns to their Deities, may be regarded rather as poetic effusions produced on special occasions, or as exercises of metrical skill, than as expressions of popular feelings of piety. In a word, the Greek mind and heart was to be schooled in the duties of devotion. Greece was to be taught to fall down upon her knees and pray.

This work has been performed by the Holy Ghost speaking in the Gospel of St. Luke. He is specially studious to inculcate the duty, and to record the privileges, of Prayer.

Here Christ is presented to the world as an *example* of Prayer. He prays at His Baptism, and the heaven is opened, and the Holy Ghost descends upon Him [6]. He retires to the wilderness and prays [7]. He prays and chooses His Apostles [8]. He prays and is transfigured [9]. He prays in His agony, and is strengthened by an angel [10]. Christ's prayer for His murderers [11], and His last prayer at His death [12], are recited by St. Luke alone. His admonition that men ought always to pray is inserted twice in this Gospel [13]. And the blessed effects of urgent Prayer are represented here in two Parables; in that of the man coming at night to his friend [14], and in that of the Poor Widow and the Unjust Judge [15].

St. Luke is careful also to teach *how* to pray; as, for example, in the Parable of the two men who went up to the Temple to pray [16], which presents as in a glass those sins that are to be avoided, and those good dispositions which are to be cherished, in all devotional approaches to the Throne of grace [17].

The duty and blessedness of *Thanksgiving* to God for benefits received from Him, supplied another subject on which the Gentile world needed instruction. "They *glorified Him not*, neither were they *thankful*," is the sentence pronounced upon them by St. Paul [18]. A beautiful picture of Gratitude, and of its reward, is displayed by St. Luke, and by St. Luke alone, in the record of our Lord's miracle of mercy wrought upon the Ten Lepers who stood afar off [19]. The blessing pronounced upon the *one*, who returned, and with a loud voice *glorified God*, and fell down at His feet, giving Him *thanks*, is made more striking and emphatic by its juxtaposition with the divine command, "Go, show yourselves to the Priests [20];" and brings out more prominently the paramount obliga-

[1] viii. 55.
[2] Col. iv. 14.
[3] See Acts xiii. 27; xv. 21.
[4] See on Acts xvi. 13.
[5] Luke xviii. 10. Acts iii. 1.
[6] Luke iii. 21.
[7] v. 16.
[8] vi. 12. Cp. ix. 18.
[9] ix. 28, 29.
[10] xxii. 41—43.
[11] xxiii. 34.
[12] xxiii. 46.
[13] xviii. 1; xxi. 36.
[14] xi. 5—13.
[15] xviii. 2.
[16] xviii. 10.
[17] See notes on v. 16; xviii. 1—11.
[18] Rom. i. 21.
[19] xvii. 12.
[20] See on xvii. 14.

tion and exceeding felicity of the moral act of Thanksgiving, because it is put in contrast with an express command to discharge a ritual duty of the Levitical Law. *That* also was to be done; but the *first* thing to be done was to *glorify God* [1].

7. St. Luke, the Evangelist of the Gentiles, displays also the true character of the Gospel, as a message of grace and glory to *all Nations*.

The Presentation of Christ, as a Child, in the Temple of Jerusalem, had been accompanied, as St. Luke relates, by a prophetic announcement from the aged Symeon that He was "a light to lighten the *Gentiles*," as well as the glory of His people Israel [2]. And the first sermon recorded by this Evangelist as preached by Christ Himself in a *Jewish Synagogue*, contains a proclamation of grace to the *Gentile* world [3]. And the treatment which Christ received, when making that declaration, from His own countrymen at Nazareth, was like a prelude and rehearsal of that contumelious usage, with which the same message was afterwards received by the Jews, when it was delivered by St. Luke and St. Paul in their missionary tour in Asia and Greece, as is fully described by St. Luke in the book of the Acts [4], and by St. Paul in his Epistles, where he says that the Jews "are contrary to all men, and forbid us to speak to the Gentiles that they may be saved [5]."

If we advance a little further in the Gospel of St. Luke, we meet with an incident, recorded by him alone, which displays in striking colours the compassionate tenderness of our blessed Saviour toward penitent sinners, in contrast with the censorious hard-heartedness of the self-righteous Pharisee. "Seest thou this woman? I came into thine house; thou gavest Me no water for My Feet; but she hath washed My Feet with tears, and wiped them with the hairs of her head. Thou gavest Me no kiss; but this woman, since the time that I came in, hath not ceased to kiss My Feet. Mine head with oil thou didst not anoint, but this woman hath anointed My Feet with ointment. Wherefore I say unto thee, her sins, which are many, are forgiven, for she loved much. And He said unto her, Thy sins are forgiven . . . . thy faith hath saved thee, go in peace [6]."

Here was a comfortable assurance to the Gentile world. It might see in this Woman a picture of itself coming to Christ, with repentance, faith, and love; and consecrating its most precious things to Him, and presenting its members, once the servants of sin, as instruments of righteousness unto God [7]. And in Christ's words of mercy to this woman, it might hear a gracious message to itself,—"Thy sins are forgiven thee—thy faith hath saved thee—go in peace."

The Universality of Man's apostasy from the Primeval Law of God; the Universality of the Guilt of Mankind; the Universality of the Misery in which the Human Race lay; the Universality of their need of a Redeemer and a Saviour; the Universality of the Redemption accomplished by Christ dying upon the Cross for the sins of the World; the Universality of the Christian Church, constituted by Him to be the Dispenser to all Nations of all the means of grace flowing from His Sacrifice; and the preparatory and transitory character and function of the Levitical Law and Priesthood,—these were solemn topics on which all men needed to be instructed, particularly the Gentile World.

For this purpose St. Luke's Apostolic fellow-labourer, St. Paul, wrote his Epistle to the Romans [8].

But the Gospel of St. Luke shows, that the way had been prepared for the teaching of the Apostle on this great argument, by the Teaching of CHRIST Himself.

The substance of the Epistles of St. Paul to the Romans and to the Galatians, may be said to be summed up and exhibited to view, in the liveliest and most graphic manner, by two Parables of Christ, as presented by the hand of the Evangelical Painter [9] (if we may be allowed to adopt the title)—St. Luke.

The wretched condition of Human Nature, straying from God's presence, and swerving from obedience to His Law, is displayed in the person of the Traveller, going forth from Jerusalem, the Holy City, to Jericho, the City of this world [10].

In its way it falls among thieves. Human Nature was encountered by the Arch-thief, Satan, and was stripped of its original righteousness, and was left half dead. The Priesthood came by, and the Law came by [11], and cast a transitory glance upon it; but they only showed its misery,

[1] xvii. 14—19.
[2] ii. 32.
[3] iv. 17—28.
[4] Acts xiii. 50; xiv. 2. 19; xvii. 5. 13.
[5] See on 1 Thess. ii. 14.
[6] vii. 44—50.
[7] Rom. vi. 13—19; xii. 1. See on Luke vii. 36.
[8] See below, Introduction to that Epistle, pp. 186—197.

[9] *Nicephor.* ii. 43, ἀκρῶς τὴν ζωγραφικὴν τέχνην ἐπιστάμενος. Not much stress, however, is to be laid on this testimony. See *Tillemont*, ii. p. 62. *Lardner*, iii. 191. He is however a consummate painter in *language*, whether he ever handled the pencil or no.
[10] Cp. Luke x. 30.
[11] Compare St. Paul's expression, νομος παρεισῆλθεν, Rom. v. 20, and note there; and Introduction to that Epistle, pp. 187, 138.

and evinced their own inability to heal it, by leaving it where it was, and passing by on the other side.

But at last the Samaritan came. He had compassion on it, and bound up its wounds, pouring in the oil and wine which he had with him, and laid it on his own beast, and brought it to the inn and took care of it. Christ, the good Samaritan, came from heaven on a blessed journey and saw Mankind lying helpless in the road of this world, stripped and naked, full of bruises and putrifying sores. He bound up its wounds, and poured in the oil and wine of His own cleansing and sanctifying blood, and lifted it up from the ground, and put it on His own beast. He Himself bore our griefs and carried our sorrows [1]. He Himself bore our sins in His own body on the tree [2]. He brought us to the Inn, and has given us into the keeping of the host, with a charge to take care of us; and at His departure he provided for us; and He has promised to come again and demand an account of our treatment. He has brought us to the spiritual Inn and general Refectory, the Catholic Church, happily called *Pandochēum* [3], or *universal receptacle* of all Nations of every age, as distinguished from the Jewish Church open only to a few; and as dispensing the Means of Grace to all; and there He has given us in charge to the Christian Ministry, with a solemn warning to the stewards of His Mysteries in His Household that they will be required to render to Him a strict account of their stewardship when He shall come again at the Great Day [4].

The truths which are shadowed forth in this Parable, are also displayed, with some important additions, in that other Parable of our Lord—also *peculiar to St. Luke's* Gospel—the Parable of the Prodigal Son [5].

"A certain man had two sons." The Gentile, no less than the Jew, is here expressly represented by Christ as a son of God. The Gentile was nurtured in his Father's house, under His tutelage and care. This is a truth of which St. Paul reminded the Gentiles, in their moral degeneracy and degradation, by declaring that having a Law—the Law of Conscience and of Reason—they were *without excuse* [6].

But the younger son wilfully left his paternal home and went away into a far country, and wasted the share he had received of his father's substance, in riotous living. He gave himself up to the vice and misery, which is pourtrayed in such dark colours by the Apostle of the Gentiles in the first chapter of the Epistle to the Romans, where he describes the moral and social condition of the Heathen world [7].

But Almighty God, in His mercy to the Heathen, made them conscious of their misery. He gave them the spirit of remorse. They reflected on what they had lost. They came to themselves, and were touched with godly sorrow, and resolved to return, and repented, and confessed their sins. Their heavenly Father saw them at a distance, and hastened to be gracious to them. He received the Heathen World and clothed it *with the best robe*, the robe of Christ's righteousness, and joined it, as it were, in spiritual espousals to Him [8], Who married our Nature, and united to Himself the Universal Church, called from the Gentile World to be His Bride [9], which He purchased with His own blood [10]; and at those spiritual nuptials God killed *the fatted calf*, and fed His spouse with heavenly food, even with the precious body and blood of Christ sacrificed for her sake [11].

This Parable of Christ was also prophetic. It represented two events which the beloved friends and fellow-labourers, the Apostle St. Paul and the Evangelist St. Luke, often witnessed in their missionary journeys in Greece and Asia, with mingled joy and sorrow.

They beheld there the younger son's return to his Father's house, in the joyful alacrity with which the Gentiles received the glad tidings which they preached of Universal Redemption, and Justification through Faith in Christ's atoning blood. It was the privilege of the Apostle and of the Evangelist, both faithful servants in God's house, to proclaim the saving efficacy of Christ's Death, as a full, perfect, and sufficient sacrifice, oblation, and satisfaction for the sins of the whole world; and to clothe many returning prodigals in *the best robe* of Christ's Righteousness; and to wed many loving souls to Him in Holy Baptism; and to feed them with the heavenly food of the fatted calf, in the Holy Eucharist [12].

But they saw also with sorrow the truth of the other part of the picture displayed in this Parable. They saw the elder brother remaining in the field, grieved by the glad sound of the music and dancing which celebrated his younger brother's return. In almost every great city which they visited, St. Paul and St. Luke saw the countenance of the Jew clouded over with a malignant scowl

1 Isa. liii. 4.
2 1 Pet. ii. 24.
3 Luke x. 34.
4 See below on x. 29—31. 37.
5 xv. 11—32.
6 Rom. i. 20, 21.
7 Rom. i. 24—32.
8 Cp. 2 Cor. xi. 2.
9 Eph. v. 29—32.
10 Acts xx. 28.
11 On the sacrificial animal the *Calf*, the symbolical emblem of St. Luke, see Luke xv. 23, and below, p. 163.
12 See a specimen of this in Acts xx. 7.

of envy and rancour, because the privileges of the parental home were now restored to the Gentiles; and refusing to enter his father's house because his brother was there. They heard his self-righteous eulogies of his own imaginary impeccability, and his ungrateful murmurs against his Father, in return for all His gracious dispensations of love. "I never transgressed thy commandment, and yet thou never gavest me a kid." They heard him repining against his Father on account of his paternal pity to his penitent son: "When this thy son came, who devoured thy living with harlots, thou killedst for him the fatted calf[1]."

The Apostle and the Evangelist themselves were animated by the Holy Ghost with that loving spirit which was shown by the Father in the Parable going out and entreating the elder brother to come in; and the sacred flame of fervent charity and intense desire for the salvation of the Jews, which burns so brightly in St. Paul's Epistles, especially in his Epistle to the Romans[2], and displays itself in affectionate yearnings for their incorporation with their brethren the Gentiles in the spiritual home of the common Father of all, seems to be kindled at the fire of the tender love of God displayed in this divine Parable by His Ever Blessed Son.

St. Luke is called by St. Paul the *beloved Physician*[3], and he is described by him as the "*brother whose praise is in the Gospel throughout all the Churches*[4]." And it has been well said by an ancient writer, S. Jerome[5], that his heavenly doctrine is the medicine of the drooping soul; and that as long as St. Luke's writings are read in the Churches of Christendom, so long will the beloved Physician continue to exercise his healing art.

The sovereign remedy which he applies to the maladies of the human soul, is the blood of the Lamb of God. St. Luke is the Evangelist of the Gentile world; and the great doctrine which he preaches as a balm for its wounded spirit, and as a restorative of its palsied frame, is the Doctrine of the Atonement. It is his special purpose and fixed resolution, as it was of his fellow-traveller and fellow-labourer, St. Paul, in his mission to the Churches of Greece, to preach Christ crucified[6]. Christ the Sacrifice, Christ the Priest of the world, is the central figure of his Gospel. Hence the ancient Church, in assigning the symbolical emblems of the Four Living Creatures, which are displayed in the prophecy of Ezekiel and in the Apocalypse of St. John[7], unanimously specified the Sacrificial animal, the *Calf*[8], as the appropriate characteristic of St. Luke[9].

8. It has been already observed, that St. Luke's Gospel opens with a reference to the Levitical Priesthood and Ritual in the Temple of the earthly Jerusalem, as typical of, and preparatory to, the Ritual and Priesthood of Christ, ever presenting the one sacrifice of Himself, and ministering in the Holy of Holies of the heavenly Jerusalem.

The inauguration of that everlasting Priesthood took place at Christ's *Ascension* into Heaven.

This great event, the Ascension, is not mentioned by the Evangelist St. Matthew, and it is only slightly noticed by St. Mark[10]. They had been studious to establish the fact of Christ's Resurrection from the Dead, and to imprint it indelibly on the mind of the Church. But St. Luke, the Evangelist of the Atonement, who had commenced his Gospel with a description of the figurative adumbrations shadowed forth by the Levitical ministries of the Temple, is careful to exhibit their consummation in Christ's sacrifice, and in its perpetual exhibition by the Great High Priest, Who passed through the outer courts of this worldly Tabernacle, and entered within the veil into the inmost shrine, where He ever liveth to make intercession for us. Here the Evangelist finds himself again in company with his beloved friend and fellow-labourer the Apostle St. Paul, unfolding these

[1] See notes below, xv. 11.

[2] Rom. ix. 1—4; x. 1.

[3] Col. iv. 14.

[4] See note on 2 Cor. viii. 18.

[5] *S. Jerome* ad Paulin. Ep. 50, "Si noverimus scriptorem eorum Lucam esse medicum, '*cujus laus est in Evangelio*,' animadvertemus pariter omnia verba illius animæ languentis esse medicinam."

[6] 1 Cor. i. 23; ii. 2.

[7] Ezek. i. 10; x. 14. Rev. iv. 7.

[8] Or μόσχος. See *Irenæus*, iii. 11. 8. *Ambrose*, Prolog. in Luc. *Hieron*. Ep. 50. *Aug*. de Cons. Ev. i. 10. *Greg*. Hom. 4, in Ezek. i.

See the passages quoted above in the Introduction to the Four Gospels.

[9] It is remarkable that these *Four Living Creatures*, mentioned by Ezekiel and St. John. are identical with the heraldic ensigns on the Four Banners or Standards stationed on the Four sides of the Tabernacle of the Congregation in the Wilderness—the type of the Church Universal in its pilgrimage through the world. Cp. Num. ii. 2—31, and the Jewish Tradition. See *Mede's* works, p. 594, cited above in the Introduction to the Four Gospels.

The standard on the *Western* side bore the ensign of a *calf* or *ox*; and this ensign was the badge of the tribe of Ephraim, with whom was associated the tribe of Manasseh, the brother of Ephraim the son of Joseph, and the tribe of *Benjamin*, the brother of Joseph.

Ephraim and Manasseh were not born in Canaan, but in the *gentile* land of *Egypt*; and the reason is obvious why the tribes of Ephraim and Manasseh, the sons of Joseph, were encamped under the same standard with the tribe of Joseph's brother *Benjamin*, born in Judæa.

St. Paul was the *Benjamin* of the Apostolic company (see notes on Acts ix. 1 and 1 Cor. xv. 8), and he was associated with *St. Luke* in preaching the Gospel to the *Gentile Western World*. They were encamped under the same standard, bearing the same ensign of Christ, the all-sufficient Sacrifice and Victim slain for the whole world.

[10] xvi. 19.

divine mysteries of the Heavenly Temple in the Epistle to the Hebrews. Thus the Apostle and Evangelist are ever fellow-travellers, walking side by side in the paths of righteousness and peace.

St. Luke's Gospel closes with a description of the *Ascension* of Christ. Christ leaves His Apostles while He is engaged in performing a priestly function, an act of *benediction*. "He lifted up His hands and *blessed* them. And it came to pass, while He *blessed* them He was parted from them, and carried up into heaven [1]." And at this same point, the Ascension, where the GOSPEL of St. Luke ends, there his second treatise, the ACTS of the APOSTLES, begins [2]. Thus he prepares us in his GOSPEL for the contemplation of Christ's Kingly power and majesty, which He acquired for Himself by His meritorious sacrifice as Priest, and which He manifested in His Church by the working of the Holy Spirit, Whom He sent from heaven, and by the instrumentality of the Christian Ministry, as is fully displayed in the ACTS of the APOSTLES [3], and which He Who is the Priest, the King, and Prophet of the Church, will never fail to manifest, even to His second Coming, when He will put all enemies under His feet.

The following Observations on the design of St. Luke's Gospel, and on some of its leading characteristics, are from an unpublished Academical Lecture, delivered by the present Editor many years ago in theUniversity of Cambridge.

They commence with a reference to the beginning of St. Luke's Gospel, ἐπειδήπερ, κ.τ.λ.

Equidem tria potissimùm in hoc loco indaganda esse statui,

Primùm, quinam fuerint illi *multi*, qui, ante Lucæ Evangelium conditum, commentarios contexere adorti sunt earum rerum de quibus apud Christianos certissimè constat;

Deinde, quo tempore et loco, quis, quali demum consilio, hujus Evangelii Scriptor ad opus suum pangendum accesserit;

Postremò, quorumnam potissimùm in usum annales suos confecisse putandus sit?

Jam verò, quod ad primam attinet earum rerum de quibus disceptationem instituimus, uno ore Antiquitas Christiana profitetur πολλοὺς illos, de quibus loquitur Evangelista, minimè fuisse divino instinctu afflatos; nedum Sanctos illos Duumviros, Evangelistæ nostri decessores, Matthæum et Marcum, hìc intelligi debere; ita ut eorum opera, quorum mentionem Lucas fecerit, ad nostram memoriam haud pervenisse, non adeo sit deplorandum.

Verè enim dixisse videtur Ambrosius [4], Origenis, ut solet, vestigia premens, πολλοὶ ἐπεχείρησαν, "Multi sunt *conati*, sed Dei gratiâ destituti sunt; multi Evangelia scribere sunt adorti, quæ boni nummularii non probarent. Contrà verò ii, qui Spiritu Sancto imbuti sunt, non tam *conati* sunt efficere, quàm, gratiâ Dei tantùm non cogente, opus omni numero absolutum executi. Non *conatus* est Matthæus, non *conatus* est Marcus, non *conatus* est Joannes; sed divino Spiritu ubertatem dictorum rerumque omnium ministrante, sine ullo molimine cœpta sua compleverunt." Hæc fere ille. Cui quidem sententiæ adstipulantur interpretes è Græcis, ut alios taceam, Euthymius [5] et Theophylactus, Chrysostomi, ut jure suspicemini, verba exscribentes, *οἱ τοιοῦτοι ἐπεχείρησαν, οὐ μέντοι ἐτελείωσαν, ἐπεὶ χωρὶς θείας χάριτος ἤρξαντο· οἱ μέντοι ὀλίγοι, οἷον ὁ Ματθαῖος, ὁ Μάρκος, οὐκ ἐπεχείρησαν μόνον, ἀλλὰ καὶ ἐτελείωσαν, τὸ γὰρ τελειοποιὸν πνεῦμα εἶχον.*

Quare illud, quæso, animadvertite, ex his Evangelistæ nostri verbis insigne testimonium ad fidem Evangelistarum corroborandam existere. Unde enim jam factum est, ut *multi* illi, de quo agit Lucas, vix fando tenus nobis innotescant; *pauci* autem illi,—quatuor Evangelistas dico,—nusquam non integri et incorrupti legantur, tractentur, audiantur, summâ cum hominum veneratione celebrentur, nisi quòd ab ipsis Christianæ Religionis primordiis Ecclesia Christi judicium suum de utrisque pronuntiaverit; ita ut illorum interitus, horum verò non conservatio tantùm, sed publica et universa acceptio, duplici eâque validissimâ probatione divinam Evangeliorum auctoritatem confirmet.

Quod ad *tempus* jam spectat in quo hoc Evangelium confectum fuisse existimemus, satis liquet, utriusque operis præfatione inter se collatâ, ante ACTA APOSTOLORUM conscripta Lucam ad EVANGELIUM exarandum accessisse. Jam verò, quum Acta in anno post Christum natum sexagesimo primo, si calculum Dionysianum sequamur, subsistant, Nerone jam septimum annum imperante, hinc colligi potest Evangelii nostri scriptionem decimo fere ante capta Hierosolyma anno non esse posteriorem. Cui quidem supputationi suffragatur satis locuples auctor Hieronymus [6].

Sed ut ad ipsum scriptorem redeamus. Eum è sacro Apostolorum Collegio non fuisse exinde

[1] Luke xxiv. 50, 51. [2] Acts i. 9. 11.
[3] Accordingly, this subject will be pursued further in the Introduction to the ACTS of the APOSTLES.
[4] *Ambrose*, ii. p. 428. *Origen*, v. 86.
[5] *Euthym. Zyg.* ii. 203. *Theophyl.* i. 269.
[6] Cat. Script. Eccl. p. 271.

apparet, quòd in hoc Evangelii exordio se ex oculatis testibus suos annales hausisse profitetur, et quòd, venerabundo in eos affectu commotus, haud rarò *duodecim viros* illos præclaro illo titulo [1] τοὺς ἀποστόλους designet, id quod ipsi Apostoli Matthæus et Joannes (quibus addimus *Petrum*, Divi *Marci* ore loquentem), quâ erant modestiâ, *nunquam* fecisse reperientur; et quòd, si quandò illi præ humanâ infirmitate titubaverint, vel in officio suo claudicaverint quum *ipsi* suas vacillationes cum sedulâ et anxiâ quâdam commemoratione literis consignaverint, *ille*, satis jam ab aliis consultum esse veritati videns, vel silentio presserit, vel benigno sermone mitigaverit.

Nec minùs eum ex Palæstinâ non esse oriundum plurima declarant indicia. Oratio pura, simplex, inaffectata, elegantiam fere Atticam redolens; et ab eo loquendi genere longè remota quod vernaculum erat Judæis; id quod vobis magis mirandum videbitur, cùm, quòd Jesus in sermonibus suis linguam Syro-Chaldaicam usurpaverit, is, qui, quod Ille dixisset narrando vellet exprimere, verborum colorem et habitum non minùs quàm rerum ordinem et seriem inde esset mutuaturus. Lucam igitur deditâ operâ hanc dicendi rationem declinâsse, jure, ut opinor, fateamini.

Et quemadmodum aliâ regione quàm Palæstinâ editum fuisse, ita ad alios quàm Palæstinæ incolas præsertim scripsisse, testem maximè idoneum, ipsum Evangelistam, licet excitare. Nam lectores suos in Chorographiâ sacrâ planè hospites videtur cogitâsse, et ad talium captum orationem suam accommodâsse.

Hinc Mons Olivarum, notissimus ille Judæis, Lucæ est ὄρος τὸ καλούμενον ἐλαιών [2]. Hinc *Capernaum*, florentissimum illud et nobilissimum oppidum in Galilæâ esse situm indicare non supersedit; quod quis quæso Judæus [3], ad Judæos scribens, operæ pretium esset existimaturus? Hinc Gadarenos è regione esse Galilææ monere non otiosum putavit [4]. Hinc in ipso Hierosolymorum nomine à cæteris variavit. Nam quum cæteri Evangelistæ vix uspiam, urbem illam Judææ primariam, Ἱερουσαλὴμ, sed semper Ἱεροσόλυμα dixerint, contrà Lucas veritus fortasse, ne Ἱεροσόλυμα à *Græco* fonte derivari videretur, illam *triginta* fere in locis Ἱερουσαλὴμ appellavit.

Ut ad Hebræos Lucam non scripsisse liquet, sic (ut ad illam quæstionem pergamus, quam in *Theophili* nomine tractandam accepimus) in *Græcorum* præcipuè usus, Evangelium suum elucubrâsse, si internam operis formam et dictionem scrutamini, haudquaquam, ut opinor, estis dubitaturi.

Nam ut hanc non modò tutissimam sed etiam proximam et maximè compendiariam argumentandi viam insistamus, ut ad ipsam Evangelistæ, inquam, dictionem provocemus, et quædam exempla ex hoc fonte delibemus, dum cæteri Evangelistæ omnes uno ore Dominum Nostrum voce Ῥαββὶ et Ῥαββουνὶ salutent, Lucas ex composito hujus appellationis usum videtur detrectâsse; et eam *Hellenicâ* dictione Ἐπιστάτης [5] reliquis tribus nusquam adhibitâ permutavit. Hinc et illud ὡσαννὰ [6], à cæteris omnibus usurpatum, circumloquendo defugit. Hinc, cùm homo paralysi affectus apud Matthæum et Marcum octies παραλυτικὸς [7] vocetur, Lucas videtur sensisse activam hanc formam parùm Græcè passivo sensu efferri, eamque nunquam adhibuit, sed ejus in loco vocem παραλελυμένος cæteris Evangelistis planè ignotam reposuit; hinc quum ille hoc morbo laborans apud *cæteros* Evangelistas [8] reclinatus in κραββάτῳ, quòd *Romanum* vocabulum est, inducatur, apud [9] Lucam Græco κλινιδίῳ bajulatur; cùm apud [10] illos tributum κῆνσος Latinè, idem apud illum φόρος Græcè nuncupatur; si illi vocem παιδίον frequentant, ille aliquantum varietatis amantior hujus vice paulò elegantiùs βρέφος [11] sæpissimè usurpat, quod illi ne in uno quidem loco adhibuisse invenientur. Hinc denique aqua illa Galilææ sive Tiberiadis in historiâ sacrâ decantatissima, quam cæteri Evangelistæ semper θάλασσαν et ne semel quidem λίμνην appellant, ab illo contra ad Græcos scribente, *maris aperti* gnarissimos, et rerum nauticarum peritissimos, *semper* λίμνη tantùm, *nunquam* verò θάλασσα appellatur.

Minimè vos latet, quod ab auctoribus idoneis et venerandæ antiquitatis accepimus, Marcum quidem suum Evangelium Petri operâ exarâsse, et in usum Ecclesiæ Romanæ potissimùm literis consignâsse. Satis erit Hieronymum [12] hujus rei testem appellâsse, cui diù apud Damasum commoranti historia Ecclesiæ Romanæ probè erat perspecta. Cujus quidem testimonio adstipulantur plurima et luculenta indicia in ipso Evangelio passim sparsa. Sed, ut cæteros missos faciamus, unicum tantùm è Marci Evangelio locum citâsse non pœnitebit, qui cùm Divi Lucæ de eâdem re

[1] Luc. vi. 13; ix. 10; xvii. 5; xxiv. 10.

[2] xix. 29. Cf. Luc. ii. 4, ἥτις καλεῖται Βηθλεέμ: vii. 11, πόλιν καλουμένην Ναΐν. See note on xxi. 37.

[3] Luc. iv. 31.

[4] Luc. viii. 26.

[5] Matth. xxvi. 49. Marc. ix. 5; x. 51; xi. 21. Joh. i. 38. 49; iii. 2. 26; iv. 31; vi. 25; ix. 2: xi. 8; xx. 16, et *Luc.* v. 5; viii. 24. 45; ix. 33. 49; xvii. 13.

[6] Matth. xxi. 9. 15. Marc. xi. 9, 10. Joh. xii. 13.

[7] Matth. iv. 24; ix. 2. 6. Marc. ii. 3—5. 9, 10. Luc. v. 18. 24. Cf. Act. viii. 7; ix. 33.

[8] Marc. ii. 4. 9. 11, 12. Joh. v. 8—12.

[9] Luc. v. 19. 24.

[10] Matth. xvii. 25; xxii. 17. 19. Marc. xii. 14. Luc. xx. 22 xxiii. 2.

[11] Luc. i. 41. 44; ii. 12. 16; xviii. 15.

[12] *Hieron.* Script. Eccl. i. p. 272.

verbis collatus id, quod suprà memoravimus, Marcum Latinis, Lucam verò Græcis, scripsisse, unâ eâdemque ratione, declarabit. Rem ipsam videamus.

Apostolis jam ad suum munus designatis, eos præceptis instruit Jesus, quomodò se in officio administrando gerere debeant. Id verò in memoriam vestram revocetis, eandem divini Magistri hortationem, à duobus illis Evangelistis, levi quidem si vultis inter se varietate, sed quæ haudquaquam parvi momenti existimanda sit, esse enunciatam. Recordamini igitur, quæso, Marcum præceptum dominicum, ne secum Apostoli nummos portarent, ita extulisse, *μὴ αἴρετε εἰς ζώνην χαλκὸν*[1], Lucam verò, verbis leviter immutatis, *μὴ αἴρετε ἀργύριον*[2]. Apud Romanos enim, ut nemini non est cognitissimum, nummi non *argentum* (quod iis res ferè alia) sed *æs* vulgo audiebant; et nummos, quod ex uno illo Horatiano satis liquet, "Ibit eò quò vis *qui zonam perdidit*," inquit, in *zonam* conjicere erat usitatissimum. Hinc igitur illa Marci ad *Romanos* scribentis *μὴ αἴρετε εἰς ζώνην χαλκόν*. Quæ omnia apud Græcos longè secùs erant. Nam primùm pecunia iis neque *χρυσὸς* neque *χαλκὸς*, sed quod hìc Lucas posuit, *ἄργυρος* vel *ἀργύριον* vulgo vocabatur, eò quòd Græcia, et præsertim Attica, argenti erat feracissima, auri verò non item; ita ut ante Alexandri M. tempora aurum signatum rarissimè Græcorum manibus tereretur; deinde iis familiare erat nummos in sacco asservare quem illi *βαλλάντιον* nominabant, de quâ voce operæ pretium erit admonere, eum quatuor in locis à Lucâ[3] ad Græcos scribente usurpari, nusquam verò alias, ne uno quidem in loco, in Sacro Codice apparere.

Veniam mihi detis, si pauca alia huc pertinentia adnotavero. *Lucernam accendi*, si actionem ipsam spectatis, res est sanè minimi momenti; sed videte, quæso, in verbis quibus describitur quantum insit ponderis ad id quod volumus demonstrandum. Nam cùm cæteri Evangelistæ[4] *καίειν λύχνον* dixerint, Lucæ id genus loquendi se probare non poterat, ut Græcorum suorum religiosis auribus displiciturum, quibus consulens id in *ἅπτειν λύχνον*[5] semper reformavit. Et, ut in argumento tenui, sed haud aspernando, paulò diutiùs immoremur, illud eodem consilio factum videtur, quod cùm cæteri Evangelistæ *ἄλλος*[6] pro *ἕτερος*, rariùs ab illis usurpato adhibuerint, Lucas solus huic voci *ἕτερος* passim ab eo adhibitæ, rerum diversitatis cum oppositione quâdam sensum reservaverit; et cùm vocula *ἅπας* pro *πᾶς*, *omnis*, vix septies in cæteris Evangeliis reperiatur, et in Joannis Evangelio ne semel quidem, à Lucâ varietatis et elegantiæ imprimis studioso quadragies et ampliùs usurpetur.

Neque verò,—ut hoc quoque animadvertamus,—puriora tantùm et exquisitiora vocabula quàm cæteri consectatus fuisse videtur, sed verborum quoque formas venustiores adamâsse. Ne longè abeam; apud illos *ἐγάμησα*[7] reperias, apud hunc autem *ἔγημα*; et plurima alia sincerioris Atticismi exempla. Neque illud vos præterit apud nullum Sacræ Scripturæ auctorem quàm apud Evangelistam nostrum tam crebrò legi, vel in Actis vel in Evangelio, composita illa *ἀτενίζω*[8], *ὁμοθυμαδὸν*, *ἐνώπιον*, *ἰσάγγελος*, et similia; quæ si nihil aliud, certè illud demonstrant, eum scribendi varietate, vi, et venustate, non mediocriter valuisse. Quamobrem rectissimè ab Hieronymo dicitur ad Damasum scribente, "Inter omnes Evangelistas Græci sermonis eruditissimus."

Videtis jam ut opinor, quorum potissimùm commodis studere voluerit divinus noster annalium conditor. Neque abs re fuerit, si aliam quandam rem, ad institutum nostrum pertinentem, non intactam prætermisero. *Hodiernam* Græciæ linguam ut ad Septuaginta Interpretum Versionem explanandam magnæ esse utilitatis, ita Novi quoque Fœderis dictioni illustrandæ magnoperè inservire, pauci sunt reperiendi qui vel infitientur vel ignorent. Sed illud quoque additum velim, dictu esse difficile, quot loquendi usus peculiares Evangelista noster frequentaverit, qui à majoribus suis rarissimè inter scribendum adhibiti ab incolis Græciæ nunc quàm creberrimè usurpantur: cujus quidem rei nulla probabilior reddi ratio potest, quàm dictionem Evangelii, ad Græcorum usus destinati, in eorum quasi linguâ inveteravisse.

Ut brevi rem præcidam, *ὁμιλέω colloquendi* sensu à Lucâ positum[9] eandem hodie vim obtinet, nunquam ab alio quoquam Scriptore N. T. usitatum.

βρέχω, pluo; φθάνω, venio, poterant recenseri, sed in aliis quoque extant Evangeliis. Sic *γευσάμενος, pransus*[10]; *ὀνόματα, personæ*[11]; *χρόνοι, anni*[12]; *βουνὸς, mons*[13]; quæ apud hunc leguntur,

[1] Marc. vi. 8.
[2] Luc. ix. 3.
[3] Luc. x. 4; xii. 33; xxii. 35, 36.
[4] Matth. v. 15. Marc. iv. 21, al. *λύχνος ἔρχεται*.
[5] Luc. viii. 16; xi. 33; xv. 8; xxii. 55.
[6] Cf.

Matth. xiii. 5,	Marc. iv. 5. 7, 8,	Luc. viii. 6,
ὃ μὲν	ὃ μὲν	ὃ μὲν
ἄλλα δὲ	καὶ ἄλλο	καὶ ἕτερον
ἄλλα δὲ	καὶ ἄλλο	καὶ ἕτερον
ἄλλα δὲ	καὶ ἄλλο	καὶ ἕτερον

[7] Matth. xix. 9, 10; xxii. 25. Marc. vi. 17. Luc. xiv. 20.
[8]

ἀτενίζω	bis Ev. Luc. / decies Act. A.	—a *nullo* alio Evangelistâ usurpatur.
ἐνώπιον	bis et vicies Ev. / quatuor decies Act. A.	—*semel* in Joanne, sæpe in Apocalyp.
ὁμοθυμαδόν	undecies / à Luc. Act. A.	—a nullo alio Evang. usurpatur.

[9] Luc. xxiv. 14, 15. Act. xx. 11; xxiv. 26.
[10] Act. x. 10; xx. 11.
[11] Act. i. 15.
[12] Luc. viii. 27; xx. 9; xxiii. 8. *χρόνος* nunquam in plurali apud alium quemquam Evangelistarum.
[13] iii. 5; xxiii. 30.

familiari Græcorum sermone, eodem sensu, usurpantur, vocibus quæ antiquitùs has significationes obtinebant, pænè jam in oblivionem lapsis. Utrùm ille quas diximus locutiones à vernaculâ Græcorum oratione sumpserit, an aliunde hauserit, in medio relinquimus; id verò conjici potest, à publicè lectitato in synaxibus Ecclesiasticis hoc Evangelio, hoc commodum manavisse, ut non modò hæ dictiones conservatæ sint, sed ut lingua ipsa Græca, post tot annorum lapsus, et tot rerum publicarum vicissitudines, adhuc in Græciâ vivat et vigeat.

Non injucundum erit observatu, hanc quam ab ipso Evangelio de auctoris consilio sententiam eruimus, externis testimoniis confirmari. Ut pauca afferam, Gregorius Nazianzenus [1] Ecclesiæ Constantinopolitanæ antistes, eum Græcis scripsisse disertè asseverat; et Patrum Latinorum eruditissimus, Gregorii auditor, Hieronymus [2], "Lucas," inquit, "discipulus Apostoli Pauli, in Achaiæ Bœotiæque partibus, volumen condidit;" et in alio loco, "Lucas, sermonis Græci eruditissimus, Evangelium Græcis scripsit."

Jam verò, ad hanc opinionem amplectendam, de Evangelistæ consilio, philologicis rationibus adducti, moralia quædam huc pertinentia attingere velimus. Ab hoc quod diximus Auctoris nostri consilio nata fuisse videtur peculiaris illa indoles, quæ Sancti Lucæ Evangelium à Matthæi præsertim historiâ distinguit. Hinc lætæ illæ apud Nostrum imagines, *Ethnicorum* mentes recreaturæ, et divino quodam amore perfusuræ. Hinc apud Lucam Christus ab Adamo genealogicâ serie deductus [3]; et homo omnis homini frater: hinc apud eum prodigus à Gentilismi siliquis et exilio magnâ cum lætitiâ in domum paternam postliminiò receptus [4]; hinc sacerdoti prælatus Samaritanus [5]; et Pharisæo Publicanus [6]; hinc Christus apud Zacchæum devertens, eique benedicens [7]; hinc latro, Christum confessus, translatus à cruce in Paradisum [8].

Hæc omnia apud *Lucam* et apud Lucam *solum* reperiuntur.

Hinc, ut ad Græcos revertamur, præ timore, ne illi, ut fervidâ imaginandi vi præ cæteris præditi, sibi in fide Christianâ novam quandam polytheismi formam, et Theologiam sensibilem et quasi *τοπικὴν*, comminiscerentur, ne uno quidem in loco Christi religio à Lucâ dicitur *βασιλεία τῶν οὐρανῶν*, quod contrà plusquàm tricies fit apud Matthæum, sed semper *βασιλεία τοῦ Θεοῦ*. Hinc, dum Matthæus *leprosos* à Christo sanatos, propter Judæos, frequentissimè commemorat, Lucas in *dæmonibus* ab eo ejectis omnipotentiam Christi adstruere conatur.

Hinc multus est Noster in iis officiis commendandis, quæ Græci potissimùm erant docendi. Hinc Deo *precari*, et *gratias agere*, frequentissimâ hortatione, et exemplo Christi proposito, ab eo inculcatum.

Et, ut non modò quæ ad *pietatem* erga Deum spectant, sed quæ ad vivendi cum *hominibus* rationes, videamus, quoniam, ut alia taceamus, duo erant præcipuè, quibus Græci erant emendandi, unum civile, alterum verò domesticum, his Lucas in Evangelio suo de industriâ providisse videtur.

Primùm, quod ad *civilem* rerum conditionem spectat, fieri non poterat, quin Græciæ populi cum tristi quodam desiderio respicerent pristinum illum rerum suarum statum, in quo ipsi imperio florentissimo poterentur, et pænè totius Europæ principatum obtinerent; neque sanè erat mirandum, si fasces Romanos in ipsâ Athenarum Arce laureatos, et aquilas Latinas in apice Acrocorinthi dominantes, cum tacitâ quâdam indignatione, — ne dicam frementes gementesque, — viderent.

Quem quidem mentis affectum divinus ille medicus animorum, Lucas, mitibus verbis et divinæ philosophiæ lenimentis mulcere et sedare conatus est. Videte modò, quàm ad rem accommodatè Græciæ incolas externo jugo tum subditos imagine illâ recreaverit, quâ Christum ipsum, tanquam alterum Imperatorem, induxit, venientem à longâ regione ut principatum sibi adscisceret [9], et deinde in patriam reverteretur, et sempiternis præmiis omnes afficientem, qui, modestè legibus parentes, officio suo satisfecissent; videte quomodò Noster, ut Græcorum vel impatientiam ferocientem frænaret, vel desultoriam levitatem corrigeret, Christum Ipsum, Regem Regum, et Dominum Dominorum, ab ipsâ nativitate Cæsari obsequentem et morigerum exhibuerit [10], et divinum Christi præceptum, ut "Dei Deo, ita Cæsari Cæsaris" tribuenda, sine ullâ tergiversatione declaraverit [11].

Sed *domestica* videamus. Quàm durâ et indignâ fortunâ, Evangelistæ ætate, apud Græcos uterentur *mulieres*, et quantæ eæque teterrimæ pestes ab hoc fonte manantes hominum vitam inquinaverint, profectò habetis compertius, quàm ut nostrâ egeat commemoratione. Contemplamini autem, quàm efficacem et salutarem medicinam huic gravissimo morbo Lucas adhibuerit in ipso

[1] *Greg. Naz.* i. 611; ii. 275.
[2] *Hieron.* ad Damas. 145. Cf. in Isa. c. vi.; et in Philemon.
[3] iii. 38.
[4] xv. 20—27.
[5] x. 33—37.
[6] xviii. 14.
[7] xix. 2—10.
[8] xxiii. 43.
[9] xix. 12.
[10] ii. 1—5.
[11] xx. 24, 25.

Evangelii principio, ita ut jure dixerit Patrum doctissimus, "Lucæ liber quoties legitur in Ecclesiis, toties ejus *medicina* non cessat." Intuemini igitur, quæso, quàm decoras, quàm venustas, quàm pias fœmineæ virtutis in omni vitæ ætate et conditione imagines proposuerit; in sanctâ *conjuge* Elizabethâ, in piâ *viduâ* Annâ, in beatâ *Virgine* Mariâ. Videte quàm clarè Christum *Mulieris* semen esse docuerit. Longum erat, divinæ Christi bonitatis erga *fœminas* documenta, quæ à Lucâ habemus, eoque solo, memoriæ prodita, enarrare. Recordamini modò Ejus benevolentiam in viduam illam Naaniticam [1], in Mariam Magdalenam [2], in mulierem peccatricem [3], in Joannam, in Susannam [4], in Mariam bonæ partis electricem [5], et verba illa tenerrimo affectu plenissima, quibus filias Hierosolymæ [6] Christus jam procedens ad mortem consolatur.

His omnibus careremus, nisi *Lucæ* liber esset in manibus.

Quæ cuncta si animo volvatis, Sanctum Dei Spiritum Evangelistæ nostri, ut maximè, ore loquentem, verum fœmineæ gentis Vindicem, efficacissimum virilis sexûs Emendatorem, et castissimum domesticarum omnium virtutum Præceptorem, agnoscetis.

Jam verò illud ab iis quæ à nobis disputata sunt satis apparere speraverim, Græcam nationem doctrinâ Christianâ instituendam sibi sumpsisse divinum Nostrum Evangelistam. Equidem Lucam crediderim, Spiritûs Sancti afflatu plenum, et almo jubare illuminatum, in personâ Theophili sui, cui opus suum inscripsit, non Theophilum tantùm, sed gentem illam universam quasi coram oculis conspexisse, et in uno illo discipulo totam Græciam erudiisse. Quàm illustris, quàm gloriosa rerum species Evangelistæ Nostri oculos oblectaverit, cùm hæc scriberet, dici nequit. Verùm enimverò libet, libet inquam quàm maximè, hanc cogitationem animo fovere, Lucam jam tum Spiritûs Sancti ope inflammatum, mentis suæ acie prævidisse sanctos illos et pios et magnos viros, qui, vel Græciâ oriundi, vel Græco sermone locuturi, veritatem Christianam à se ipso in Græciâ propagatam, pietate essent ornaturi, doctrinâ confirmaturi, eloquentiâ asserturi, fortitudine propugnaturi, sanguine denique obsignaturi. Contemplamini mecum Quadratum et Aristidem, fortissimos viros, Athenis Apologias suas pro Christianâ Fide Hadriano Imperatori deferentes; aspicite Athenagoram, Athenarum suarum lumen, ex Ethnico Christianum, ex Philosopho Catechistam; videte Dionysium, Corinthiæ Ecclesiæ Episcopum, tantæ eloquentiæ et sanctitatis Virum, ut Clerum Lacedæmonium, Atheniensem, Cretensem, epistolis erudierit; aspicite magnos illos et amicissimos duumviros, Gregorium Nazianzenum et Basileium Magnum Athenis simul operam literis dantes; videte eâdem in urbe concionantem, Lucæ (ut probabile est) popularem, Antiochiæ lumen, Joannem Chrysostomum, qui singularem vitæ sanctitatem admirabili quâdam doctrinæ abundantiâ auxit, et dicendi facultate illustravit. Hos jure discipulos suos nominaverit Evangelista Noster Sanctus Lucas; hi sunt ejus alumni; hi discipuli; hi Theophili.

On the Date of St. Luke's Gospel.

St. Luke relates in the ACTS of the APOSTLES [7], that when St. Paul was at Troas a vision appeared to him by night; "There stood a man of *Macedonia* and prayed him, saying, Come over into Macedonia and help us."

On this, he proceeds to say, "*We* endeavoured to go into Macedonia, assuredly gathering that the Lord had called *us* to *evangelize* them [8]."

These words are remarkable. The vision appeared to Paul; but the message was deemed by St. Luke to be designed for himself also; and the Holy Spirit, in the Acts of the Apostles, authorizes that opinion.

Therefore, St. Luke also, as well as the Apostle, was called by the Holy Ghost to *preach* the *Gospel in Greece;* where, as yet, St. Paul had never been.

Accordingly, we find that St. Luke crossed over with St. Paul to Neapolis, and thence came to Philippi [9]. We do not find that he proceeded with St. Paul at that time beyond that city; but he appears to have remained there [10].

There are many reasons which may induce us to believe that his Gospel was written and published before, or at, that time,—i. e. not later than A.D. 53 [11].

[1] vii. 11.
[2] viii. 2.
[3] vii. 37.
[4] viii. 3.
[5] x. 42.
[6] xxiii. 28.
[7] Acts xvi. 9.
[8] Acts xvi. 10. This is the *first* mention of St. Luke in the New Testament.
[9] Acts xvi. 12.
[10] At the beginning of chapter xvii. where he speaks of St. Paul's journey *from* Philippi, the person is changed from *we* to *they*.

He was probably left by St. Paul at Philippi to maintain and advance the work of evangelization which had been commenced there. See below on Acts xvi. 40; xx. 5, and on 1 Thess. i. 9 iii. 6. Phil. iv. 3.

[11] See Chronological Tables prefixed to the Acts and to St. Paul's Epistles: and compare *Tillemont*, Mémoires ii. p. 253.

The grounds of this opinion may be stated as follows;

It is affirmed by ancient Christian Authors, that St. Luke was a native of Antioch in Syria [1], the city in which the disciples were first called Christians; and in which St. Paul was ordained to the Apostleship of the Gentiles [2]; and in which he spent much time [3], and which was, as it were, the centre of Christianity to the Gentile world.

If St. Luke resided in his native city, he had frequent opportunities of intercourse with St. Paul there, and had abundant means of preparation for composing an Evangelical History of our Lord's Ministry upon earth.

Certain it is, as he himself states, that he had followed up the whole course of the Evangelical History from the first, and had been conversant with those "who from the beginning were eye-witnesses and ministers of the Word [4]."

St. Paul, as was just now stated, having preached for a short time in Macedonia, left St. Luke there; and having arrived at Corinth, the capital of Achaia, he wrote two Epistles to the inhabitants of Thessalonica, the principal city of Macedonia.

It is most probable that in his Apostolic care for the Macedonian Churches, St Paul had taken care to provide for them some narrative of the Birth, Teaching, Miracles, and Sufferings of Him Whom he preached to the Gentiles, when they turned from dumb idols to serve the Living God [5].

The Holy Spirit, Who inspired St. Paul to write Epistles to the Greeks, would, we may believe, have also inspired an Evangelist to write a Gospel for their use; without which, the teaching of the Apostle in his Epistles would have scarcely been intelligible to them.

Christian Parents and Teachers are accustomed to instruct their children and scholars in the *historical* narrative of the Gospels, *before* they proceed to expound to them the doctrinal teaching of the Epistles; and this practice seems to afford a presumption, that a Gospel would have been provided for the Heathen world, before they were regarded as qualified to profit by the Epistles of St. Paul.

In fact, we find, that St. Paul even in his earliest Epistles to the Gentiles—the two Epistles to the Thessalonians—supposes them to be acquainted with the leading facts of the Gospel, and with the principal articles of the Christian Faith [6].

Further, in the First Epistle to the Thessalonians, when describing the circumstances of Christ's Second Advent, he appears to be referring to our Lord's words, as recorded by the Evangelist *St. Luke*. He states, that what he there says, is *well known* to them [7]. How could this be? If they had St. Luke's Gospel, the answer is clear. If they heard it publicly read in their religious assemblies they would be familiar with what he is stating, and they would at once acknowledge its truth; for it had been spoken by Christ Himself, and was recorded by the Holy Spirit for their learning in the Gospel of St. Luke [8].

St. Paul solemnly adjures the Thessalonians to *read* his own Epistle to the brethren; that is, to read it publicly in the religious assemblies of the Church, as the Hebrew Scriptures were read in the Synagogues by the Ancient People of God [9].

The Apostle who gives such an earnest charge that *his own* writings should be publicly read, may be reasonably presumed to have been no less desirous to provide for the public reading of some Evangelical Narrative of the Miracles, Teaching, Death, Resurrection, and Ascension of Christ; on which all the doctrine of his own Epistles was grounded, and which would impart divine authority to what he there taught.

The Gospel of St. Luke was specially designed for the Greek and Gentile Churches, to which St. Paul wrote his Epistles; and it would afford the best illustration and confirmation of those Epistles.

The Evangelist St. Luke was the fellow-traveller of St. Paul in Greece; and the Gospel of St. Luke would be the best commentary on St. Paul's Epistles circulated in that country.

About three years after the date of St. Paul's Epistles to the Church of the capital of Macedonia, Thessalonica, St. Paul himself came to Maccdonia, and there he wrote his Second Epistle to another great Christian Church, that of the Corinthians.

[1] See above, p. 157.
[2] Acts xiii. 1—4.
[3] Acts xi. 27; xiv. 26—28; xv. 35, 36.
[4] Luke i. 2, 3.
[5] 1 Thess. i. 9.
[6] See notes below, 1 Thess. i. 9; ii. 18; v. 2. 27.
[7] 1 Thess. v 2, αὐτοὶ ἀκριβῶς οἴδατε, *ye yourselves* well know; ye have *exact* and *accurate knowledge* of what I am now saying. This could hardly be, unless they had some written Evangelical document with which they were all familiar; such as a Gospel, multiplied by means of copies, and read in religious assemblies. See on 1 Thess. v. 2.
[8] See note on 1 Thess. v. 2.
[9] See note on 1 Thess. v. 27.

That Epistle was sent to Corinth by the hand of a person whom he describes as having been chosen, together with himself, by the votes of the Churches, to carry the alms collected in Greece to Jerusalem: and he describes this person as "the brother whose praise is in the *Gospel throughout all the Churches*[1]."

The opinion that this brother is no other than the blessed Evangelist St. Luke, is grounded on *internal* evidence, and is confirmed by the testimony of ancient writers, and is adopted by the Church of England in her Collect for his Festival, and appears to rest on a sound and solid foundation, as will be shown in another place[2].

Suffice it here to say, that it is not easy to understand, how the praise of any one could be said to be "in the *Gospel throughout all the Churches*" at that time, except by the circulation of some written document, by means of which the Author of it would be generally known by the Churches as an Evangelist. But the matter is fully cleared up, if we accept the statement, which is almost demonstrably evident from St. Paul's own words written in Macedonia, and addressed to the Corinthians, that the brother here mentioned as chosen by the Churches to be his companion and coadministrator of the alms which they had contributed for the relief of the poor Saints at Jerusalem, is St. Luke; and if we also admit that the Gospel of St. Luke, who had come with St. Paul into Greece, in obedience to a *divine call to evangelize that country*[3], and who appears to have remained in Macedonia when St. Paul had proceeded southward to Corinth, had now been circulated among the Churches, and had been publicly read in them for several years.

This would explain his election by the Churches to be their delegate and representative at Jerusalem in conjunction with St. Paul; and this honourable testimony on their part to the Evangelist, and this praise of his labours through all the Churches, and this record of it by the Apostle St. Paul writing from Macedonia to Achaia, affords the best evidence of St. Luke's faithfulness and zeal in labouring together with the Apostle of the Gentiles, and supplies a significant proof of the happy effects produced by his Gospel in the Churches of Greece.

In harmony with these statements, we find St. Paul quoting from St. Luke's Gospel in his other Epistles, in one of which he designates that Gospel as *Scripture*[4].

If the premises here stated are sound, the publication of this Gospel was not later than A.D. 53, twenty-four years[5] after the death of Christ.

This result is also important, as enabling us to approximate to the dates of St. Matthew's and St. Mark's Gospels. The former was certainly written before the Gospel of St. Luke, and probably the latter also[6].

[1] 2 Cor. viii. 18.
[2] See the note on 2 Cor. viii. 18, where the evidence on this point is stated.
[3] See Acts xvi. 8—10.
[4] See Luke x. 7, and on 1 Tim. v. 18.
[5] The subscriptions at the end of some ancient MSS. of St. Luke's Gospel assign even an earlier date, i. e. *fifteen* years after the Ascension; viz. A.D. 45. See *Tischendorf*, p. 546. In the Arabic Version published by *Erpenius* it is said, that the Gospel of St. Luke the Physician was written in a city of *Macedonia*, *twenty-two* years after the Ascension of our Lord into heaven, and in the fourteenth year of Claudius Cæsar. This assertion is probably very near the truth.
[6] See *Euseb.* iii. 24, and *Jerome*, Prolog. ad Matth., and *Chrys.* in Matth. i., and above, Introduction to the Four Gospels.

The following lines on St. Luke, "the beloved physician whose praise is in the Gospel" deserve a place here.

'Lucas, Evangelii et Medicinæ munera pandens,
Artibus hinc, illinc relligione valet;
Utilis ille labor, per quem *vixere tot ægri;*
Utilior, per quem tot *didicere mori.*

ΕΥΑΓΓΕΛΙΟΝ ΚΑΤΑ ΛΟΥΚΑΝ.

I. 1 'ΕΠΕΙΔΗΠΕΡ πολλοὶ ἐπεχείρησαν ἀνατάξασθαι διήγησιν περὶ τῶν
πεπληροφορημένων ἐν ἡμῖν πραγμάτων, 2 [a] καθὼς παρέδοσαν ἡμῖν οἱ ἀπ' ἀρχῆς a Heb. 2. 3. 1 John 1. 1.
αὐτόπται καὶ ὑπηρέται γενόμενοι τοῦ λόγου, 3 [b] ἔδοξε κἀμοὶ παρηκολουθηκότι b Acts 1. 1. & 11. 4.
ἄνωθεν πᾶσιν ἀκριβῶς καθεξῆς σοὶ γράψαι, κράτιστε Θεόφιλε, 4 ἵνα ἐπιγνῷς
περὶ ὧν κατηχήθης λόγων τὴν ἀσφάλειαν.

CH. I. 1. 'Επειδήπερ πολλοὶ ἐπεχείρησαν] *Forasmuch as many have taken in hand.* On the genuineness of this Preface, and of the earlier Chapters of St. Luke, which have been rejected by some recent critics (see *Routh*, R. S. iv. 15, ed. 1818), *Dr. Routh* says, quoting the very ancient *Canon Muratorianus*, "*A nativitate Joannis incipit dicere*, etc. Hinc firmantur priora illa Evangelii Lucæ Capita, quæ ei abjudicare hæretici cùm veteres tùm recentiores gestierunt. Est quoque notatu dignum agnovisse hanc Evangelii partem non tantùm omnes quos memorabo Scriptores, *Just. Mart.*, *Iren.*, *Clem. Alex.*, *Tertullian.*, *Julium African.*, *Origen.*, *Cyprian.*, &c. *Victorin.*, *Petrum Alexandr.*, sed etiam *Celsum*, apud *Origen*. ii. 32."

Many have taken in hand. St. Luke does not approve them. The use he makes of ἐπεχείρησαν in Acts ix. 29; xix. 13, seems rather to suggest a silent censure upon them. It implies want of ability or authority. They have *taken in hand*, of their own accord, without any special call or qualification, and without any successful result. "*Conati* sunt (says *S. Ambrose*) qui *implere* nequiverunt." And they are numerous (πολλοί), and therefore may distract you with their variety.

St. Luke does not allude here to St. Matthew and St. Mark. "Matthæus et Marcus (says *Origen*) non sunt *conati* scribere, sed Spiritu Sancto pleni scripserunt Evangelia." οὐκ ἐπεχείρησαν (says *Theophyl.*) ἀλλ' ἐτελείωσαν: and *S. Augustine* says (de Consensu Evang. i. 1), "*Cæteri* homines (i. e. besides the Four Evangelists), qui de Domini actibus aliqua scribere *conati* vel *ausi* sunt, non tales suis temporibus extiterunt, ut eis fidem haberet Ecclesia, atque in Auctoritatem Canonicam sanctorum librorum eorum scripta reciperet." And similarly, *S. Jerome*, vol. iv. p. 2, Matt. i. Cp. *Patrit.* de Evang. lib. iii. diss. i. See above, *Introduction* to this Gospel, p. 164.

— τῶν πεπληροφορημένων ἐν ἡμῖν πραγμάτων] *of the things that have been fully accomplished in us.* The *beginnings* of these glorious events of the Gospel were revealed of old to the Patriarchs and Prophets, but their *full consummation* is now seen by *us Christians, and in us.*

πληροφορία is said of a ship, "quæ pontum secat et *plenis* subit ostia velis." Hence it is applied to describe the state of the mind when fully persuaded and convinced. See below on 1 Thess. i. 5. Heb. vi. 11; x. 22.

It is also said of things so full and complete as to give assurance and satisfaction.

Here the events themselves seem to be compared to a ship impelled by the wind swelling its sails, and wafting it to the harbour: see 2 Tim. iv. 5, τὴν διακονίαν σου πληροφόρησον: ibid. 17, ἵνα δι' ἐμοῦ τὸ κήρυγμα πληροφορηθῇ. And therefore τὰ πεπληροφορημένα πράγματα are the things that *have been fulfilled* ('res manifestissimè ostensæ,' says *Origen*; 'completæ,' *Ambrose*), —brought, as it were, after a long voyage, to the shore and harbour of perfect consummation and rest,—so as to assure us (βεβαιῶσαι) of their truth, ἐν ἀληθείᾳ καὶ πίστει βεβαίᾳ, says *Theophyl*

Some interpret these words, "the things *fully believed* among us;" but the other sense seems better supported by usage, and therefore preferable.

2. καθὼς παρέδοσαν] *as they delivered.* This clause does not depend on διήγησιν, but on πεπληροφορημένων.

— ἀπ' ἀρχῆς] *from the beginning*, i. e. of Christ's *Ministry*, see iii. 23, ἀρχόμενος.

— τοῦ λόγου] *the Word.* Probably, Christ, the Incarnate Word. So *Iren.* (Ep. ad Florin. Euseb. v. 20), αὐτόπται τῆς ζωῆς τοῦ λόγου. *Origen*, *Ambrose*, and *Cyril*, p. 115 *Mai*, p. 1, ed. *Smith*. Cp. on 1 John i. 1. Heb. ii. 3. Acts i. 21. And the words ὑπηρέται and αὐτόπται seem to confirm this interpretation. See also *Hammond's* note here. St. Paul has ὑπηρέτας Χριστοῦ, 1 Cor. iv. 1.

On the words λόγος τοῦ Θεοῦ, used by *St. Paul* (Heb. iv. 12), as well as by St. John, for the Eternal WORD, the Second Person of the Blessed Trinity, see *Dr. Jackson* on the Creed, Book xi. ch. 12, vol. x. pp. 216—225. Also Book xi. ch. 47, vol. xi. pp. 393—406.

See also the note below on Heb. iv. 12, and on Titus i. 3.

Valck. points out the propriety of the expression ὑπηρέτας, "*remiges in navi*, sc. Ecclesiâ." See also on Acts xx. 32.

3. παρηκολουθηκότι] The participle here contains one *reason* for St. Luke's writing; i.e. *because* I have accompanied the events side by side, even from the beginning; since I have walked, as it were, by the side of the stream, even from the fountain head. See the use of the word by St. Paul, 1 Tim. iv. 6. 2 Tim. iii. 10.

Perhaps also St. Luke here refers to the perfect understanding he had from St. Paul, who was instructed by divine revelation, 2 Cor. xii. 7. Gal. i. 12. 1 Cor. xv. 3. Eph. iii. 3. See *Iren.* iii. 1. *Tertullian*, adv. Marcion. iv. 2 and 5. *S. Jerome*, Script. Eccl. c. 7.

— καθεξῆς σοὶ γράψαι] to *write* to thee, who hast been hitherto taught *orally* (κατηχηθείς), and to write καθεξῆς, to narrate the events consecutively in a connected series, and methodical *order*. The word καθεξῆς is peculiar to St. Luke, viii. 1. Acts iii. 24; xi. 4; xviii. 23.

It can hardly here mean specially order of *time*, see on xi. 14.

— κράτιστε Θεόφιλε] *O most excellent Theophilus.* The name *Theophilus* indicates his Greek origin, the title κράτιστος (in Latin *optimus*) applied to magistrates, to Felix, Acts xxiii. 26; xxiv. 3; to Festus, Acts xxvi. 25, shows his official rank and station.

Here is a reason why St. Luke was inspired to write a Gospel, in addition to those of St. Matthew and St. Mark. *They* had provided specially for the wants of *Jewish* converts, and of the middle class among the *Romans*. Some provision of a particular kind was now to be made for the higher and more educated classes among the *Greeks and Asiatics*, and of the *Gentile world generally*, who were conversant with the Greek tongue, as the language of the higher classes of society throughout the world. St. Luke writes for them.

c Matt. 2. 1. 1 Chron. 24. 10, 19. Neh. 12. 4, 17. 5 c Ἐγένετο ἐν ταῖς ἡμέραις Ἡρώδου τοῦ βασιλέως τῆς Ἰουδαίας ἱερεύς τις
ὀνόματι Ζαχαρίας ἐξ ἐφημερίας Ἀβιὰ, καὶ ἡ γυνὴ αὐτοῦ ἐκ τῶν θυγατέρων
d Job 1. 1, 8. 1 Kings 9. 4. 2 Kings 20. 3. Acts 23. 1. & 24. 16. Phil. 3. 6. Ἀαρὼν, καὶ τὸ ὄνομα αὐτῆς Ἐλισάβετ. 6 d Ἦσαν δὲ δίκαιοι ἀμφότεροι ἐνώπιον
τοῦ Θεοῦ πορευόμενοι ἐν πάσαις ταῖς ἐντολαῖς καὶ δικαιώμασι τοῦ Κυρίου
ἄμεμπτοι. 7 Καὶ οὐκ ἦν αὐτοῖς τέκνον, καθότι ἡ Ἐλισάβετ ἦν στεῖρα, καὶ
ἀμφότεροι προβεβηκότες ἐν ταῖς ἡμέραις αὐτῶν ἦσαν.
e Exod. 30. 7. Lev. 16. 17. Heb. 9. 6 8 Ἐγένετο δὲ ἐν τῷ ἱερατεύειν αὐτὸν ἐν τῇ τάξει τῆς ἐφημερίας αὐτοῦ ἔναντι
τοῦ Θεοῦ 9 e κατὰ τὸ ἔθος τῆς ἱερατείας ἔλαχε τοῦ θυμιᾶσαι εἰσελθὼν εἰς τὸν

Hence no argument can be derived from these words (as some in recent times have supposed, e. g. *Olshausen*, *Schleiermacher*, and others) to invalidate the conclusion, that the Gospels of St. Matthew and St. Mark had been *already* written, and that St. Luke was familiar with them, and adopted much from them in his own Gospel. No such argument can be drawn from St. Luke's *silence*. He wrote the Acts of the Apostles, in which he narrates the history of St. Paul, and yet he never once mentions that the Apostle St. Paul, whose companion he was, and whose actions he there narrates, wrote any *Epistles*.

Dr. Townson (on the Gospels, p. 214) has proved that St. Mark was conversant with St. Matthew's Gospel, St. Luke with St. Matthew's and St. Mark's, and St. John with those of the other three. It is there also shown (pp. cxxxiii—cxlvii) that the Holy Spirit, in writing the *Old* Testament, embodied in *later* books portions of *earlier* ones; i.e. He reiterates by later writers what he had already spoken by earlier. So it was in the Old Testament; so it is in the New. See above, p. 112—4.

4. *ἵνα ἐπιγνῷς*] *in order that thou*, and such as thou, who have been catechized and baptized, *mayest now have additional knowledge* (*ἐπί-γνωσις*), from a *written* history accommodated to thy use, on the certainty of those things concerning which thou wast catechized, or instructed by word of mouth. "Diversa sunt *γιγνώσκειν* et *ἐπι-γιγνώσκειν*," says *Valck.*, who illustrates this use of *ἐπὶ* in composition, signifying 'accuratius quiddam.'

The whole *Procemium* may be paraphrased as follows,—

Since many have attempted to draw up a narrative concerning the actions and sufferings of Christ, which we have received from those who beheld Him, and ministered to Him from the beginning, and since some may be perplexed by the multitude and variety of these attempts; it seems good to me, who have been called by the Holy Ghost to write, and who have followed the course of those events from the commencement; and who from my birth and education at Antioch, the second Gentile city in the world, and in which the disciples were first called Christians (Acts xi. 26); and from my friendship and association with Paul the Apostle of you Gentiles (Rom. xi. 13) in his travels and sufferings, as I will show in the second part of my history (*δεύτερος λόγος*, Acts i. 1), have special qualifications and a special commission for this holy work of providing a *written* Gospel for you, noble Greeks and Gentiles—for you, Theophili—who by your name proclaim your love of God, and God's love for you; as written Gospels have been already provided by my brother Evangelists, for the Hebrews and Romans; in order that you, who have been baptized, and instructed orally in the Creed of Christendom, may have further knowledge of the certainty of those things wherein you have been orally instructed.

It may be further observed on this *Procemium*, that by its polished Greek diction (as contrasted with the Hebraizing style of St. Matthew and St. Mark), St. Luke appears to have designed to declare the class for whom *his* Gospel is specially intended; and by the use of words peculiar to himself and St. Paul (e. g. *ἐπεχείρησαν—πεπληροφορημένων—κατηχήθης—ἀσφάλειαν*), to mark his connexion with the Apostle to the *Gentiles*, in his evangelical mission and ministry.

Almighty God, by His Providence over the Church, and by His Spirit in it, has given a *practical* explanation of this *Procemium*. All the *διηγήσεις* of the *πολλοὶ* are lost; and only *Four* Gospels, those of St. Matthew, St. Mark, St. Luke, and St. John, have been received by the Church as Writings Inspired by the Holy Ghost. "In his omnibus," says *Origen*, "nihil aliud probamus, nisi quod Ecclesia; id est Quatuor Evangelia."

St. Luke's connexion with St. Paul is thus described by *Irenæus*, adv. Hæres. iii. 1, *Λουκᾶς ὁ ἀκόλουθος Παύλου, τὸ ὑπ' ἐκείνου κηρυσσόμενον εὐαγγέλιον ἐν βιβλίῳ κατέθετο·* cp. *Euseb.* H. E. v. 8. iii. 4. *Tertullian*, adv. Marcion. iv. 15, *Lucæ digestum Paulo adscribere solent.* *Origenes* ap. Euseb. vi. 35, *τρίτον, τὸ κατὰ Λουκᾶν, τὸ ὑπὸ Παύλου ἐπαινούμενον εὐαγγέλιον.* See above, the *Introduction* to this Gospel, p. 157. 168.

5. *ἐν ταῖς ἡμέραις Ἡρώδου τ. β.*] *in the days of Herod the King of Judæa.* By this sovereignty of Herod, and by the enrolment in Judæa under *Cæsar Augustus* (ii. 1), he shows that the sceptre had now departed from Judah, Gen. xlix. 10. Cp. *Cyril.*

— *ἱερεύς τις*] *a certain priest.* One of the special purposes of *St. Luke's* Gospel is to display the *sacerdotal office* and *sacrificial efficacy* of Christ, the true Priest, and victim of the whole human race (see the *Introduction*, p. 163, 164): and he aptly *begins* his Gospel by showing that the *Levitical* Priesthood and sacrifices were imperfect and transitory, but had a sacred purpose as *preparatory* and ministerial to the Priesthood and Sacrifice of Christ.

— *Ζαχαρίας*] *Zacharias.* On the etymology of this word see on Matt. xxiii. 35.

— *ἐξ ἐφημερίας Ἀβιά*] *of the course of Abia;* the eighth in order of the twenty-four courses in which the Priests were arranged by David, i. e. sixteen courses of the family of Eleazar, and eight of Ithamar (1 Chron. xxiv. 3—19. 2 Chron. viii. 14; xxxi. 2; xxxv. 4; xxxvi. 24).

Though only four classes returned from the Babylonish exile, they were distributed into twenty-four with the ancient names. Ezra ii. 36. Neh. vii. 39; xii. 1. *Josephus*, de Vitâ suâ, § 1. Antiq. vii. 14. 7. *Jahn*, Archæol. § 366. 369.

This record of the Baptist's family proves his noble estate in a worldly view. "Pertinet hæc narratio," says *Rosenm.*, "ad indicandam Joannis *nobilitatem.*" Cp. *Joseph.* (de Vit. 1, c. Apion. i. 7) on his own priestly extraction.

— *Ἐλισάβετ*] *Elizabeth.* = אֱלִישֶׁבַע, *Deus juravit;* the name of Aaron's wife (Exod. vi. 23), where the LXX have Ἐλισάβετ.

Observe also, *Mary* is the same as *Miriam*, the sister of Moses and Aaron. Thus the beginning of the Gospel carries us back even by its *names* to the giving of the Law.

6. *ἐνώπιον*] *in the sight of.* The word *ἐνώπιον* is used by LXX for Hebr. עַל־פְּנֵי (*al-pene*), and of frequent occurrence in the writings of St. Luke; but never used by St. Matthew and St. Mark, and only once by St. John in his Gospel, xx. 30. It is common in the Epistles of St. Paul, and in the Apocalypse.

ἐνώπιον τοῦ Θεοῦ, 'in the sight *of God*,'—to contrast them with the great number of persons in their age, who sought to seem *δίκαιοι* in the sight of *man*. See below, *v.* 15.

— *ἐντολαῖς καὶ δικαιώμασι*] *ἐντολαὶ* are moral precepts of natural law as reinforced in the Decalogue, see on Rom. vii. 8—13; *δικαιώματα* are those positive commands which were sanctioned as right by God's command (see on Rom. i. 22; ii. 26; viii. 4), and added by special revelation of God, particularly for His worship and service, and were necessary to constitute the character of legal *righteousness or justification* (*δικαιοσύνη*). Gen. xxvi. 5, *Ἀβραὰμ ὁ πατήρ σου ἐφύλαξε τὰς ἐντολάς μου, καὶ τὰ δικαιώματά μου*, where *ἐντολαί μου* stands for Hebr. מִצְוֹתַי (*mitsothi*), and *δικαιώματά μου* for חֻקּוֹתַי (*chukkothi*). So 2 Chron. xvii. 4, *ἐφύλαξε τὰς ἐντολάς μου καὶ τὰ δικαιώματά μου.*

7. *ἦν στεῖρα, καὶ ἀμφότεροι προβεβηκότες ἐν ταῖς ἡμέραις αὐτῶν*] Cp. Gen. xi. 30; xviii. 11, in LXX Version. St. Luke adopts the words of the *Septuagint* Version of the Old Testament, as familiar to the Gentile converts, and thus connects the Gospel with its history.

It has been alleged by a recent Expositor, that "Zachariah could *not* have been very 'far advanced in years,' because no one was permitted to perform the duties of a Priest beyond his fiftieth year," and this is grounded on Numb. viii. 25. But *that* only applies to *Levites*. Cp. Numb. iii. 1—39; iv. 1. 30. 35. 38. 42. 46—49; and even they *waited* on the Tabernacle after fifty. Numb. viii. 26; i. 53.

9. *ἔλαχε τοῦ θυμιᾶσαι*] *he obtained by lot the duty to burn incense* on the golden altar before the Veil in the *Holy Place* (*ναὸς*), while the people were *ἔξω* in the *outer court*—the court of the Israelites—in the *ἱερόν*.

It was erroneously supposed by some in ancient times that Zacharias was High Priest, and that this act of his was the annual entrance of the High Priest on the Day of Atonement (the tenth day of the seventh month Tisri) into the Holy of Holies. And

ναὸν τοῦ Κυρίου· 10 καὶ πᾶν τὸ πλῆθος ἦν τοῦ λαοῦ προσευχόμενον ἔξω τῇ
ὥρᾳ τοῦ θυμιάματος. 11 [f] Ὤφθη δὲ αὐτῷ ἄγγελος Κυρίου ἑστὼς ἐκ δεξιῶν τοῦ f Exod. 30. 1.
θυσιαστηρίου τοῦ θυμιάματος· 12 καὶ ἐταράχθη Ζαχαρίας ἰδὼν, καὶ φόβος
ἐπέπεσεν ἐπ' αὐτόν. 13 [g] Εἶπε δὲ πρὸς αὐτὸν ὁ ἄγγελος, Μὴ φοβοῦ, Ζαχαρία· g ver. 60.
διότι εἰσηκούσθη ἡ δέησίς σου, καὶ ἡ γυνή σου Ἐλισάβετ γεννήσει υἱόν σοι,
καὶ καλέσεις τὸ ὄνομα αὐτοῦ Ἰωάννην· 14 [h] καὶ ἔσται χαρά σοι καὶ ἀγαλλίασις, h ver. 58.
καὶ πολλοὶ ἐπὶ τῇ γενέσει αὐτοῦ χαρήσονται· 15 [i] ἔσται γὰρ μέγας ἐνώπιον i Numb. 6. 3. Judg. 13. 4.
Κυρίου, καὶ οἶνον καὶ σίκερα οὐ μὴ πίῃ, καὶ Πνεύματος ἁγίου πλησθήσεται ἔτι Jer. 1. 5. Gal. 1. 15.
ἐκ κοιλίας μητρὸς αὐτοῦ· 16 [j] καὶ πολλοὺς τῶν υἱῶν Ἰσραὴλ ἐπιστρέψει ἐπὶ j Mal. 4. 5. Matt. 11. 14.
Κύριον τὸν Θεὸν αὐτῶν· 17 [k] καὶ αὐτὸς προελεύσεται ἐνώπιον αὐτοῦ ἐν πνεύματι k Mal. 4. 6. Matt. 3. 1.
καὶ δυνάμει Ἠλίου, ἐπιστρέψαι καρδίας πατέρων ἐπὶ τέκνα, καὶ ἀπειθεῖς ἐν Mark 9. 12. Ecclus. 48. 10.
φρονήσει δικαίων, ἑτοιμάσαι Κυρίῳ λαὸν κατεσκευασμένον. 18 [l] Καὶ εἶπε l Gen. 15. 8. & 17. 17.
Ζαχαρίας πρὸς τὸν ἄγγελον, Κατὰ τί γνώσομαι τοῦτο; ἐγὼ γάρ εἰμι πρεσ-
βύτης, καὶ ἡ γυνή μου προβεβηκυῖα ἐν ταῖς ἡμέραις αὐτῆς. 19 [m] Καὶ ἀποκρι- m Dan. 8. 16. & 9. 21.
θεὶς ὁ ἄγγελος εἶπεν αὐτῷ, Ἐγώ εἰμι Γαβριὴλ ὁ παρεστηκὼς ἐνώπιον τοῦ Θεοῦ· Matt. 18. 10.
καὶ ἀπεστάλην λαλῆσαι πρός σε, καὶ εὐαγγελίσασθαί σοι ταῦτα· 20 καὶ ἰδοὺ
ἔσῃ σιωπῶν καὶ μὴ δυνάμενος λαλῆσαι, ἄχρι ἧς ἡμέρας γένηται ταῦτα, ἀνθ' ὧν
οὐκ ἐπίστευσας τοῖς λόγοις μου, οἵτινες πληρωθήσονται εἰς τὸν καιρὸν αὐτῶν.
21 Καὶ ἦν ὁ λαὸς προσδοκῶν τὸν Ζαχαρίαν, καὶ ἐθαύμαζον ἐν τῷ χρονίζειν
αὐτὸν ἐν τῷ ναῷ. 22 Ἐξελθὼν δὲ οὐκ ἠδύνατο λαλῆσαι αὐτοῖς· καὶ ἐπέγνωσαν
ὅτι ὀπτασίαν ἑώρακεν ἐν τῷ ναῷ· καὶ αὐτὸς ἦν διανεύων αὐτοῖς, καὶ διέμενε
κωφός.

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on this supposition the chronology of the Conception and Birth of the Baptist and of our Lord has been arranged. But the word ἔλαχε alone confutes this supposition. The High Priest did not *draw lots;* he alone could enter the Holy of Holies.

On the courses of the Priests and the Temple-service see *Lightfoot*, i. 915. 947, and *Wetstein* here, p. 647. On the Temple itself see *Lightfoot*, i. 897. 1080.

11. Ὤφθη—θυμιάματος] The Angel Gabriel, the heavenly Messenger of the *Gospel, appeared* to the *Priest* ministering in the *Temple*,—thus showing the harmony of the Gospel with the Law. Cp. *Iren.* iii. 10. He stood on the *right* side of the Altar, i. e. the *south.* (*Wetstein.*)

— ἄγγελος Κυρίου] *the angel of the Lord.* It appears to have been a special design of the Evangelist St. Luke in his Gospel and the Acts, to reveal to the world the important doctrine of the *Ministry* of the *Angels* of God to the Faithful, and of their instrumentality in the concerns of the Christian Church. See i. 26; ii. 9. 13. 21; xii. 8; xv. 10; xvi. 22; xxii. 43; xxiv. 4. 23. Acts i. 10. Cp. notes below on xxii. 43. Acts xii. 15, and St. Paul 1 Cor. xi. 10, and above, Introduction to this Gospel, p. 158.

13. Ἰωάννην] *John*, e. g. יוֹחָנָן (*yochanan*), the *favour* or *grace* of *Jehovah;* from יְהוָֹה (*Yehovah*), and חָנַן (*chanan*), *gratiosus fuit;* a name significant of the gracious tidings of which he was to be the harbinger, as the forerunner and herald of the Kingdom of Grace (see John i. 17). For the general form and diction of the sentence see LXX Version of Gen. xvii. 19.

14. χαρὰ—χαρήσονται] There shall be χαρά σοι because he (as his name shows) is a pledge of the χάρις Θεοῦ.

15. σίκερα] *strong drink*, from the Hebr. שֵׁכָר (*shechar*), root שָׁכַר (*shachar*), *inebriare*, for which the LXX used σίκερα, Lev. x. 9. Numb. vi. 3 (concerning the Nazarites), Deut. xiv. 26, and *passim.* "σίκερα· οἶνος συμμιγὴς ἡδύσμασιν, ἢ πᾶν πόμα ἐμποιοῦν μέθην, μὴ ἐξ ἀμπέλου δὲ σκευαστόν. (*Hesychius.*) Solebant Orientales inprimis è dactylis et succo palmarum potum inebriantem conficere. Plin. H. N. xiv. 19, *Fiunt vina et è pomis: primumque è palmis* (*quarum Palæstina feracissima fuit*), *quo Parthi et Indi utuntur, et Oriens totus.* Vid. et Hieronym. ad Ies. ix. 10." (*Kuin.*) The sense is: He shall be a *Nazir* (Numb. vi. 3), ἁγνισθεὶς, *separate from* the world, to God, like Samson and Samuel. See on Acts xxi. 24. 26.

17. προελεύσεται αὐτοῦ] *he shall go before Him*, i. e. *the Messiah.* The αὐτοῦ without a preceding substantive, shows that the Personality of the Messiah fills the mind of the speaker. He is his αὐτός. Cp. *Winer*, p. 132. Αὐτὸς is specially applied to Christ, as the Person "Qui facit Ipse per Se quæ nemo alius facit." See Matt. i. 21. 2 Pet. iii. 4. 1 John ii. 12. 2 John 6.

— Ἠλίου] *of Elijah.* See on Matt. xvii. 10.

— ἐπιστρέψαι] *to turn the hearts of the fathers to the children.* Mal. iv. 6. The Angel Gabriel applies to *St. John the Baptist* (the precursor of our Lord's first coming) the prophecy of Malachi, which has been made by many (see on Matt. xvii. 10) a main ground for expecting Elias in person before Christ's second coming. He *will turn the hearts of the fathers*, i. e. of the Jewish nation, to the children, i. e. to the Apostles of Christ (*Theophyl.*); he will unite the Old and New Generations, as being a bond of union between the two covenants; being the last of the Prophets, and the first of the Preachers of Christ. See Matt. xi. 10, 11.

— ἀπειθεῖς] מוֹרִים (*morim*), *rebellious, wicked.* Wickedness is *disobedience* to *God.*

— ἐν φρονήσει] ἐν, *to* or *for, the wisdom* or *intelligence.* So ἐκάλεσεν ἡμᾶς ἐν ἁγιασμῷ, 1 Thess. iv. 7. Rom. i. 23—26. Cp. *Glass.*, Phil. p. 485. On the meaning of φρόνησις see Eph. i. 8.

19. Γαβριὴλ] *Gabriel;* from גֶּבֶר (*gebher*), *vir*, root גָּבַר (*gabhar*), *validus fuit*, and אֵל (*El*), *Deus.* 'I am the strong *man* of God,' sent on embassies concerning the *Incarnation* of Christ. See Dan. viii. 16; ix. 21.

Earthly empires pass away; but the *same* Angel *Gabriel* who had been sent to the prophet Daniel at Babylon, to announce the Divine Kingdom of Messiah under the Law, more than five hundred years before His birth, comes again to earth to Zacharias in the Temple at Jerusalem on a similar message, and to the Virgin Mary at Nazareth (*v.* 26). And his name, *Gabriel*, shows that the *power* of God is specially manifested in the Evangelical dispensation which he comes to announce.

Certain rationalizing Expositors have endeavoured to explain away this angelic appearance. Others, dissatisfied with their attempts, have pronounced it to be purely mythical. This may serve as a specimen of the varying manœuvres of the Evil One in dealing with the inspired Text of the Written Word. Error is ever changing its form. Truth is always the same. The faithful Church of Christ, holding the Word of God in her hand, retains her place, unchanged and unchangeable; for His Spirit is with her, and she stands on a Rock.

They who desire to see an excellent refutation of the modern sceptical objections on the subject of *Angelo-phany*, may consult *Dr. Mill's* Second Dissertation, pp. 1—4. 52—73.

— εὐαγγελίσασθαι] *to preach the Gospel*, or *glad tidings;* a word used more than twenty times by St. Luke in his Gospel and Acts, and very often by *St. Paul;* but *never* used in this sense by any other Evangelist, and only once by St. Peter, 1 Pet. i. 12. St. Matthew uses it once in a *passive* sense, xi. 5.

22. αὐτὸς ἦν διανεύων] *he himself was beckoning.* Instead of

23 Καὶ ἐγένετο ὡς ἐπλήσθησαν αἱ ἡμέραι τῆς λειτουργίας αὐτοῦ, ἀπῆλθεν
εἰς τὸν οἶκον αὐτοῦ.
24 Μετὰ δὲ ταύτας τὰς ἡμέρας συνέλαβεν Ἐλισάβετ ἡ γυνὴ αὐτοῦ, καὶ περι-
n Gen 30. 23. Isa. 4. 1. ἔκρυβεν ἑαυτὴν μῆνας πέντε λέγουσα, 25 n Ὅτι οὕτω μοι πεποίηκεν ὁ Κύριος ἐν
ἡμέραις αἷς ἐπεῖδεν ἀφελεῖν τὸ ὄνειδός μου ἐν ἀνθρώποις.
26 Ἐν δὲ τῷ μηνὶ τῷ ἕκτῳ ἀπεστάλη ὁ ἄγγελος Γαβριὴλ ὑπὸ τοῦ Θεοῦ εἰς
o Matt. 1. 18. πόλιν τῆς Γαλιλαίας, ᾗ ὄνομα Ναζαρὲθ, 27 o πρὸς παρθένον μεμνηστευμένην
ἀνδρὶ ᾧ ὄνομα Ἰωσὴφ ἐξ οἴκου Δαυῒδ· καὶ τὸ ὄνομα τῆς παρθένου Μαριάμ.
p ver. 12. q Isa. 7. 14. 28 Καὶ εἰσελθὼν ὁ ἄγγελος πρὸς αὐτὴν εἶπε, Χαῖρε, κεχαριτωμένη· ὁ Κύριος
ch. 2. 21. Matt. 1. 21. μετὰ σοῦ· εὐλογημένη σὺ ἐν γυναιξίν. 29 p Ἡ δὲ ἰδοῦσα διεταράχθη ἐπὶ τῷ
r Mark 5. 7. Isa. 9. 6. & 16. 5. λόγῳ αὐτοῦ, καὶ διελογίζετο ποταπὸς εἴη ὁ ἀσπασμὸς οὗτος. 30 Καὶ εἶπεν
& 54. 5. 2 Sam. 7. 12. ὁ ἄγγελος αὐτῇ, Μὴ φοβοῦ, Μαριάμ· εὗρες γὰρ χάριν παρὰ τῷ Θεῷ· 31 q καὶ
Ps. 132. 11. s Dan. 2. 44. ἰδοὺ συλλήψῃ ἐν γαστρὶ καὶ τέξῃ υἱὸν, καὶ καλέσεις τὸ ὄνομα αὐτοῦ ἸΗΣΟΥΝ.
& 7. 14, 27. Micah 4. 7. 32 r Οὗτος ἔσται μέγας, καὶ Υἱὸς ὑψίστου κληθήσεται· καὶ δώσει αὐτῷ Κύριος
Isa. 9. 7. Ps. 45. 6. ὁ Θεὸς τὸν θρόνον Δαυῒδ τοῦ πατρὸς αὐτοῦ· 33 s καὶ βασιλεύσει ἐπὶ τὸν οἶκον
& 89. 36. Jer. 23. 5. Heb. 1. 8. Ἰακὼβ εἰς τοὺς αἰῶνας, καὶ τῆς βασιλείας αὐτοῦ οὐκ ἔσται τέλος. 34 Εἶπε

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pronouncing the Sacerdotal Benediction with which the people were to be dismissed to their homes (Numb. vi. 23—26). The Priest, struck dumb when officiating in the Temple, on account of incredulity at the announcement of the Angel, was a symbol of the *Levitical Law*, now *to be reduced to silence by the preaching of the Gospel*. (*Origen* and *Isidore*, Ep. 131.) Cp. Heb. viii. 13.

"Credat Judæus," says *Ambrose*, "ut *loqui* possit,"—Let the Jew become a Christian if he would *recover his speech*.

— διέμενε κωφός] *he remained dumb*, a divinely ordained proof to Zacharias and others of the *reality* of the *Vision*. Cp. Saul's blindness, Acts ix. 8.

It has been inferred by many Expositors from *v*. 62, ἐνένευον αὐτῷ, that Zacharias was *deaf* as well as *dumb*. But this is not certain. As dumb, he made signs by beckoning (see *v*. 22, ἦν διανεύων αὐτοῖς). His language was by signs: and it may be that his friends accommodated themselves to his condition, and used that language for communication with him. It is observed by *Bengel*, that the dumb often prefer to be addressed by *signs*. Such a mode of intercourse does not remind them of their own loss of hearing, as compared with others: which is most painfully felt by inability to hear their *own voice*.

Besides, the words ἔσῃ σιωπῶν κ.τ.λ., are probably introduced to define the sense in which κωφὸς is used. And it is not said in *v*. 64, that Zacharias *recovered* his *hearing*; but only that his tongue was *loosed*.

23. οἶκον] *his house*. Probably in the hill country of Judæa. See *v*. 39.

24. περιέκρυβεν ἑαυτὴν μῆνας πέντε] *she hid herself five months*. The following therefore is the order of chronology. Elizabeth hid herself *five months* after her conception. On the *sixth* month, the *Annunciation* to the Blessed Virgin Mary took place (*v*. 26), and her *conception*: soon after which she went with haste to the hill country and *saluted Elizabeth* (*v*. 39), and remained with her about *three months* (*v*. 56), and returned to Nazareth; and then *nine months* had expired from the Vision of the Angel to Zacharias, and John the Baptist was born (*v*. 57); and about *six months* afterwards was the *Nativity* of Christ at Bethlehem.

26. Γαβριήλ] *Gabriel*. This message announced the exaltation of man's nature above Angels, see Heb. ii. 5. 9. 16; yet, an Archangel joyfully brings it, and Angels celebrate the event (ii. 13). There is no envy in heaven.

— Ναζαρέθ] *Nazareth*. See on Matt. ii. 23. It has been alleged by some that *St. Matthew* knew nothing of Joseph and Mary's earlier connexion with *Nazareth*. But this is an error. See Matt. xiii. 55, 56, which shows that the family and kindred of Joseph were settled there, cp. Mark vi. 3; and silently confirms St. Luke's account (i. 26; ii. 4), that Joseph and Mary had come up from *Nazareth* to *Bethlehem*. The Apocryphal Books confirm the Gospel Narrative. See Evang. Nat. B. V. M., p. 319, where Nazareth is Mary's birth-place.

27. μεμνηστευμένην] A Virgin, but *espoused* to a husband. See above on Matt. i. 18. The Virgin Mary was *espoused*; "ut adventum Filii Dei Diabolus ignoraret," says *Origen*, quoting the saying of *S. Ignatius* (Epist. ad Ephes. c. 19), ἔλαθεν τὸν ἄρχοντα τοῦ αἰῶνος τούτου παρθενία Μαρίας. The opinion of *S. Ignatius* was, that the Devil may have known from the prophecy of Isaiah (vii. 14), that the Messiah now expected was *to be born of a Virgin*; he saw that the Son of Mary was some great Personage; he heard Him called the Son of God (Matt. iii. 17) at His baptism. But Mary was espoused to Joseph, how then could her Son be born of a Virgin? "Disposuerat Salvator (says *Origen*) dispensationem suam et assumptionem corporis ignorare Diabolum, unde et in generatione suâ celavit eum, et discipulis postea præcipiebat ne manifestum Eum faceret; et cùm ab ipso Diabolo tentaretur nunquam confessus est Dei se esse Filium" (cp. 1 Cor. ii. 6—8).

Cp. *Leo, Bishop of Rome* in the 5th cent. (A.D. 440—462), Serm. xxi. p. 72, who there strongly *condemns* the doctrine of the *Immaculate Conception*, now made an article of Faith by Pope Pius IX. Dec. 8, 1854: "Assumpta est de Matre Domini natura, non culpa. Et cum in omnibus matribus non fiat sine peccati sorde conceptio, hæc inde purgationem traxit unde concepit." And Serm. xxiii., "Terra carnis humanæ, quæ in primo fuerat prævaricatore maledicta, hoc *solo* B. V. partu germen edidit benedictum, et à vitio suæ stirpis alienum."

Could he have said more plainly, that she who conceived Christ without sin, was *not conceived without sin?* See also his Serm. xxxviii. 3, p. 83, and Serm. xxxix. 4, p. 87, where, in enumerating all the examples of remarkable conceptions and births, e.g. Adam, Eve, Isaac, Jacob, Jeremiah, Samuel, John the Baptist, he does not even mention that of the Blessed Virgin. And last of all, he says, Serm. lx. p. 135, "*Solus* beatæ Virginis Filius natus est sine delicto."

And Gregory the First, also *Bishop of Rome* (at the end of the sixth century), says, "*Solus* [Redemptor] in carne suâ vere mundus extitit." (Moral. in Job. xi. vol. i. p. 392.)

So *S. Cyril Hierosolym*. p. 27, εἷς μόνος ἀναμάρτητος, ὁ τὰς ἁμαρτίας ἡμῶν καθαρίζων Ἰησοῦς, and *S. Ambrose* in Luc. ii. n. 56, "*Solus* ex natis de fœmina sanctus dominus *Jesus*, qui terrenæ contagia corruptelæ immaculati partus novitate non sensit, et cœlesti majestate depulit." Other authorities to the same effect are cited in the Editor's 'Occasional Sermons,' No. xliii.

Such was the testimony of the See of Rome for the first six centuries after Christ. "How is the fine gold changed!" (Lam. iv. 1.) How can that which is so much at variance with itself be imagined to be Infallible! and how dangerous and deadly is that system of religion, which is based on an imaginary Infallibility!

28. εἰσελθών] Contrast with this simple narrative the ornate recital in the Apocryphal book, De Nativitate Mariæ, § ix. ed. *Fabric*. p. 33, or *Thilo*, p. 332, and p. 367.

— κεχαριτωμένη] specially *graced* or favoured by God. "Gratiâ cumulata" (*Valck*.). See *v*. 30, εὗρες χάριν π. τ. Θεῷ, and cp. Ephes. i. 6; *not* (as some render it) a source or channel of grace from God. Cp. Ecclus. xviii. 17. "Non mater gratiæ, sed filia." *Beng*. Cp. *Mede*, p. 181.

31. συλλήψῃ] *thou shalt conceive*. To confirm her faith, the Angel reminds her of Isaiah's prophecy (Isa. vii. 14), and assures her that it is now to be fulfilled in her, and that *Jesus* and *Emmanuel* are two names of the same Person.

— Ἰησοῦν] *Jesus*. See on Matt. i. 21.

33. εἰς τοὺς αἰῶνας] See Matt. vi. 13. Cp. on Gen. xlix. 10.

δὲ Μαριὰμ πρὸς τὸν ἄγγελον, Πῶς ἔσται τοῦτο, ἐπεὶ ἄνδρα οὐ γινώσκω;
35 Καὶ ἀποκριθεὶς ὁ ἄγγελος εἶπεν αὐτῇ, [t] Πνεῦμα ἅγιον ἐπελεύσεται ἐπὶ σέ, t Matt. 1. 20.
καὶ δύναμις Ὑψίστου ἐπισκιάσει σοι, διὸ καὶ τὸ γεννώμενον ἅγιον κληθήσεται
Υἱὸς Θεοῦ· 36 καὶ ἰδοὺ Ἐλισάβετ ἡ συγγενίς σου καὶ αὐτὴ συνειληφυῖα υἱὸν ἐν
γήρει αὐτῆς, καὶ οὗτος μὴν ἕκτος ἐστὶν αὐτῇ τῇ καλουμένῃ στείρᾳ· 37 [u] ὅτι οὐκ u Gen. 18. 14. Job 42. 2.
ἀδυνατήσει παρὰ τῷ Θεῷ πᾶν ῥῆμα. 38 Εἶπε δὲ Μαριὰμ, Ἰδοὺ ἡ δούλη Κυρίου· Jer. 32. 17, 27. Zech. 8. 6.
γένοιτό μοι κατὰ τὸ ῥῆμά σου. Καὶ ἀπῆλθεν ἀπ' αὐτῆς ὁ ἄγγελος. Matt. 19. 26. ch. 18. 27.
39 [v] Ἀναστᾶσα δὲ Μαριὰμ ἐν ταῖς ἡμέραις ταύταις ἐπορεύθη εἰς τὴν ὀρεινὴν v Josh. 21. 9—11.
μετὰ σπουδῆς εἰς πόλιν Ἰούδα, 40 καὶ εἰσῆλθεν εἰς τὸν οἶκον Ζαχαρίου, καὶ
ἠσπάσατο τὴν Ἐλισάβετ. 41 Καὶ ἐγένετο, ὡς ἤκουσεν ἡ Ἐλισάβετ τὸν
ἀσπασμὸν τῆς Μαρίας, ἐσκίρτησε τὸ βρέφος ἐν τῇ κοιλίᾳ αὐτῆς· καὶ ἐπλήσθη
Πνεύματος ἁγίου ἡ Ἐλισάβετ, 42 καὶ ἀνεφώνησε φωνῇ μεγάλῃ καὶ εἶπεν, Εὐλο-
γημένη σὺ ἐν γυναιξὶ, καὶ εὐλογημένος ὁ καρπὸς τῆς κοιλίας σου· 43 καὶ πόθεν
μοι τοῦτο, ἵνα ἔλθῃ ἡ μήτηρ τοῦ Κυρίου μου πρὸς μέ; 44 ἰδοὺ γὰρ ὡς ἐγένετο
ἡ φωνὴ τοῦ ἀσπασμοῦ σου εἰς τὰ ὦτά μου, ἐσκίρτησε τὸ βρέφος ἐν ἀγαλλιάσει
ἐν τῇ κοιλίᾳ μου. 45 [w] Καὶ μακαρία ἡ πιστεύσασα, ὅτι ἔσται τελείωσις τοῖς w ch. 11. 28.
λελαλημένοις αὐτῇ παρὰ Κυρίου.
46 Καὶ εἶπε Μαριὰμ, Μεγαλύνει ἡ ψυχή μου τὸν Κύριον, 47 καὶ ἠγαλλίασε

34. Πῶς ἔσται τοῦτο] The question, *how* it should be, does not express doubt, but rather implies faith, that it will be. The *πῶς presupposes* the ὅτι. "Non de *effectu* dubitat sed *qualitatem* ipsius quærit effectûs" (*Ambrose*); and see Libri Apocr. N. T. p. 332, "Virgo non incredula sed *modum* scire volens."

But Zacharias (*v.* 18) had said, "How shall I *know* this?" He disbelieves the ὅτι. Mary *believes* that it will be; and therefore inquires *how* it will take place: Zacharias *doubts* that it will not be, and therefore asks for a proof of the Angel's assertion. He doubts God's power; Mary doubts her own.

There is, therefore, a striking contrast between the learned Priest in the Temple at Jerusalem, and the humble maiden at Nazareth.

35. Πνεῦμα ἅγιον—ἐπισκιάσει] *The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee.* As the Holy Spirit moved on the face of the deep, and brooded over it at the Creation, so now the Holy Spirit quickens the new Creation in Christ. On the figure here used, see note on Matt. iii. 16, and cp. Matt. i. 20.

From these words of the Angel, the Nestorians are refuted, who say that a mere man was conceived and born of the Blessed Virgin, and afterwards was associated with God. *Theophyl.*, who adds, *τὸ γεννώμενον ἐν τῇ μήτρᾳ ἐκεῖνο ἦν υἱὸς Θεοῦ.*

And while we maintain the Unity of Christ's Person against Nestorius, we must, on the other hand, avoid the Eutychian heresy, which confounds the two natures of Christ. (*Hooker*, E. P. V. lii. and liii.)

Some modern Expositors have interpreted *πνεῦμα ἅγιον*, the divine essence generally; because, they say, if we understand it literally, "the Holy Ghost," it would follow that "the Holy Ghost is the Father of Jesus Christ." But this is an error. "Because (to cite *Bp. Pearson*) the Holy Ghost did not beget Christ by any communication of His essence, therefore He is not the *Father* of Him, though Christ were conceived by Him. . . the Word was conceived in the womb of a woman, not after the manner of men, but by the singular, powerful, invisible, immediate operation of the Holy Ghost, whereby a Virgin was beyond the Law of nature enabled to conceive, and that which was conceived in her was originally and completely sanctified." *Bp. Pearson* on the Creed, Art. iii. Cp. *Dr. Barrow* on the Incarnation, Serm. xxiv. vol. iv. pp. 538. 556.

Leo M. (in his Sermon on the Nativity, xxiii. xxiv. pp. 76—78) compares the operation of the Holy Ghost in the Nativity to His work in the human soul in the Sacrament of Baptism. "Factus est homo Christus nostri generis, ut nos divinæ naturæ possimus esse consortes. Originem quam sumpsit in utero matris posuit in fonte baptismatis. . . . Homini renascenti aqua baptismatis instar est uteri virginalis, eodem Spiritu replente fontem Qui replevit Virginem." Cp. the *Collect for Christmas Day.*

— τὸ γεννώμενον] *that which is being born of thee.* Hence St. Paul says, Gal. iv. 4, "God sent forth His Son, born *of* a woman:" not *through* a woman, but *of* her flesh; and therefore of the same nature with us; for Mary, being a daughter of Adam, is our Sister. (*Athanas.* ad Epict. *Basil.* de Spir. Sancto.)

— ἅγιον] Christ *alone* is holy, because not conceived by a fleshly union, but by the Holy Ghost. (*Gregor.* 18. Moral. c. 52.) See above on *v.* 27.

36. ἡ συγγενίς σου] *thy kinswoman.* Therefore Jesus and John were relatives. And Christ, our High Priest as well as our King, was connected with the Priestly as well as the Royal race. *Greg. Nazian.* (Carm. 18, de Geneal. Christ.)

Because Elizabeth and Mary were *συγγενεῖς*, it does not follow that they were of the *same tribe.* Josephus relates that he himself was sprung from ancestors of the *priestly* and *royal* tribes (Vit. i.): and the Jews say (*Wetstein*) that Miriam, of the tribe of Levi, was wife of Caleb, of the tribe of Judah.

On the form *συγγενίς*, see *Lobeck*, Phryn. p. 451.

— *γήρει*] On this Ionic form for *γήρᾳ*, see *Winer*, G. G. p. 60.

— *μὴν ἕκτος—στείρᾳ*] On this use of the *dative*, see Matt. xv. 32. Mark viii. 2.

37. *οὐκ—πᾶν*] *nothing.* See on Matt. xxiv. 22.

ῥῆμα = Hebr. דָּבָר (*dabhar*), matter spoken (see *Vorst.* de Hebr. N. T. p. 28). The phrase is from Gen. xviii. 14, LXX. See *Bp. Pearson*, Præf. in LXX, p. 267. Cp. ii. 15.

38. Ἰδοὺ ἡ δούλη Κ.] *Behold the handmaid of the Lord.* On the *Obedience* of *Mary*, as contrasted with the *Disobedience* of *Eve*; and on the conveyance of *Life*, as a consequence of the one, to counteract *Death*, flowing from the other, see *Iren.* iii. 33. And *Aug.* says (Serm. xv. de Temp.), "*Diabolus* per serpentem Evæ locutus per *Evæ* aures mundo intulit *mortem*; *Deus* per Angelum ad *Mariam* protulit verbum, et cunctis sæculis *vitam* effudit."

39. Ἀναστᾶσα] "Participium celeritatem denotans." (*Valck.*) "Occasionem dederat Angelus." (*Beng.*)

— Ἰούδα] A Levitical city in the hill country of Judah. Some imagine it to be *Jutta.* See *Reland*, Palæstin. p. 870. *Winer*, R.-W. v. *Jutta*, i. p. 641.

But the Holy Spirit withholds the name; it may be, to restrain vain curiosity. The exact *day* and *year* of Christ's birth are not certainly known, see Matt. ii. 20. And the precise *sites* of the *Nativity*, of the *Temptation*, of the *Sermon* on the Mount, of the *Transfiguration*, of the *Crucifixion*, and of the *Burial* of Christ, are *not* known. A remarkable fact, perhaps providential. Say not, "lo here, or lo there!" Go not forth on pilgrimages to the 'Holy Places;' the kingdom of God is within you, xvii. 21. See above on Matt. iv. 1.

41. *ἐσκίρτησε*] *leapt.* The babe in her womb first felt the grace.

43. *μήτηρ* Κυρίου] On *θεοτόκος* see *Bp. Bull*, Serm. iv.

46. Μεγαλύνει] *Magnificat.* Compare the Song of Hannah, 1 Sam. ii. 1. The *Magnificat*, *Benedictus* and *Nunc Dimittis* are full of Hebraisms, and connect the Gospel with the Psalms. "St. Luke the Psalmist of the Gospel," *Bp. Andrewes*, i. 215. On their *daily* use in the Church, *Hooker*, v. xi.

Some of the Hebraisms have been noted as follows by *Kuin.* Ἐποίησέ μοι μεγαλεῖα ὁ δυνατός· μεγαλεῖα respondet Hebraico גְּדֹלוֹת, ut Ps. lxx. 21, ἃ ἐποίησάς μοι μεγαλεῖα add. lxxi. 19; cxxvi. 2, 3, è quo loco verba nostra videntur esse desumpta. ὁ δυνατὸς, Hebr., גִּבּוֹר potentissimus epitheton Dei in literis sacris

τὸ πνεῦμά μου ἐπὶ τῷ Θεῷ τῷ σωτῆρί μου· 48 [x] ὅτι ἐπέβλεψεν ἐπὶ τὴν ταπεί-
νωσιν τῆς δούλης αὐτοῦ· ἰδοὺ γὰρ ἀπὸ τοῦ νῦν μακαριοῦσί με πᾶσαι αἱ γενεαί·
49 [y] ὅτι ἐποίησέ μοι μεγαλεῖα ὁ Δυνατὸς, καὶ ἅγιον τὸ ὄνομα αὐτοῦ· 50 [z] καὶ τὸ
ἔλεος αὐτοῦ εἰς γενεὰς γενεῶν τοῖς φοβουμένοις αὐτόν. 51 [a] Ἐποίησε κράτος
ἐν βραχίονι αὐτοῦ· διεσκόρπισεν ὑπερηφάνους διανοίᾳ καρδίας αὐτῶν. 52 [b] Καθ-
εῖλε δυνάστας ἀπὸ θρόνων, καὶ ὕψωσε ταπεινούς· 53 [c] πεινῶντας ἐνέπλησεν
ἀγαθῶν, καὶ πλουτοῦντας ἐξαπέστειλε κενούς. 54 [d] Ἀντελάβετο Ἰσραὴλ παιδὸς
αὐτοῦ μνησθῆναι ἐλέους, 55 [e] καθὼς ἐλάλησε πρὸς τοὺς πατέρας ἡμῶν, τῷ
Ἀβραὰμ καὶ τῷ σπέρματι αὐτοῦ εἰς τὸν αἰῶνα.
56 Ἔμεινε δὲ Μαριὰμ σὺν αὐτῇ ὡσεὶ μῆνας τρεῖς· καὶ ὑπέστρεψεν εἰς τὸν
οἶκον αὐτῆς.
57 Τῇ δὲ Ἐλισάβετ ἐπλήσθη ὁ χρόνος τοῦ τεκεῖν αὐτὴν, καὶ ἐγέννησεν υἱόν.
58 [f] Καὶ ἤκουσαν οἱ περίοικοι καὶ οἱ συγγενεῖς αὐτῆς ὅτι ἐμεγάλυνε Κύριος τὸ
ἔλεος αὐτοῦ μετ' αὐτῆς, καὶ συνέχαιρον αὐτῇ. 59 [g] Καὶ ἐγένετο ἐν τῇ ὀγδόῃ
ἡμέρᾳ ἦλθον περιτεμεῖν τὸ παιδίον· καὶ ἐκάλουν αὐτὸ ἐπὶ τῷ ὀνόματι τοῦ
πατρὸς αὐτοῦ Ζαχαρίαν. 60 [h] Καὶ ἀποκριθεῖσα ἡ μήτηρ αὐτοῦ εἶπεν, Οὐχὶ,
ἀλλὰ κληθήσεται Ἰωάννης. 61 Καὶ εἶπον πρὸς αὐτὴν, Ὅτι οὐδείς ἐστιν ἐν τῇ
συγγενείᾳ σου, ὃς καλεῖται τῷ ὀνόματι τούτῳ. 62 Ἐνένευον δὲ τῷ πατρὶ αὐτοῦ
τὸ τί ἂν θέλοι καλεῖσθαι αὐτόν. 63 [i] Καὶ αἰτήσας πινακίδιον ἔγραψε λέγων,
Ἰωάννης ἐστὶ τὸ ὄνομα αὐτοῦ· καὶ ἐθαύμασαν πάντες. 64 [j] Ἀνεῴχθη δὲ τὸ
στόμα αὐτοῦ παραχρῆμα καὶ ἡ γλῶσσα αὐτοῦ, καὶ ἐλάλει εὐλογῶν τὸν Θεόν.
65 Καὶ ἐγένετο ἐπὶ πάντας φόβος τοὺς περιοικοῦντας αὐτούς· καὶ ἐν ὅλῃ τῇ
ὀρεινῇ τῆς Ἰουδαίας διελαλεῖτο πάντα τὰ ῥήματα ταῦτα. 66 Καὶ ἔθεντο πάντες
οἱ ἀκούσαντες ἐν τῇ καρδίᾳ αὐτῶν λέγοντες, Τί ἄρα τὸ παιδίον τοῦτο ἔσται;
καὶ χεὶρ Κυρίου ἦν μετ' αὐτοῦ.
67 Καὶ Ζαχαρίας ὁ πατὴρ αὐτοῦ ἐπλήσθη Πνεύματος ἁγίου, καὶ προεφήτευσε
λέγων, 68 [k] Εὐλογητὸς Κύριος ὁ Θεὸς τοῦ Ἰσραὴλ, ὅτι ἐπεσκέψατο καὶ ἐποίησε
λύτρωσιν τῷ λαῷ αὐτοῦ· 69 [l] καὶ ἤγειρε κέρας σωτηρίας ἡμῖν ἐν τῷ οἴκῳ Δαυῒδ

x 1 Sam. 1. 11. & 2. 1. Hab. 3. 18. Mal. 3. 12.
y Ps. 71. 19. & 126. 2, 3. & 111. 9.
z Gen. 17. 7. Exod. 20. 6. Ps. 103. 17.
a Isa. 40. 10. & 51. 9. & 52. 10. Ps. 33. 10. 1 Pet. 5. 5.
b Job 5. 11. & 12. 18, 19, 21. 1 Sam. 2. 7, 8. Ps. 113. 7.
c Ps 34. 10. 1 Sam. 2. 5.
d Isa. 41. 8. Ps. 98. 3.
e Gen. 17. 19. & 22. 18. Ps. 132. 11.
f ver. 14.
g Gen. 17. 12. Lev. 12. 3.
h ver. 13.
i ver. 13.
j ver. 20.
k Ps. 41. 13. & 106. 48. ch. 7. 16.
l Ps. 132. 17, 18.

satis frequens, vid. Ps. xxiv. 8. *καὶ ἅγιον τὸ ὄνομα αὐτοῦ, qui est veneratione dignissimus*, *καὶ ἅγιον τὸ ὄν. αὐ.* positum est pro, *οὗ τὸ ὄνομα ἅγιον·* vid. *Raphelius* Obss. Herodd. ad h. l. i. e. simpliciter *ὁ ἅγιος*, nam *ὄνομα*, ut Hebr. שֵׁם, sæpius redundat. *καὶ τὸ ἔλεος αὐτοῦ εἰς γενεὰς γενεῶν τοῖς φοβουμένοις αὐτὸν, cujus* (*καὶ αὐτοῦ* pro *οὗ*, vid. ad v. 66) *æterna est beneficentia erga cultores suos.* Exod. xx. 6. *καὶ ποιῶν ἔλεος εἰς χιλιάδας τοῖς ἀγαπῶσί με, καὶ τοῖς φυλάσσουσι τὰ προστάγματά μου.* Ps. lxxxix. 2, 3, *τὰ ἐλέη Κυρίου εἰς τὸν αἰῶνα ᾄσομαι· Εἰς γενεὰν καὶ γενεὰν ἀπαγγελῶ — Ὅτι εἶπας εἰς τὸν αἰῶνα ἔλεος οἰκοδομηθήσεται.* Vocabulum *ἔλεος*, quod in versione Alexandrinâ respondet Hebr. חֶסֶד Ps. lxxxix. 3; ciii. 17. Prov. xix. 22. Hos. vi. 4, indicat *Dei benignitatem, et beneficia ipsa* v. 58. 72. Tit. iii. 5. Heb. iv. 16. *εἰς γενεὰς γενεῶν, per omnes ætates, perpetuo*, Hebr. לְדֹר וָדֹר Ps. l. c. et Ies. xxxiv. 17, ubi *οἱ ό.* habent *εἰς γενεὰς γενεῶν* al.

48. *ἐπὶ τὴν ταπείνωσιν τῆς δούλης αὐτοῦ*] He deigned to look on the low estate of his handmaid. Notwithstanding its lowness, He did not despise it. *Ἐπέβλεψεν ἐπ' ἐμὲ τὴν ταπεινὴν, οὐκ ἐγὼ πρὸς ἐκεῖνον ἀνέβλεψα* (*Theoph.*); "sed humilem *me* respexit *Deus.*" (*Origen.*)

— *μακαριοῦσι*] *they will call me blessed:* not for my merit, but because God hath done great things for me. (*Theophyl.*) See *Bp. Taylor's* Life of Christ, sect. i., and *Bp. Bull's* Sermon on the Blessed Virgin's low and exalted condition, Sermon iv. p. 83, and *Bp. Pearson* on the Creed, Art. iii. p. 278.

52. *διεσκόρπισεν*] God vanquishes Satan (who fell by *pride*) and *restores man*, and brings in *Life* by the Seed of *Woman*, whom Satan used, in Eve, to *destroy man* and work death.

52. *δυνάστας*] Specially Satan, the Prince of this world. (*Cyril.*)

54. *Ἀντελάβετο*] *He laid hold of*, in order to *help*. "*Ἀντιλαβέσθαι τινὸς* est manu prehensum aliquem periculo extrahere; cp. Esa. xli. 8, 9, *σὺ Ἰσραὴλ ὁ παῖς οὗ ἀντελαβόμην.*" (*Valck.*) Cp. Heb. ii. 16.

— *Ἰσραὴλ*] 'The *Israel* of God,'—those who follow the steps of Abraham's faith. (*Bede.*)

56. *μῆνας τρεῖς*] *three months*, probably till her delivery.

— *ὑπέστρεψεν*] *returned.* *ὑποστρέφω* in this sense is often used by St. Luke, about thirty times; but hardly once in any other Gospel. Some MSS. have it in Matt. viii. 13, and it is found in most MSS. in Mark xiv. 40.

59. *ὀγδόῃ ἡμέρᾳ*] *on the eighth day.* Cf. Gen. xvii. 12. The circumcision did not take place in the *Temple*, but at home, in the house of Zacharias. Elizabeth, the mother, was present.

On the typical character of the *eighth* day, the day of circumcision, see on xxiv. 1.

— *ἐκάλουν*] *they were calling*—they desired and designed to call him Zacharias.

62. *τὸ τί*] On this use of *τὸ*, see on Mark ix. 23.

63. *πινακίδιον*] *a small tablet*, probably covered over with wax, on which he wrote with a *stylus*.

64. *Ἀνεῴχθη δὲ τὸ στόμα*] *His mouth was opened.* "Resoluta est lingua ejus, quia quam vinxerat incredulitas, fides solvit. Credamus et nos igitur, ut loquamur. Scribamus in Spiritu mysteria si volumus loqui, scribamus prænuntium Christi non in tabulis lapideis, sed in tabulis cordis. Etenim qui Joannem loquitur, Christum prophetat; loquamur Joannem, loquamur et Christum, ut nostrum quoque os possit aperiri." (*Ambrose.*) When the Voice, which was to prepare the way of the Eternal Word, comes forth, the father's tongue is loosed. (*Greg. Naz.*)

66. *τί ἄρα*] *what then?*

68. *Εὐλογητός*] *Blessed.* This Hymn also, like the *Magnificat*, is replete with Hebraisms, harmonizing it with the Psalmody of the Old Testament. Thus the voices of the Law and the Gospel are heard in concert with each other. Some of the Hebrew expressions will be noticed in the following notes.

The student may read the Hymns of this and the following Chapter in Hebrew Translations of the New Testament, and in the Book of Common Prayer rendered into that language.

69. *κέρας*] *horn.* קֶרֶן (*keren*), *cornu*, Ps. cxxxii. 17. Horns

τοῦ παιδὸς αὐτοῦ, 70 [m] καθὼς ἐλάλησε διὰ στόματος τῶν ἁγίων τῶν ἀπ' αἰῶνος m Ps. 72. 12. Jer. 23. 6.
προφητῶν αὐτοῦ, 71 σωτηρίαν ἐξ ἐχθρῶν ἡμῶν, καὶ ἐκ χειρὸς πάντων τῶν & 30. 10. Dan. 9. 24.
μισούντων ἡμᾶς· 72 ποιῆσαι ἔλεος μετὰ τῶν πατέρων ἡμῶν, καὶ μνησθῆναι
διαθήκης ἁγίας αὐτοῦ, 73 [n] ὅρκον ὃν ὤμοσε πρὸς Ἀβραὰμ τὸν πατέρα ἡμῶν, n Gen. 22. 16. Ps. 105. 9.
74 τοῦ δοῦναι ἡμῖν [o] ἀφόβως ἐκ χειρὸς τῶν ἐχθρῶν ἡμῶν ῥυσθέντας λατρεύειν Jer. 31. 33. Heb. 6. 13.
αὐτῷ 75 [p] ἐν ὁσιότητι καὶ δικαιοσύνῃ ἐνώπιον αὐτοῦ πάσας τὰς ἡμέρας ἡμῶν. o Heb. 9. 14. p 1 Pet. 1. 15.
76 [q] Καὶ σὺ, παιδίον, προφήτης Ὑψίστου κληθήσῃ· προπορεύσῃ γὰρ πρὸ q Mal. 3. 1. & 4. 5. ver. 17.
προσώπου Κυρίου ἑτοιμάσαι ὁδοὺς αὐτοῦ, 77 [r] τοῦ δοῦναι γνῶσιν σωτηρίας τῷ r ch. 3. 3. s Mal. 4. 2.
λαῷ αὐτοῦ ἐν ἀφέσει ἁμαρτιῶν αὐτῶν 78 [s] διὰ σπλάγχνα ἐλέους Θεοῦ ἡμῶν, ἐν Zech. 3. 8. & 6. 12.
οἷς ἐπεσκέψατο ἡμᾶς ἀνατολὴ ἐξ ὕψους, 79 [t] ἐπιφᾶναι τοῖς ἐν σκότει καὶ σκιᾷ t Ps. 43. 3. & 119. 105.
θανάτου καθημένοις, τοῦ κατευθῦναι τοὺς πόδας ἡμῶν εἰς ὁδὸν εἰρήνης. Isa. 9. 1. & 42. 7. & 43. 8. & 49. 9
80 [u] Τὸ δὲ παιδίον ηὔξανε καὶ ἐκραταιοῦτο πνεύματι, καὶ ἦν ἐν ταῖς ἐρήμοις & 60. 1. Matt. 4. 16.
ἕως ἡμέρας ἀναδείξεως αὐτοῦ πρὸς τὸν Ἰσραήλ. Rom. 3. 17. u ch. 2. 40.

II. 1 Ἐγένετο δὲ ἐν ταῖς ἡμέραις ἐκείναις ἐξῆλθε δόγμα παρὰ Καίσαρος Αὐγούστου ἀπογράφεσθαι πᾶσαν τὴν οἰκουμένην. 2 Αὕτη ἡ ἀπογραφὴ πρώτη

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are emblems of *power*, Dan. vii. 7, 8. 11; viii. 3. Rev. v. 6; xii. 3; xiii. 1; xvii. 3. 7. 12. 16, and of eminent *persons* in a family. See *Vorst.* Hebr. p. 105. Ps. cxxxii. 17. Ezek. xxix. 21, and *Wetstein*, p. 656. *Jahn*, Archæol. § 47.

' — σωτηρίας] See ii. 11.

72, 73. ἔλεος—μνησθῆναι διαθήκης ἁγίας αὐτοῦ, ὅρκον] "ποιῆσαι et μνησθῆναι posita sunt pro εἰς τὸ ποιῆσαι et εἰς τὰ μνησθῆναι. Formula autem ποιεῖν ἔλεος μετά τινος notat *benignum se alicui præstare, benignitatem suam alicui demonstrare, favere, bene velle alicui*, atque adeo μετὰ τῶν πατέρων est id. qd. τοῖς πατράσιν ἡμῶν. Hebræi enim eodem modo formulæ עָשׂוֹת חֶסֶד addere solent particulas עִמְּךָ et עִם. vid. Gen. xxiv. 14, add. xxvi. 29. Exod. xx. 6. xxxiv. 7. Deut. v. 10. *Vorstius* de Hebraism. N. T. p. 657, et *Leusdenius* de Hebraism. p. 128." *Kuin.*

The Holy Spirit, speaking by Zacharias, seems to refer here to the providential dispensation signified in the *names* of the Baptist and his parents. The Baptist, by his name, *John*, spake of the ἔλεος or *grace* of God; *Zacharias* (from זָכַר (*Zachar*), *recordatus fuit*, and יָהּ, *Jah, Jehovah*), signifies Θεὸς ἐμνήσθη, and *Elisabeth* (from אֵל (*El*), Deus, and שָׁבַע (*shaba*), *juravit*), is connected with the *oath of God.*

74, 75.] On this text, see the Sermon of *Bp. Andrewes*, iv. 361.

75. ὁσιότητι καὶ δικαιοσύνῃ] "ὅσιος præcipuè in *Deum.* δίκαιος etiam erga *homines* (cp. 1 Thess. ii. 10. Eph. iv. 24)." ὅσιος may perhaps be connected with the Hebr. *chesed* (whence the ἀσιδαῖοι and *chasidim* among the Jews), and is generally used for it by the LXX. δίκαιος represents the Hebrew *tsadik*, one who acts in conformity with *law.* ὁσιότης is internal holiness, devout piety, and love (cp. *v.* 6), and δικαιοσύνη is expressive of reverent and visible observance of ordinances of the written law.

76. παιδίον] *child.*—"Infans tantillus Propheta *dicetur* et *erit* Altissimi." (*Valck.*)

78. ἀνατολή] This word is used by LXX for Hebr. מִזְרָח, *the East, or Day Spring*, from root זָרַח, *ortus fuit.* Jer. xxxi. 40. Cp. Mal. iv. 2, and Rev. xvi. 12, 'kings of the East.'

The term ἀνατολὴ had also been applied to Christ by the LXX in translating the word צֶמַח (*tsemach*), *germen, surculus*, the *Branch*, in Jer. xxiii. 5. Zech. iii. 8; vi. 12. Cp. Isa. ix. 2; lx. 1. Ps. cx. 3. Matt. iv. 16. *Wetstein*, p. 657. (*Junius*, Parallel. i. 55. *Glass.* Phil. p. 756.) See on Matt. ii. 23.

"Vates Hebræi Messiam venturum consideraverunt sub utrâque imagine et *Solis orientis* et *Germinis* quòd cœlitus duceret originem." *Valck.*

And this ἀνατολὴ, whether as *Oriens* or *Germen*, is distinguished from all other ἀνατολαὶ,—because, whereas they are from *below*, this is *from above*, ἐξ ὕψους.

79. σκιᾷ θανάτου] *the shadow of death.* Hebr. צַלְמָוֶת (*tsalmaveth*). Isa. ix. 2. Matt. iv. 16.

Ch. II. 1, 2. ἐξῆλθε κ.τ.λ.] *there went forth a decree from Cæsar Augustus that all the world* (see next note) *should be registered in a census.*

This ἀπογραφὴ was an enrolment. It does not appear that any impost or tax was levied with it. The Emperor Augustus is known to have made a *Breviarium totius Imperii* (*Sueton.* Octav. 28. 101), in which was registered "quantum sociorum in armis." (*Tacit.* Ann. i. 11.) See also other authorities in *Savigny*, Zeitschrift für geschichtliche Rechts-wissenschaft, vol. vi. 350, who shows that Augustus contemplated a taxation of the whole Roman empire.

Though Judæa was now nominally a kingdom under Herod, yet Herod was a vassal of Augustus (see *Josephus*, Antt. xvi. 9); and Herod's subjects took an oath of allegiance to Augustus (*Ibid.* xvii. 2), perhaps when this ἀπογραφὴ was made. By referring to this ἀπογραφὴ, St. Luke thus points attention to the following facts,—

That the time was come for the Messiah's birth, because the whole world was now subject to the Roman, or Fourth Monarchy (Dan. ii. 44). See *Chrys.* v. 716, Orat. iii.

That the time was very seasonable for the coming of the Prince of Peace, now that Augustus ruled, under whom the Temple of Janus was shut. See *Dio*, lib. iv. *Patrit.* ii. p. 165.

That the sceptre was only now departing from Judah (Gen. xlix. 10); for this registration of which he is now speaking was the *first* ἀπογραφή.

That the greatest power of the world, that of Rome, was made subservient to God and Christ, in bringing Mary to *Bethlehem*, and so fulfilling the prophecies which prove her Son to be Christ. Micah v. 2. Cp. *Origen*, c. Cels. ii. 30.

— πᾶσαν τὴν οἰκουμένην] *all the habitable world. The Roman empire.* Acts xvii. 6; xxiv. 5. *Joseph.* Antt. xii. 3. 1. B. J. v. 5. 14. *Herodian*, v. 2. 5. *Patrit.* de Evang. iii. 18. *Wetstein*, p. 658, who cites *Polyb.* vi. 48; viii. 4, affirming that all the οἰκουμένην was then under *Roman* rule.

This expression therefore brings out clearly the fact, predicted by Daniel, that *the world* should be subject for the most part to *one* great temporal monarchy at this time. And the *Roman* Monarchy, to which the world *was* then subject, is certainly the *Fourth Monarchy*, foreshown by Daniel, ii. 44, 45; vii. 7; and the Monarchy which *succeeds* that of the iron, brass, clay, silver, and gold (Dan. ii. 45), is the *Fifth Monarchy*; the only kingdom that will never be destroyed, the Monarchy of Christ, vii. 14. 23—27.

The *whole habitable world* is related to Jesus, who was willing to be enrolled in the same catalogue with them (cp. *Beng.*), and not with the *Jews* alone. Compare the confirmation of St. Luke's narrative in *Libri Apocr.* N. T. p. 234 and 373, where the ἀπογραφὴ is well rendered '*professio.*'

2. Αὕτη—Κυρηνίου] *This first enrolment took place when Cyrenius was President of Syria.*

Κυρήνιος, or *Quirinus*, was Præses of Syria *after* Varus,—i. e. A.U.C. 758 (see *Joseph.* Antt. xvi. 13. *Tacit.* Annal. iii. 68), about ten years *after* our Lord's Nativity, and he then held an ἀπογραφὴ, *census* or *registration. Joseph.* Antt. xviii. 1. That census is referred to by St. Luke in the Acts, v. 37.

Therefore it is said by some that there is an error here in the Sacred History. The following is from *Meyer*, p. 237: "Der Bericht des Lukas ist offenbar irrig. Denn 1) ist das Præsidium des Quirinus um etwa zehn Jahre zu früh gesetzt; und 2) kann ein Reichs-Census, wenn ein solcher überhaupt zur Zeit der Geburt Jesu gehalten worden wäre (was jedoch anderweitig nicht nachzuweisen steht; denn die Stellen christlicher Autoren *Cassiodor.* Var. 3. 52. *Suidas.* s. v. ἀπογραφὴ beruhen offenbar auf dem Berichte des Luk., wie auch die chronologisch irrige Notiz des *Isidor.* Orig. 5. 36, 4), Palästina nicht betroffen haben, da diess noch nicht Römische Provinz geworden war, was erst 759 geschah.

ἐγένετο ἡγεμονεύοντος τῆς Συρίας Κυρηνίου. 3 καὶ ἐπορεύοντο πάντες ἀπογρά-
φεσθαι ἕκαστος εἰς τὴν ἰδίαν πόλιν. 4 v Ἀνέβη δὲ καὶ Ἰωσὴφ ἀπὸ τῆς Γαλι-

v Micah 5. 2. John 7. 42. 1 Sam. 16. 4. Matt. 1. 1, et seqq.

wie denn auch die Verhängung einer so abnormen und beunruhigenden Maassregel über Palästina, welche gewiss nicht ohne tumultuarische Opposition verlaufen sein würde, so ungemein wichtig für die Jüdische Geschichte gewesen wäre, dass sie Joseph. gewiss nicht mit völligem Stillschweigen übergangen hätte (Antt. 18, 1, 1, gehört nicht hieher),—zumal da nicht etwa der rex socius selbst, Herodes, sondern der Römische Gouverneur, Quirinus, nach Luk. (gegen *Wieseler*) die dirigirende Behörde war. Ueberhaupt aber 3) ist die Abhaltung eines allgemeinen Reichscensus unter Augustus durchaus unhistorisch; historisch ist (s. d. *Monum. Ancyran.* b. *Wolf* ed. Sueton. ii. p. 369 ff. vrgl. *Sueton.* Aug. 27), dass Augustus dreimal, 726, 746, u. 767,. einen *Census populi* d. i. einen Census der Römischen Bürger, nicht aber auch der sämmtlichen Provinzen des Reichs, gehalten habe (s. gegen *Huschke: Wieseler* p. 84 ff.)."

In order to remove the alleged difficulty, some have asserted that the word πρώτη here signifies *before*, as πρῶτός μου, John i. 15. 30; cp. Acts v. 36. (See *Wieseler*, Chronol. Synops. der 4 Evangelien, p. 111—121. *Greswell*, Dissertations, xii. vol. i. p. 533.) A similar explanation has been given by *Tholuck* (Glaubwurdigheit, &c. p. 182) and others. In this case the purport of the Evangelist in this sentence would be to guard his readers against confounding *this* taxing at our Lord's Nativity, with the later one which *was held by Quirinus* (to which St. Luke himself has referred in the Acts of the Apostles, v. 37), and so falling into a chronological error with regard to the life of Christ.

But this exposition is hardly consistent with the Greek text of the Evangelist.

Others have supposed (e. g. *Casaubon*, Exc. Antibar. p. 126, *Grotius*, and *Wernsdorf*, de Censu Vitel. 1693. *Birch*, de Censu Quirini, 1790. *Munster*, Stern d. Weisen, p. 88. *Neander*, Leb. Jes. p. 25; see *Winer*, Lex. v. Quirinus) that ἡγεμονεύοντος is to be understood in a larger sense, and is intended to express that Quirinus was an Envoy, or Commissioner Extraordinary, from Augustus, to hold this earlier Census. And it appears that he was in favour with Augustus, and had authority in the East under Augustus. (*Tacit.* Ann. iii. 48; i. 42. *Muratori*, Thesaur. Inscr. i. p. 670.)

But it does not seem that the words ἡγεμονεύοντος τῆς Συρίας Κυρηνίου can bear this sense.

Bp. Middleton has proposed another interpretation (on the Greek Article, *ad loc.*); according to which πρώτη should be equivalent to πρῶτον, and the sense be, 'this taxing first took *effect*;' see also *Dr. Kitto*, Daily Illustr. p. 49.

On the whole, it seems that there are two interpretations, and two only, of this passage, which are conformable to grammatical laws.

I. The *first* is, *this first enrolment took place* (ἐγένετο, *not* ἦν, cp. ἐγένετο, Acts xi. 28) *when Cyrenius was Governor of Syria.* See the similar use of ἡγεμονεύοντος in ch. iii. 1.

According to this translation, Cyrenius was Governor of Syria at *the time of the Nativity*, as well as ten years after it. *Justin Martyr*, who lived in Palestine in the second century, states in three places that this *was* the case. He says (Apol. i. 34), "Jesus was born at Bethlehem, thirty stadia distant from Jerusalem; as you may learn from the enrolments that were holden (ἀπογραφῶν τῶν γενομένων) *under Quirinus* your first *Governor*, in Judæa." This testimony is more important because it is addressed to the Emperor, Senate, and People of *Rome*. *Justin* says also (Apol. i. 46), "Christ was born one hundred and fifty years ago, under *Quirinus*." And in his Dialogue with Trypho the Jew (cap. 78) he says that "Joseph went up from Nazareth, where he dwelt, to Bethlehem, whence he derived his origin, when the first taxing in Judæa was held under *Quirinus*." These statements are of more value as made by one who had lived in Judæa, and was addressing himself to persons who might be supposed to be familiar with the facts, and who, as he was conscious, would be ready, able, and eager to refute him, if he said what was not true. Cp. *Euseb.* H. E. i. 5.

Nor is this statement inconsistent with *Tertullian's* account, that the census of the Nativity was holden by *Saturninus*. *Tertullian's* words are (Marcion, iv. 19), "census actos in *Judæâ* per Sentium Saturninum." Sentius Saturninus might have had local jurisdiction in this matter in *Judæa*, while Quirinus was Præses of *Syria*; as Coponius was afterwards Procurator of Judæa, while Quirinus was Præses of Syria (*Joseph.* Antt. xviii. 1); and St. Luke himself uses the term ἡγεμονεύοντος τῆς Ἰουδαίας (iii. 1) as a distinct one from ἡγεμονεύοντος τῆς Συρίας. In *Josephus* (Antt xvi. 9) both Saturninus and Volumnius are called Καίσαρος ἡγεμόνες and τῆς Συρίας ἐπιστατοῦντες. So Saturninus and Quirinus might hold office at once.

Perhaps in the fact of his having held the *first* Census, we may see a reason why Quirinus was *afterwards* chosen as a man of experience in Syrian affairs, by Augustus, to hold the second Census, and to fill the office of Præses in A.U. 758.

An opinion very similar has been recently maintained with much learning by *Patritius*, de Evang. ii. p. 165—168.

The researches of *Zumpt* (Comment. Epigraph. pt. ii. Berlin, 1844) have enhanced the probability that Quirinus, who was Governor of Cilicia (cp. *Tacit.* Ann. iii. 48. *Strabo*, xii. 6. 5; xiv. 4. 1), *was* also Governor of *Syria at the time of the Nativity*, and have satisfied a very learned and able writer of Roman History that this was the case. See *Merivale's* Roman Empire, vol. iv. p. 457.

The main point in *Zumpt's* argument is, that Cilicia, when separated from Cyprus by Augustus, did not remain a distinct government, but was united to *Syria* (cp. *Dio C.* liii. 12. *Tac.* Ann. ii. 43; ii. 70 and 78; vi. 41. *Zumpt*, pp. 90—148).

See also below on Acts xxiii. 34.

II. *Secondly*, the passage may be rendered as follows—"this Taxing or Enrolment *became* πρώτη, or *first*, when Cyrenius was Governor of Syria."

It is to be remembered, that St. Luke's design in referring to the Register or ἀπογραφὴ was to convince his readers that Joseph and Mary were of David's line, and that *Christ* was born at *Bethlehem*. In order to do this, he must specify clearly *what* the title of the Registration was to which he referred. If the reader looked in the Register of *Quirinus* (whose Census in U.C. 758 was a celebrated one, and was held about *ten years after* the Nativity), he would find *no such entry;* and he would suspect the Evangelist of error, and would *not* have the evidence which St. Luke desired to impart.

The sense therefore may be, Tnis Taxing at the Nativity *became the first* (*taxing*) when Cyrenius or Qu rinus was President of Syria.

This may be thus explained. As was said above, we know from Josephus (cp. Acts v. 37) that *another* Census was held by Cyrenius when President of Syria. Consequently a necessity then first arose that the earlier Census which had been held in the *year of our Lord's birth*, should be *distinguished* from that later one which was held by Quirinus. Therefore it *then became* known as πρώτη ἀπογραφή. And St. Luke's meaning appears to be, that when Quirinus was *afterwards* President of Syria, and, as such, held a Census, then the other Census of which he is *now* speaking came to be characterized as πρώτη. And the Evangelist thus instructs his readers, that, in order to find the names of Joseph and Mary, and to obtain official evidence from the Roman archives of Christ's birth at Bethlehem, they *are not* to look in the Register which was made by Quirinus, but to refer to that other and earlier Registration which then *began to be entitled* πρώτη ἀπογραφὴ, because it was then first succeeded by a δευτέρα, or Second ἀπογραφή.

The other and later Registration of Quirinus seems to have been known as "*the taxing*" (ἡ ἀπογραφὴ), Acts v. 37. It was the more celebrated of the two, because in the earlier taxing (that of the Nativity) Judæa had not been reduced to a Roman province, as it was after the deposition of Archelaus, under Quirinus, with a Procurator (or ἐπίτροπος) of its own, *Coponius*, subject to Quirinus, the Præses of Syria. (*Josephus*, Antt. xviii. 1, and B. J. ii. 11. Cp. *Bp. Pearson* on the Creed, Art. iv.)

Since the later or second taxing under Quirinus is called ἡ ἀπογραφὴ (*the taxing*) by St. Luke himself (Acts v. 37), it is evident that he was cognizant of *two taxings;* the first that at the Nativity, mentioned here in the Gospel; the second that specified in the Acts; and he distinguishes the one from the other,—the one as "the first Registration," the second as "*the* Registration."

In confirmation of the above opinion it may be observed that, in the Roman provinces, Land, which could be shown to have been under cultivation for *ten years*, was liable to *taxation*. (See *Ulpian*, de Censibus, Jus Civile, i. p. 705.) And the ἀπογραφὴ of Cyrenius was about *ten years* after our Lord's birth.

Hence the land which had been *registered* as under cultivation at the time of the Nativity would have become taxable at the registration of Cyrenius. The registration at the time of the Nativity would then come into full operation. Those who had been then registered would be *first called out to pay taxes*. In this sense it might well bo called πρώτη, *prima, principalis* (see on Luke vi. 1; xv. 22. Acts xvi. 12) *descriptio*. Just as a levy of soldiers, dating back from a given year, may be called a *prima conscriptio*

λαίας ἐκ πόλεως Ναζαρὲθ εἰς τὴν Ἰουδαίαν, εἰς πόλιν Δαυῒδ ἥτις καλεῖται
Βηθλεὲμ, διὰ τὸ εἶναι αὐτὸν ἐξ οἴκου καὶ πατριᾶς Δαυῒδ, 5 *ἀπογράψασθαι σὺν*
Μαριὰμ τῇ μεμνηστευμένῃ αὐτῷ γυναικὶ, οὔσῃ ἐγκύῳ.
$\left(\frac{2}{\mathrm{V}}\right)$ 6 *Ἐγένετο δὲ ἐν τῷ εἶναι αὐτοὺς ἐκεῖ, ἐπλήσθησαν αἱ ἡμέραι τοῦ τεκεῖν*
αὐτήν· 7 [w] *καὶ ἔτεκε τὸν υἱὸν αὐτῆς τὸν πρωτότοκον, καὶ ἐσπαργάνωσεν αὐτὸν,* w Matt. 1. 25.
καὶ ἀνέκλινεν αὐτὸν ἐν τῇ φάτνῃ, διότι οὐκ ἦν αὐτοῖς τόπος ἐν τῷ καταλύματι.
$\left(\frac{3}{\mathrm{X}}\right)$ 8 *Καὶ ποιμένες ἦσαν ἐν τῇ χώρᾳ τῇ αὐτῇ ἀγραυλοῦντες, καὶ φυλάσσοντες*

Hence also we may explain that at the *ἀπογραφὴ* of the Nativity there was no popular outbreak, although Judæa was then nominally a Monarchy; but *ten years afterwards*, when it came into operation, an insurrection took place, although Judæa was then more directly subject to Rome. See on Acts v. 37.

Thus also St. Luke shows his Gentile readers, and particularly such persons as the "most excellent Theophilus"—men of patrician rank and official dignity—that the great Heathen Emperor of the World, Cæsar Augustus, was an instrument in the hands of God for accomplishing the prophecies concerning the birth-place and parentage of the Messiah, which prove that Jesus is the Christ; and he refers those Gentile readers to the public records in the Roman Capitol for evidence of the truth of his narrative in these important respects.

3. *ἕκαστος*] Every Roman subject was liable to a capitation tax; males after fourteen, females after twelve. (See *Huschke*, über den Census, p. 120. *Davidson's* Introduction, i. pp. 206–214.)

4. *πόλιν Δαυῒδ*] *the City of David which is called Bethlehem.* A mode of speech indicative of the fact that St. Luke is writing for *Gentiles*. See on iv. 31; xxi. 37.

— *Βηθλεέμ*] *Bethlehem*; the House of Bread. See on Matt. ii. 1. Cp. John vi. 51. 58. (*Greg*. Hom. viii. in Evan. and *Bede*.)

— *οἴκου καὶ πατριᾶς*] *πατριὰ = φυλή* (*Hesyc.*); *οἶκος*, a family in the tribe. He was of the *tribe* of *Judah* and *house* of *David* in it.

5. *σὺν Μαριὰμ—οὔσῃ ἐγκύῳ*] A suggestion that *Mary* was also of the house of *David*. (See on Matt. i. 1.) Even though women were not obliged by the edict to go with their husbands to their cities, yet Mary in her present state might well desire the protection of Joseph; and the Evangelist seems to suggest that her pregnancy (so far from being an obstacle to it) was rather a reason for her journey, which, it must be remembered, did not exceed seventy miles. It appears also that women in Syria were subject to a capitation tax after the age of fourteen. (See *Ulpian* in Jus Civile de Censibus, i. p. 705.) And she would have had divine guidance to direct her in this important matter.

It is also probable from the fact mentioned in *v.* 7 that Mary swathed the Infant Jesus herself, that the pains of parturition and of childbirth were mercifully alleviated to her in bringing forth into the World Him Who alone was conceived without sin. And this was the opinion of some of the Fathers. "Ipsa et mater et obstetrix fuit." (*Cyprian, Jerome, Maldonat.*, and *Burgon*.)

The doubts raised by *De Wette* (ad loc.) and *Strauss* (Leben Jesu, i. § 28) on this part of the History, proceed from a supposition that it was the duty of the Holy Spirit to record every minute particular in the Gospels, and from a want of recognition of divine suggestion and counsel regulating the actions of those who were principally concerned in the events.

7. *πρωτότοκον*] *firstborn*; not as if she was ever afterwards a mother. See on Matt. i. 25, and *S. Cyril* here (p. 123, *Mai*, or p. 9, *Payne Smith*), who well observes that Christ is called *πρωτότοκος* in *two* senses in Holy Scripture, as Everlasting Son of God (Heb. i. 6); and, as here, as Son of Mary; and that as certainly in the *former* case *πρωτότοκος* is equivalent to *μονογενὴς*, or *only-begotten*, so it is in the *latter*. In both cases he is *πρῶτος καὶ μόνος*. God the Father Himself is called "the *First*," and it is added, "beside Me is no other" (Isa. xliv. 6). So Christ, as Son. Cp. Ps. lxxxix. 27. Heb. i. 6, with John i. 18.

— *ἐσπαργάνωσεν*] *she swathed*. So painless was the birth; the mother was the nurse.

— *ἐν τῇ φάτνῃ*] *in the stable* of the Inn (*Wets., Valck.*). *φάτνη* is used by the LXX for '*stabulum*,' as Latin *præsepe* (*Virgil*, vii. 275), *not* for *manger* properly so called. (See Prov. xiv. 4. Job xxxix. 9. Hab. iii. 17. 2 Chron. xxxii. 28, and elsewhere.) It was not necessary that He should be laid in the *manger*, *because* there was no room in the *inn*.

See also the Angel's words in *v.* 12, "Ye shall find the babe lying *ἐν τῇ φάτνῃ*," in *the inn*. There would probably be but *one* inn in so small a village as Bethlehem; but in that one inn there might be many *mangers*, and also in private houses.

— *ἐν τῷ καταλύματι*] *in the inn*, or caravanserai, "ubi peregrinantes sarcinas de camelis vel equis *solutas deponebant*." Bethlehem being a small village, there was probably only one inn, and this would be now crowded by persons coming for the Census.

Concerning the Grotto called the 'Cave of the Nativity,' see *S. Justin M.* c. Tryphon. cap. 78. *Origen*, i. p. 567. *Euseb.* Vit. Const. iii. 41. *S. Jerome*, Ep. 24 ad Marcell. *Suicer*, L. v. *φάτνη*, and the Libri Apocryphi N. T. pp. 17. 67. 240. 377, ed. *Thilo*, particularly the note in p. 382; and *Robinson's* Palestine, ii. 285. *Dr. Kitto's* Illustrations of N. T. pp. 60 and 70—76. Cp. on Matt. ii. 1.

It is remarkable that this word *κατάλυμα* is used in two other places of the N. T. (Mark xiv. 14. Luke xxii. 11), and there designates the Guest-chamber, *Upper Room*, *ἀνώγεον*, or *ὑπερῷον* (cf. Mark xiv. 15. Luke xxii. 12), where our Lord ate the Paschal Supper with His Disciples.

It is probable that the *κατάλυμα* at Bethlehem was the *Upper Story* of the Caravanserai; and that in that *upper* story the *guests* were lodged; while the horses and camels were stabled in the *φάτνη* below.

This is a very usual arrangement of Khans in Palestine and the East. Cp. *Dr. Dorr's* Notes of Travel in the East, pp. 202 and 238.

If this was so,—there was something very significant in this humiliation of our Blessed Lord at His Nativity.

The application of the Prophecies Isa. i. 3, Habak. iii. 2, to our Lord as lying in the *φάτνη* "inter bovem et asinum," is an ancient witness to the fact of our Lord's birth in the stable; as is also the record in the Apocryphal Book Historia de Infantia, &c. ed. *Thilo*, pp. 381—384, where see an interesting note by the learned Editor.

8. *ποιμένες ἦσαν—τῆς νυκτός*] *there were shepherds abiding in the fields by night.* Hence it has been inferred by some, that our Lord was not born in the month of December. See the Gemara Nedar 63 concerning the seventeenth day of the month of November: "Pluvia prima descendit; tunc armenta redibant domum; nec pastores in tuguriis amplius habitabant in agris." *Clement Alexand.* (Strom. i. p. 340) relates that in his age (the third Century) some regarded the twentieth of May, others the twentieth of April, as the birthday of Christ. The twenty-fifth of December was observed as such first in the *west* in the fourth century. *Leo Mag.* Serm. xxi. c. 6. *Chrys.* v. p. 511, Orat. 62. *Sulp. Sever.* Hist. Sacr. ii. 27. *Bp. Pearson's* Minor Works, ed. Churton, ii. 153, "Christ's Birth not mistimed." See above on Matt. ii. 1. Cp. *Lardner's* Works, i. pp. 370. 372, who places the day of the birth in the autumn about Oct. 1. And there seem to be some probable grounds for the opinion that our Lord's Nativity may have coincided in time with the *Feast of Tabernacles*, which was in the autumn. See below on John i. 14; vii. 2.

On the *year* of the Nativity, see on Matt. ii. 20.

It may be here observed that after the most elaborate researches of learned men, some uncertainty still prevails (cp. *Clinton*, F. H. iii. pp. 256—260), and probably will always prevail, with regard to the following points:

The *year* of our Lord's Birth;
The *time of year* of His Birth; and
The *duration of His Ministry*.

Perhaps the Holy Spirit may have concealed these things from the wise and prudent, in order to teach them humility; to remind them at the very outset of the Gospel that their knowledge is very limited; that their powers of discovering even *historical* truths are feeble; and to make them more meek and docile with regard to *supernatural* verities, and doctrinal revelations; and to inspire us with more gratitude for that degree of light and knowledge which it has pleased Him to impart to the world, concerning what most concerns us to know in order to our everlasting salvation,—viz., the actions, and teaching, and sufferings of Christ; and to remind us that He has been pleased to *omit* many *other* particulars which we might desire to know, and which perhaps might have removed some seeming difficulties in the Gospel History which are designed to try our faith.

On the uncertainty with regard to *places* in the Gospel History, see on i. 39. Matt. iv. 1, and above, v. 39.

— *ἐν τῇ χώρᾳ*] *in the same country*, near the tower Ader where Jacob fed his flock. (*Jerome*, in Epitaph. Paul.)

x Exod. 24. 16 & 40. 34. Acts 7. 55. y John 20. 19, 26 z Isa. 9. 6. Acts 3. 26. & 5. 31. & 13. 23. a Dan. 7. 10. Rev. 5. 11. b ch. 19. 38. Isa. 49. 13. & 57. 19. Eph. 2. 17. & 3. 10. Rev. 5. 13. Rom. 5. 1. John 3. 16. Eph. 2. 4, 7. c Matt. 11. 28—30. Rom. 5. 1. Eph. 2. 14—18. Col. 1. 20. d John 3. 16. Tit. 2. 11. & 3. 4—7. 1 John 2. 2. & 4. 9, 10. e Gen. 37. 11. 1 Sam. 21. 12. ch. 1. 66. & ver. 51. f Gen. 17. 12. Lev. 12. 3. ch. 1. 31. Matt. 1. 21. John 7. 22.

φυλακὰς τῆς νυκτὸς ἐπὶ τὴν ποίμνην αὐτῶν. 9 Καὶ ἰδοὺ ἄγγελος Κυρίου ἐπέστη
αὐτοῖς, καὶ [x] δόξα Κυρίου περιέλαμψεν αὐτούς· καὶ ἐφοβήθησαν φόβον μέγαν.
10 Καὶ εἶπεν αὐτοῖς ὁ ἄγγελος, [y] Μὴ φοβεῖσθε· ἰδοὺ γὰρ εὐαγγελίζομαι ὑμῖν
χαρὰν μεγάλην, ἥτις ἔσται παντὶ τῷ λαῷ· 11 [z] ὅτι ἐτέχθη ὑμῖν σήμερον σωτὴρ,
ὅς ἐστι Χριστὸς Κύριος, ἐν πόλει Δαυΐδ· 12 καὶ τοῦτο ὑμῖν τὸ σημεῖον, εὑρήσετε
βρέφος ἐσπαργανωμένον κείμενον ἐν φάτνῃ.
13 [a] Καὶ ἐξαίφνης ἐγένετο σὺν τῷ ἀγγέλῳ πλῆθος στρατιᾶς οὐρανίου αἰνούντων
τὸν Θεὸν καὶ λεγόντων, 14 [b] Δόξα ἐν ὑψίστοις Θεῷ, καὶ [c] ἐπὶ γῆς εἰρήνη, ἐν
[d] ἀνθρώποις εὐδοκία.
15 Καὶ ἐγένετο, ὡς ἀπῆλθον ἀπ' αὐτῶν εἰς τὸν οὐρανὸν οἱ ἄγγελοι, καὶ οἱ
ἄνθρωποι οἱ ποιμένες εἶπον πρὸς ἀλλήλους, Διέλθωμεν δὴ ἕως Βηθλεὲμ, καὶ
ἴδωμεν τὸ ῥῆμα τοῦτο τὸ γεγονὸς, ὃ ὁ Κύριος ἐγνώρισεν ἡμῖν. 16 Καὶ ἦλθον
σπεύσαντες, καὶ ἀνεῦρον τήν τε Μαριὰμ καὶ τὸν Ἰωσὴφ, καὶ τὸ βρέφος κείμενον
ἐν τῇ φάτνῃ. 17 Ἰδόντες δὲ διεγνώρισαν περὶ τοῦ ῥήματος τοῦ λαληθέντος
αὐτοῖς περὶ τοῦ παιδίου τούτου. 18 Καὶ πάντες οἱ ἀκούσαντες ἐθαύμασαν περὶ
τῶν λαληθέντων ὑπὸ τῶν ποιμένων πρὸς αὐτούς. 19 [e] Ἡ δὲ Μαριὰμ πάντα
συνετήρει τὰ ῥήματα ταῦτα, συμβάλλουσα ἐν τῇ καρδίᾳ αὐτῆς. 20 Καὶ ὑπέστρε-
ψαν οἱ ποιμένες δοξάζοντες καὶ αἰνοῦντες τὸν Θεὸν ἐπὶ πᾶσιν οἷς ἤκουσαν καὶ
εἶδον, καθὼς ἐλαλήθη πρὸς αὐτούς.
21 [f] Καὶ ὅτε ἐπλήσθησαν ἡμέραι ὀκτὼ τοῦ περιτεμεῖν αὐτὸν, καὶ ἐκλήθη τὸ

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9. Κυρίου] *of the Lord*, i. e. *Jehovah;* for (as *Mintert* observes in v.) the "LXX sæpissimè usi sunt hâc voce Κύριος (à *κύρω, sum*) pro nomine Dei *essentiali* ac propriissimo יְהוָה (*Jehovah*), quod ab הָיָה (*fuit*)." And it is remarkable that St. Luke uses this word Κύριος in this sense three times here, and *vv.* 11. 15, in order to prepare us for its true sense as connected with Christ in ii. 26; in a word, to show that Jesus, the *Messiah*, is no less than Jehovah.

On the application of this divine title "Lord God" (i. e. *Jehovah Elohim*) to Christ, see *Dr. Waterland*, Serm. vi. vol. ii. p. 121, who refers to Luke i. 16, 17. 76; iii. 15, compared with Mal. iii. 1. On this text, *vv.* 9—11, see Sermons of *Bp. Andrewes*, i. 64, and *Barrow*, Serm. 75.

11. *σωτήρ*] *a Saviour.* It is remarkable that this word is never used by St. Matthew or St. Mark, and only once by St. John (iv. 42). It is frequently employed by St. Paul in his later Epistles, not in his earlier. It is also found five times in the Second Epistle of St. Peter.

It is observable also, that the word *σωτηρία, salvation*, used by St. Luke (i. 69. 71. 77; xix. 9), and often by St. Paul, is never used by St. Matthew or St. Mark, and only once by St. John (iv. 22).

— *Χριστὸς Κύριος*] *Christ the Lord.* See note on *v.* 9.

The angels of heaven bring the glad tidings—not to the Scribes and Pharisees at Jerusalem—but to Shepherds keeping their flock by night. They announce to them the birth of the Chief Shepherd—the Good Shepherd—who would lay down His Life for His sheep (*Chrys., Bede*); and while they behold our salvation (by which our nature is exalted above theirs), they rejoice that their number is completed. *Greg.* 28. Moral. sup. Job, 38. *Shepherds* first hear the birth of the *Lamb.*

Here is an evidence at the very beginning of the Gospel, that God hides His "mysteries from the wise and prudent, but reveals them unto babes" (Matt. xi. 25. Luke x. 21); a warning to the Expositor of Scripture, that he cannot understand God's word without humility. Ps. xxv. 8.

12—14.] See the Sermons of *Bp. Andrewes*, i. p. 196—232.

— *στρατιᾶς*] as soldiers; militiæ, *Vulg.*

— *οὐρανίου*] Examples of this use of adjectives with feminine substantives may be seen in Acts xxvi. 19, *οὐρανίῳ ὀπτασίᾳ.* Rev. iv. 3, *ἶρις—ὅμοιος. Winer*, p. 64. Cp. 1 Tim. ii. 8. James i. 26. *Soldiers* of *heaven* sang *peace* on *earth.*

— *αἰνούντων τὸν Θεόν*] *praising God.* If we would do God's will on earth as the Angels do in heaven, we must *praise* Him when He exalts *others* above *ourselves*, as the Heavenly Host praised Him when Human Nature was exalted above that of Angels, by its union with the Divine Nature in Christ. (Heb. ii. 16.)

On this text see *Mede*, Disc. xxiv. pp. 89—96. And on the Historic Reality of the Angelic appearances in the Gospel Dispensation, see *Dr. Mill's* Dissertation, ii. 54—72.

14. *δόξα—εἰρήνη—εὐδοκία*] In Christ's Incarnation, there is *Glory to God in the highest*, for His infinite love and mercy in providing a Saviour for lost mankind, who receive pardon through Him, and are delivered from eternal death, and are restored to God's favour and to hope of eternal glory, in Christ. There is also *Peace upon Earth; Peace* between God and Man. and *Peace* between Man and Angels, and *Peace* between Man and Man (see below on Eph. ii. 14—17), and *Peace* between Man and his own Conscience. See *Cyril* here, p. 17. There is also *Good Will* on God's part toward *Men:* there is *εὐδοκία*, acquiescence in them, and favour toward them summed up in Christ, Who has taken their nature, and in Whom they are now seen incorporated, and thus are accepted in *the Beloved* Son (Eph. i. 6), in Whom the Father is *well pleased, εὐδόκησεν* (Matt. iii. 17; xii. 18; xvii. 5).

Some few MSS. (e. g. A, D) read *εὐδοκίας*, i. e. Peace is proclaimed to men of *εὐδοκία* (*Origen*, who however reads *εὐδοκία*, c. Celsum i. p. 46), so *Vulg.*; for there is no peace to the wicked. (*Bede.*)

And it may mean men in whom *God is well pleased* or who *are pleased* with His work. Cp. *Bp. Andrewes*, i. 218.

15. *οἱ ἄνθρωποι οἱ ποιμένες*] *The men, the shepherds.* The *Angels* returned into heaven, having made this glorious revelation, displaying the exaltation of *man's* nature above their own to *men*, and, among *men*, to *shepherds.* What condescension on God's part! what love on the part of Angels to men!

— *δή*]=*agedum;* "δὴ sæpè est impellentis." (*Valck.*)

— *ῥῆμα*] the *thing spoken.* See i. 37.

21. *ἡμέραι ὀκτώ*] *eight days.* Why was Circumcision appointed to be on the eighth day? For a type of Jesus our Saviour, who rose from the dead on the eighth day, and has called us by a new name, and has given to us the Circumcision of the Spirit, by which we mortify the old Adam, and put on the new man. (Col. ii. 11.)

On the *eighth day* Christ was circumcised, and on the *eighth day* He *arose* from the *dead*, and gave us the new or spiritual Circumcision of Baptism, in which we first rise again from the death of sin to newness of life in Him. See *Cyril* here, p. 21.

The letters of the name Jesus, given on the *eighth* day, make three eights, 888. See below on xxiv. 1.

On Christ's Circumcision as an argument for Baptism of *Infants*, see on iii. 23.

— *τοῦ περιτεμεῖν*] *for* the Circumcising. On this use of *τοῦ* see *v.* 24. 27.

For a Homily on the Circumcision, see *S. Amphiloch.* p. 10

— *καὶ ἐκλήθη*] Cp. vii. 12, *ὡς ἤγγισε—καί.* Acts x. 17, *ὡς διηπόρει Πέτρος—καὶ ἰδού. Winer*, § 65, p. 533.

ὄνομα αὐτοῦ ἸΗΣΟΥΣ, τὸ κληθὲν ὑπὸ τοῦ ἀγγέλου πρὸ τοῦ συλληφθῆναι αὐτὸν
ἐν τῇ κοιλίᾳ.
22 [g] Καὶ ὅτε ἐπλήσθησαν αἱ ἡμέραι τοῦ καθαρισμοῦ αὐτῶν κατὰ τὸν νόμον g Lev. 12. 2, et seqq.
Μωϋσέως, ἀνήγαγον αὐτὸν εἰς Ἱεροσόλυμα παραστῆσαι τῷ Κυρίῳ, 23 [h] καθὼς h Exod. 13. 2. & 22. 29. & 34. 19.
γέγραπται ἐν νόμῳ Κυρίου, Ὅτι πᾶν ἄρσεν διανοῖγον μήτραν ἅγιον τῷ Numb. 3. 13. & 8. 16, 17.
Κυρίῳ κληθήσεται· 24 [i] καὶ τοῦ δοῦναι θυσίαν, κατὰ τὸ εἰρημένον ἐν νόμῳ i Lev. 12. 6, 8.
Κυρίου, ζεῦγος τρυγόνων ἢ δύο νεοσσοὺς περιστερῶν.
25 Καὶ ἰδοὺ ἦν ἄνθρωπος ἐν Ἱερουσαλὴμ ᾧ ὄνομα Συμεών· καὶ ὁ ἄνθρωπος
οὗτος δίκαιος καὶ εὐλαβὴς προσδεχόμενος [k] παράκλησιν τοῦ Ἰσραήλ. Καὶ k Isa. 40. 1—4. & 49. 13. & 51. 3.
Πνεῦμα ἦν ἅγιον ἐπ' αὐτὸν, 26 καὶ ἦν αὐτῷ κεχρηματισμένον ὑπὸ τοῦ Πνεύ- & 52. 7—10. & 61. 1—3.
ματος τοῦ ἁγίου, μὴ ἰδεῖν θάνατον πρὶν ἢ ἴδῃ τὸν Χριστὸν Κυρίου. 27 [l] Καὶ l Matt. 4. 1.
ἦλθεν ἐν τῷ Πνεύματι εἰς τὸ ἱερόν· καὶ ἐν τῷ εἰσαγαγεῖν τοὺς γονεῖς τὸ παιδίον
Ἰησοῦν τοῦ ποιῆσαι αὐτοὺς κατὰ τὸ εἰθισμένον τοῦ νόμου περὶ αὐτοῦ, 28 καὶ
αὐτὸς ἐδέξατο αὐτὸ εἰς τὰς ἀγκάλας αὐτοῦ, καὶ εὐλόγησε τὸν Θεὸν καὶ εἶπε,
29 [m] Νῦν ἀπολύεις τὸν δοῦλόν σου, Δέσποτα, κατὰ τὸ ῥῆμά σου, ἐν εἰρήνῃ, m Gen. 46. 30. Phil. 1. 23.
30 [n] ὅτι εἶδον οἱ ὀφθαλμοί μου τὸ σωτήριόν σου, 31 ὃ ἡτοίμασας κατὰ πρόσωπον n Ps. 98. 2. Isa. 52. 10.
πάντων τῶν λαῶν, 32 [o] φῶς εἰς ἀποκάλυψιν ἐθνῶν, καὶ δόξαν λαοῦ σου Ἰσραήλ. ch. 3. 6. o Isa. 42. 6.
33 Καὶ ἦν Ἰωσὴφ καὶ ἡ μήτηρ αὐτοῦ θαυμάζοντες ἐπὶ τοῖς λαλουμένοις περὶ & 49. 6. Acts 13. 47.
αὐτοῦ. 34 [p] Καὶ εὐλόγησεν αὐτοὺς Συμεὼν, καὶ εἶπε πρὸς Μαριὰμ τὴν μητέρα & 28. 28. ch. 1. 68.
αὐτοῦ, Ἰδοὺ οὗτος κεῖται εἰς πτῶσιν, καὶ ἀνάστασιν, πολλῶν ἐν τῷ Ἰσραὴλ, καὶ p Isa. 8. 14. & 28. 16.
Matt. 21. 44. Rom. 9. 32, 33. 1 Pet. 2. 8. 1 Cor. 1. 23, 24. 2 Cor. 2. 16. Acts 28. 22. Heb. 12. 3.

— Ἰησοῦς] *Jesus.* See on Matt. i. 21.

On this text see *Bp. Sanderson's* Sermons, iii. p. 355.

22. αἱ ἡμέραι] *the days of their Purification.* Observe αὐτῶν, *their.* Christ did not disdain to be made "in the likeness of sinful flesh" (Rom. viii. 3); and though He was "the Holy One of God," yet He condescended to be circumcised, and to be presented in the Temple, and to be baptized, and to be obedient in all things to the Law for man, and to fulfil all righteousness for us, in our nature, and so to be a propitiation for our sins, as well as to be a perfect ensample of obedience to us. See above on Matt. iii. 15; v. 17.

The rich presented a lamb. Her offering shows her to have been poor (Levit. v. 7; xii. 2—8); and that the Presentation was in all probability *before* the visit of the Magi, who offered *gold.* And this is the order of events in the Apocryphal Books of the N. T. See pp. 70. 80. 388, ed. *Thilo,* and note above on Matt. ii. 11.

See also the excellent remarks of *Eusebius* (Quæst. ad Marin.), lately published by *Mai* from the Syriac; Patr. Bibl. iv. p. 279, 280; and cp. ibid. p. 253, where Eusebius shows good reason for supposing that Joseph and Mary returned to *Nazareth* soon after the Presentation, and thence came back to *Bethlehem,* where the Wise Men visited them then, *not* in the *stable,* but in a *house.*

There is something in the birds themselves—the doves—characteristic of the love, purity, and meekness of Christ, anointed above His fellows with gifts of the Divine Dove. Cp. *Cyril,* and *Bede.*

On the καθαρισμὸς, or Purification of Women after Child-birth, as a Divine assertion of man's original sin, see *Jerome,* adv. *Pelagianos,* vol. iv. p. 206.

— παραστῆσαι τῷ Κυρίῳ] *to present Him to the Lord.* This Coming of Jesus to the Temple fulfilled the prophecies of Haggai ii. 7—9, and Malachi iii. 1. See the notes above.

23. καθὼς γέγραπται ἐν νόμῳ] *as it is written in the Law.* There was a double compliance with the Law in this act; first, in the *presentation of the first-born* (see on Ex. xiii. 2; xxii. 29); secondly, in the offering of *two turtles* (the offering of the poor), one for a *sin-offering,* the other for a *burnt-offering.* See above on Levit. xii. 6. 8.

25. ἐν Ἱερουσαλὴμ] The form Ἱερουσαλὴμ in an oblique case with a preposition seems to be peculiar to the style of St. Luke and St. Paul; perhaps it was used by them to guard their Greek readers against the erroneous supposition that it was connected with the Greek words ἱερὸς and Σόλυμα; and to remind them of its Hebrew origin, signifying the Vision of Peace. See above, *Introduction,* p. 165.

For Homilies on the ὑπαπαντὴ, or *Feast of the Presentation* in the Temple, see *Amphiloch.,* p. 23, *Methodius,* p. 396, and *S. Cyril,* p. 133, *Mai.*

This "Coming of Jesus to the Temple" was a fulfilment of prophecy concerning Christ; whence it may be proved, against the Jews, that *the Messiah is come.* See notes above on Hag. ii. 7. Mal. iii. 1. Some suppose that Symeon was son of Hillel, and father of Gamaliel. (*Rosenm.*)

— δίκαιος καὶ εὐλαβὴς] i. e. legally reverent and spiritually devout; see i. 6. 75.

28. ἐδέξατο αὐτὸ εἰς τὰς ἀγκάλας] The aged and righteous Symeon—the good old man of the Law—*received into his arms* the child Jesus presented in the Temple, and signified his desire to depart; and thus represents to us the Law, now worn out with age, ready to embrace the Gospel, and so to depart in peace. (Heb. viii. 13.) Cp. *Bede.*

With this simple recital (*vv.* 27—39) compare the ornate account of the Presentation in the Apocryphal Evangelium Infantiæ, ed. *Thilo,* p. 71. It may be observed once for all, that these Apocryphal Books are of great value and interest, as confirming the substance of the Gospels, especially of St. Luke, and also as showing, by contrast, what the Evangelical narrative *would* in all probability *have been,* if it had been left to human annalists, unassisted by the Spirit of God.

30. τὸ σωτήριον] Something more than τὴν σωτηρίαν: it is used frequently by the LXX for יֶשַׁע (*yesha*), and יְשׁוּעָה (*yeshuah*), *salutare,* and even for the Divine Name of Jehovah Himself. Isa. xxxviii. 11, οὐκ ἔτι μὴ ἴδω τὸ σωτήριον τοῦ Θεοῦ, οὐκ ἔτι μὴ ἴδω τὸ σωτήριον τοῦ Ἰσραὴλ ἐπὶ γῆς, where the original has twice יָהּ, i. e. *Jehovah.* Cp. Luke iii. 6.

32. φῶς εἰς ἀποκάλυψιν ἐθνῶν] *a light for revelation to the Gentiles;* the illumination of the *Gentiles* is mentioned *before* the glory of Israel; for when the fulness of the Gentiles shall have come in, then all Israel shall be saved. Rom. xi. 26. (*Bede.*)

This Song of Symeon, *in the Temple at Jerusalem,* declaring the glad tidings of the illumination of the *Gentiles* is aptly recorded by *St. Luke,* who wrote specially for the edification and comfort of the Gentile World; and who may fitly be called the *Evangelist,* as his fellow-traveller, St. Paul, was the *Apostle,* of the *Gentiles.* Cp. below, iv. 17—28, where the first Sermon recorded by St. Luke as preached by Christ Himself in a *Jewish Synagogue,* contains a similar announcement of grace to the *Gentile* world; and *there* He is rejected by *Jews,* even in His own city—a prelude to what would follow on a larger scale.

34. εἶπε πρὸς Μαριάμ] *he said to Mary.* It seems that Symeon was directed by the Spirit to address *her* as *the* parent of Jesus, and as hereafter to be present at his death; which Joseph was not.

— οὗτος κεῖται] *this Child lieth* (κεῖται, as a stone) *for the falling, and also for the rising, of many in Israel.* To those who reject Him He will be a *stumbling-stone* and *rock of offence*

q Ps. 42. 10. John 19. 25. εἰς σημεῖον ἀντιλεγόμενον, 35 q καὶ σοῦ δὲ αὐτῆς τὴν ψυχὴν διελεύσεται ῥομφαία,
ὅπως ἂν ἀποκαλυφθῶσιν ἐκ πολλῶν καρδιῶν διαλογισμοί.
36 Καὶ ἦν Ἄννα προφῆτις θυγάτηρ Φανουὴλ ἐκ φυλῆς Ἀσήρ· αὕτη προβε-
βηκυῖα ἐν ἡμέραις πολλαῖς, ζήσασα ἔτη μετὰ ἀνδρὸς ἑπτὰ ἀπὸ τῆς παρθενίας
r 1 Sam. 1. 22. Acts 26. 7. 1 Tim. 5. 5. s Mark 15. 43. ver. 25. αὐτῆς· 37 r καὶ αὕτη χήρα ὡς ἐτῶν ὀγδοηκοντατεσσάρων, ἣ οὐκ ἀφίστατο ἀπὸ
τοῦ ἱεροῦ νηστείαις καὶ δεήσεσι λατρεύουσα νύκτα καὶ ἡμέραν· 38 s καὶ αὐτὴ
αὐτῇ τῇ ὥρᾳ ἐπιστᾶσα ἀνθωμολογεῖτο τῷ Κυρίῳ, καὶ ἐλάλει περὶ αὐτοῦ πᾶσι
τοῖς προσδεχομένοις λύτρωσιν ἐν Ἱερουσαλήμ.
39 Καὶ ὡς ἐτέλεσαν ἅπαντα τὰ κατὰ τὸν νόμον Κυρίου, ὑπέστρεψαν εἰς τὴν
t ch. 1. 80. ver. 52. Isa. 11. 2, 3. Γαλιλαίαν εἰς τὴν πόλιν ἑαυτῶν Ναζαρέθ. 40 t Τὸ δὲ παιδίον ηὔξανε, καὶ
ἐκραταιοῦτο πνεύματι, πληρούμενον σοφίας· καὶ χάρις Θεοῦ ἦν ἐπ' αὐτό.
u Deut. 16. 1. Exod. 23. 15, 17. & 34. 23. Lev. 23. 5. 41 u Καὶ ἐπορεύοντο οἱ γονεῖς αὐτοῦ κατ' ἔτος εἰς Ἱερουσαλὴμ τῇ ἑορτῇ τοῦ
πάσχα. 42 Καὶ ὅτε ἐγένετο ἐτῶν δώδεκα, ἀναβάντων αὐτῶν εἰς Ἱεροσόλυμα κατὰ

(Isa. liii. 4. 1 Cor. i. 23. Rom. ix. 32, 33. 1 Pet. ii. 7, 8); to others who believe in Him and obey Him He will be the *foundation-stone of Zion, elect, precious.* (Isa. xxviii. 16. 1 Pet. ii. 6.) He will grind the former to powder (Dan. ii. 34, 35. Matt. xxi. 44. Luke xx. 18); the latter will build safely upon Him as the chief Stone of the corner. (Ps. cxviii. 22. Matt. xxi. 42. Acts iv. 11.) Cp. *Cyril* here, p. 27.

He is appointed to try men's hearts and tempers, whether they will humbly and carefully examine the truth, and receive it with joy, and bring forth its fruits in their lives; and according to the result of this moral probation, He will be for their weal or woe. (John iii. 19. 2 Cor. ii. 16.) As *Greg. Nyssen* says (Hom. de occ. Dom.), the *fall* will be to those who are scandalized by the lowliness of His humanity; the *rising* will be to those who acknowledge the truth of God's promises in Him, and adore the glory of His Divinity.

Observe also the remarkable word *κεῖται, he lieth;* and see the note below on 1 Cor. iii. 11.

35. *ῥομφαία*] *a sword;* properly the Thracian *framea.* This word is used by the LXX for Hebr. חֶרֶב (*chereb*), which has the sense of *exhausting* (particularly by loss of blood), so as to make desolate, as in Ps. xxii. 20. Zech. xiii. 7.

It is applied here prophetically to the Crucifixion of Christ (*Origen, Theophyl., Bede, S. Aug.* Ep. ad Paulin. 59), by which His blood was shed, and which also pierced *her* heart, and drained it of its life-blood, and made her childless. The word *ῥομφαία* here is aptly illustrated by its use in the LXX Version of Zech. xiii. 7, speaking of Christ's death,—*ῥομφαία ἐξεγέρθητι ἐπὶ τὸν ποιμένα μου, Awake, O sword, against My Shepherd.* (*Cyril.*)

— *ὅπως ἂν ἀποκαλυφθῶσιν*] *in order that different thoughts may be revealed from out of many hearts.* For, in and by Christ's sufferings, it was shown what the temper and thoughts of men were. Then Judas despairs, Peter repents, Joseph of Arimathea becomes courageous, Nicodemus comes by *day*, the centurion confesses, one thief blasphemes, the other prays; men faint, and women become strong. Cp. *August.* Ep. 59.

So it is also with the sufferings of Christ's mystical Body, the Church; they show what men are; whether her friends, or foes.

These words of Symeon,—see also *vv.* 31, 32, compared with those of Zacharias (i. 77—79),—prove that there were then persons among the Jews who had been enabled by the light of the Holy Ghost in the ancient prophecies, to understand the *spiritual* nature of Christ's kingdom, and that He was to *suffer* as well as to conquer, and to *triumph by suffering.* Cp. Luke xxii. 26—46.

36. *Ἄννα προφῆτις θυγάτηρ Φανουήλ*] *Anna, a prophetess, a daughter of Phanuel, of the tribe of Aser.* Ἄννα, from root חָנָה (*chan-nah*), *gratiosus fuit;* Φανουήλ, from root פָּנָה (*panah*), *vidit,* and אֵל (*El*), *Deus;* two names very significant of the *grace* then given to men in the *Vision of God;* and it is added, that she was ἐκ φυλῆς Ἀσήρ. Ἀσήρ is from root אָשַׁר (*ashar*), *beavit;* and *blessed* is the tribe of them who so receive *grace*, that they may enjoy the *Vision of God.*

Christ received a witness at His birth, not only from prophets and shepherds, but also from aged and holy men and women. Every age, and both sexes, and the marvels of events, confirm our faith. A Virgin brings forth, the barren becomes a mother, the dumb speaks, Elizabeth prophesies, the wise men adore, the babe leaps in the womb, the widow praises God; Symeon prophesies; she who was wedded prophesies; she who was a Virgin prophesies; and now a Widow prophesies, that all states of life might be there. *Ambrose.*

The mention of *Aser* shows how carefully genealogies were kept by the Jews; for Aser was one of the ten tribes which never returned. (2 Kings xvii. 6.) How secret and silent is this fulfilment of the prophecies of Christ's coming to His Temple! The world knew nothing of it. An aged man and woman see and declare it. So it may be with other prophecies already fulfilled, and with others yet to be fulfilled. (Cp. *Burgon.*)

37. *χήρα*] *a widow.* Cp. 1 Tim. v. 9.

— *οὐκ ἀφίστατο*] *did not keep aloof from*—at the hours of sacrifice and prayer. See this use of *πάντοτε* and *διαπαντὸς* Luke xxiv. 53. John xviii. 20; and see Dan. viii. 11. Heb. xiii. 15. Cp. *Dr. Barrow's* Sermon on "Praying without Ceasing," ix. 1, pp. 164—169.

38. *αὐτῇ*] *ipsa.* She too, *herself*, with her own unassisted strength, aged woman as she was; so that old age was blessed in a woman as well as in a man,—in Anna as well as in Symeon; both were made strong by the Holy Ghost.

39. Ναζαρέθ] *Nazareth.* St. Luke has omitted what *he knew* to have been *already explained by St. Matthew*, that our Lord was carried into Egypt for fear of Herod, and at Herod's death (Matt. ii. 22, 23) came to settle at Nazareth; *Bede*, who thus answers by anticipation the objection that St. Luke's account is at variance with St. Matthew's. It *is supplementary* to it. St. Matthew states the reason why they did *not* settle in *Judæa*, but went to *Galilee;* and St. Luke explains why they chose *Nazareth.* All the Gospels were written by one and the same Spirit, and form one Gospel. Cp. *v.* 22; Matt. ii. 9. 22; and Acts ix. 23.

40. *πληρούμενον σοφίας*] *being filled with wisdom.* Observe *πληρούμενον*, the *present* tense, marking the process of gradual fulfilment, going on in regular order. In proportion as He grew in bodily strength and stature, His Divinity showed its own wisdom. *Cyril;* see on *v.* 52.

41. *κατ' ἔτος*] *year by year;* they went up from Galilee to Jerusalem for the feasts of the Passover, Pentecost, and Tabernacles, according to the Law. See Exod. xxiii. 17. Levit. xxiii. 34. Num. xxix. 12. Deut. xii. 18; xiv. 26; xvi. 1—16. This was obligatory only on *males*, not on *women.* But, in her piety, Mary went up with Joseph also; as Hannah, the wife of Elkanah and mother of Samuel the Prophet, 1 Sam. i. 7.

42. Καὶ ὅτε ἐγένετο ἐτῶν δώδεκα] *And when he was twelve years old;* at which age the Jewish children were catechumens. (See *Wetst.*, *Kuin.*, and below on *v.* 6.)

There is *Inspiration* in the *silence* of Scripture. The Holy Spirit records only this *one incident* in the life of Jesus from His Infancy to the beginning of His Ministry. He thus teaches that quietness and modesty are the best ornaments of youth. And by the special character of this *one incident* which He has chosen to record, He teaches that the *first* duty of children is to resort to God, in His house, and in His appointed means of religious instruction and grace; and the *second*, to be subject to parents and others who are over them in the Lord. See *v.* 51.

S. Augustine (de Consens. Evang. ii. 10) considers the question, How could they go every year to Jerusalem under Archelaus? (cp. Matt. ii. 22), and observes that they might easily escape notice in such a multitude as flocked to the Passover. Besides, doubtless they acted under the Divine direction, and would be divinely protected in obedience to the Law.

Perhaps also this refers to the time after Archelaus.

τὸ ἔθος τῆς ἑορτῆς, 43 καὶ τελειωσάντων τὰς ἡμέρας, ἐν τῷ ὑποστρέφειν αὐτοὺς
ὑπέμεινεν Ἰησοῦς ὁ παῖς ἐν Ἱερουσαλήμ· καὶ οὐκ ἔγνω Ἰωσὴφ καὶ ἡ μήτηρ
αὐτοῦ. 44 Νομίσαντες δὲ αὐτὸν ἐν τῇ συνοδίᾳ εἶναι ἦλθον ἡμέρας ὁδὸν, καὶ
ἀνεζήτουν αὐτὸν ἐν τοῖς συγγενέσι καὶ τοῖς γνωστοῖς, 45 καὶ μὴ εὑρόντες αὐτὸν
ὑπέστρεψαν εἰς Ἱερουσαλὴμ ζητοῦντες αὐτόν. 46 Καὶ ἐγένετο, μεθ' ἡμέρας τρεῖς
εὗρον αὐτὸν ἐν τῷ ἱερῷ καθεζόμενον ἐν μέσῳ τῶν διδασκάλων, καὶ ἀκούοντα
αὐτῶν καὶ ἐπερωτῶντα αὐτούς. ($\frac{4}{\text{II}}$) 47 [v] Ἐξίσταντο δὲ πάντες οἱ ἀκούοντες v Matt. 7. 28.
αὐτοῦ ἐπὶ τῇ συνέσει καὶ ταῖς ἀποκρίσεσιν αὐτοῦ. ($\frac{5}{\text{X}}$) 48 Καὶ ἰδόντες αὐτὸν Mark 1. 22. ch. 4. 22, 32.
ἐξεπλάγησαν· καὶ πρὸς αὐτὸν ἡ μήτηρ αὐτοῦ εἶπε, Τέκνον, τί ἐποίησας ἡμῖν John 7. 15, 46.
οὕτως; ἰδοὺ ὁ πατήρ σου κἀγὼ ὀδυνώμενοι ἐζητοῦμέν σε. 49 [w] Καὶ εἶπε πρὸς w ch. 9. 4, 5, 17.
αὐτοὺς, Τί ὅτι ἐζητεῖτέ με; οὐκ ᾔδειτε ὅτι ἐν τοῖς τοῦ Πατρός μου δεῖ εἶναί με;
50 [x] Καὶ αὐτοὶ οὐ συνῆκαν τὸ ῥῆμα ὃ ἐλάλησεν αὐτοῖς. x ch. 9. 45. & 18. 34.
51 Καὶ κατέβη μετ' αὐτῶν, καὶ ἦλθεν εἰς Ναζαρὲθ, καὶ ἦν ὑποτασσόμενος
αὐτοῖς.

[y] Καὶ ἡ μήτηρ αὐτοῦ διετήρει πάντα τὰ ῥήματα ταῦτα ἐν τῇ καρδίᾳ y Dan. 7. 28.
αὐτῆς. 52 [z] Καὶ Ἰησοῦς προέκοπτε σοφίᾳ καὶ ἡλικίᾳ, καὶ χάριτι παρὰ Θεῷ καὶ z 1 Sam. 2. 26. ch. 1. 80. & 2. 40.
ἀνθρώποις.

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46. *ἀκούοντα καὶ ἐπερωτῶντα*] Not *teaching*, but *hearing*. (*Origen*.) "Non docens, sed interrogans." (*Greg*. 3, Pastor. 39. *Wetstein*.) Our Blessed Lord submitted to be *catechized*, according to the order and usage of the Jewish Church. Our Lord now being *ἐτῶν δώδεκα*, was, according to Jewish language, "a child of the Law," or, "of the precept" (see on *v*. 42),—i. e. was a Hebrew catechumen. Cp. Rom. ii. 18. 20, and the authorities in the notes to *Hooker*. V. xviii. *Dean Comber's* Companion to the Temple, iii. pp. 438—443. St. Luke had already referred to a similar usage in the Christian Church, by applying the word *κατηχήθης* to Theophilus, i. 4.

The Child Jesus submitting to be catechized by the authorized Teachers of God's Law in God's House, is thus an example to all Christian *children*, and teaches them to come to be catechized by the Ministers of His Church in the House of God. He also thus teaches Christian *Parents* to send their children to be catechized by the appointed Teachers of the Christian Law. And He declares the great importance and duty of Catechizing in the Christian Church. And the Holy Spirit of God, by *selecting* this incident of Christ's childhood for *perpetual commemoration* in the Gospel, shows the great importance of the practical and doctrinal inferences to be derived from it.

The *first Adam* was formed a *τέλειος ἀνὴρ*, in the full ripeness of manhood. But Christ Jesus, the *second Adam*, went through *infancy*, *childhood*, *youth*, to *manhood*, in order that He might *sanctify every age* (see *S. Iren*. ii. 39. *S. Hippolyt*. Philos. p. 333), and be an Example to *every age*.

48. *ὁ πατήρ σου*] *thy father*. This expression, recorded here by the Holy Ghost as used by the Blessed Virgin concerning Joseph, shows that St. Matthew (i. 16) in tracing our Lord's Genealogy through *Joseph*, did what was authorized, not only by human jurisprudence, but by the Holy Spirit Himself, who sanctions this human law by using the term *οἱ γονεῖς αὐτοῦ*, *His parents*, *v*. 41. Cp. on Matt. i. 1.

S. Gregory points here to Christ as an example of docility to children: "Ille Puer doceri interrogando voluit, Qui per Divinitatis potentiam verbum scientiæ ipsis suis doctoribus ministravit."

49. *ἐν τοῖς τοῦ Πατρός μου*] i. e. *πράγμασι*, *in My Father's business*. (*Valck*.) Cp. Matt. xxii. 21. John iv. 34; xviii. 37. But (authorized by *Epiphan*. *Theodoret*, *Theoph*. *Syriac*) the interpretation, 'in My Father's *house*,' is very ancient, and has much to recommend it. See *Grotius* and *Thilo*, Libr. Apocr. N. T. p. 129. 168, and *Lobeck* ad Phrynich. p. 100, for the phrase. And it seems better to follow our Lord's question, 'How is it that ye *sought* Me? How came ye to be at a loss *where* to find Me? Did ye not know that I should be *here*?' He might have been about His Father's *business elsewhere* than in the Temple. Ye might have been sure that I was here.

Christ says ὁ Πατήρ μου, but teaches us to say Πατὴρ ἡμῶν,—showing that God is *His* Father in a way in which He is *not ours*. And He often avails Himself of His relation to His earthly Mother, for the purpose of bringing out more clearly His Divine Filiation (see John ii. 4, and note; cp. Matt. x. 37)—His Eternal Generation—from His heavenly Father. He blames her not for seeking her Son, but raises their eyes to Him Whose Eternal Son He is. The Godhead here beams forth in the Child.

51. *Ναζαρέθ*] *Nazareth*. He went down to *Nazareth*, even to despised *Nazareth* (John i. 46), and was subject unto them. He, by Whom all things were made, Whom the winds and the sea obeyed, was subject even to Joseph! Thus He consecrated Obedience.

Nazareth (literally *Branch-town*) was so called from its fruitfulness in the *branches* of trees (see above on Matt. ii. 23), and there He Who was the *Branch* Who was *to grow up out of* His place (Zech. iii. 8; vi. 12) was *brought up*. (See below, Luke iv. 16.) There He was nurtured and reared; there He *grew up*; there He flourished, Who was the Root out of the Stem of Jesse, and the *Branch* that grew out of His roots, as Isaiah says (xi. 1); and it is observable, that it was at Nazareth (or the city of Branches) that He showed the truth of that memorable prophecy of Isaiah concerning the *Branch*, that "the Spirit of the Lord shall rest upon Him" (Isa. xi. 2; cp. Isa. lxi. 1—3), to preach glad tidings unto the meek, that they might be called *trees* of righteousness, the *planting* of the Lord.

— *ὑποτασσόμενος αὐτοῖς*] *subject to them*. The only acts recorded of Christ's childhood are acts of *obedience*,—

To God His heavenly Father; and also

To His earthly parents. He thus shows what the special duty of childhood and youth is; and teaches what the true *order* of obedience is; viz. that the *foundation of obedience to man* is to be laid in obedience to GOD (cp. *S. Aug*. Serm. li. 19); a lesson made more cogent by the particular circumstances of our Lord's relationship to Joseph, which was not one of natural, but of *putative* filiation; and therefore teaches the duty of obedience to Parents, Natural, Civil, and Ecclesiastical.

Jesus the Son of God was subject to Joseph as well as Mary. "Therefore," says *Origen*, "let us be subject to *all in authority over us*." "Si Jesus Filius Mariæ subjicitur Josepho, ego non subjiciar Episcopo, qui mihi à Deo ordinatus est pater? Non subjiciar Presbytero, qui mihi Domini dignatione præpositus est? *Origen*—"The Lord Jesus, the Creator of all, was subject to His earthly parents, even to Joseph who was not His father; Venerabatur matrem cujus erat ipse pater; colebat Josephum nutritium quem ipse nutriverat." (*S. Jerome*.)

This is the last time we hear of *Joseph*. He was doubtless dead before the Crucifixion (John xix. 26. Acts i. 14), and probably before the commencement of our Lord's ministry. Cp. Matt. xii. 46. 49. Luke viii. 20. John ii. 1—12.

52. *προέκοπτε σοφίᾳ*] *He was advancing in wisdom*: literally, He was clearing away the obstructions in His way, as a pioneer clearing away timber, &c., to make roads.

On this text see *Athanas*. (c. Arian. iii. 51 sqq., pp. 475—480), who says that in proportion as the Divinity *revealed itself* in Him more clearly, so much the more did He increase in favour with men. St. Luke does not say that wisdom (which is perfect in the Logos) increased in Him, but that *Jesus* (the name He received as *man*) increased in wisdom. The Logos did not increase, nor was Wisdom Flesh; but Flesh became the Body of Wisdom. It is not said that the *Logos* increased, but that

III. ($\frac{6}{\text{III}}$) 1 Ἐν ἔτει δὲ πεντεκαιδεκάτῳ τῆς ἡγεμονίας Τιβερίου Καίσαρος, ἡγε-
μονεύοντος Ποντίου Πιλάτου τῆς Ἰουδαίας, καὶ τετραρχοῦντος τῆς Γαλιλαίας
Ἡρώδου, Φιλίππου δὲ τοῦ ἀδελφοῦ αὐτοῦ τετραρχοῦντος τῆς Ἰτουραίας καὶ
a John 11. 49, 51. & 18. 13, 24. Acts 4. 6. Τραχωνίτιδος χώρας, καὶ Λυσανίου τῆς Ἀβιληνῆς τετραρχοῦντος, 2 [a] ἐπὶ ἀρχ-
ιερέως Ἄννα καὶ Καϊάφα, ἐγένετο ῥῆμα Θεοῦ ἐπὶ Ἰωάννην τὸν Ζαχαρίου υἱὸν ἐν
τῇ ἐρήμῳ· ($\frac{7}{\text{I}}$) 3 καὶ ἦλθεν εἰς πᾶσαν τὴν περίχωρον τοῦ Ἰορδάνου κηρύσσων
b Matt. 3. 1, &c. Mark 1. 2. Isa. 40. 3. βάπτισμα μετανοίας εἰς ἄφεσιν ἁμαρτιῶν· 4 [b] ὡς γέγραπται ἐν βίβλῳ λόγων
Ἡσαΐου τοῦ προφήτου λέγοντος, Φωνὴ βοῶντος ἐν τῇ ἐρήμῳ, ἑτοιμά-

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Jesus increased in wisdom,—the Word made Flesh increased. (*Cyril.*)

Many of the Fathers (*S. Athanas.* adv. Arian., *S. Ambrose*, *Cyril*, *Epiphanius* in Ancor.) interpret προέκοπτε as signifying progressive *manifestation.*

But this explanation of the passage did not satisfy later Theologians. See *Maldonat.* here, who observes, "De *humanâ* sapientiâ omnis est quæstio;" and *Bp. Pearson* (Art. iii. p. 256), who says, "He whose knowledge did improve together with His years, must have a subject proper for it, which was no other than a *human soul.* This was the seat of His finite understanding and directed will, distinct from the will of His Father, and consequently of His Divine Nature; as appeareth by that known submission,—'Not My will. but Thine be done.' (Luke xxii. 42.) This was the subject of those affections and passions which so manifestly appeared in Him. 'My soul is exceeding sorrowful, even unto death.' (Matt. xxvi. 38.) This was it which on the cross, before the departure from the body, He commended to the Father. (Luke xxiii. 46.) And as His death was the separation of this soul from His body, so the life of Christ, as man, did consist in the conjunction and vital union of that soul with the body."

Observe also, St. Paul says of Christ (Heb. v. 8),—ἔμαθεν ἀφ' ὧν ἔπαθεν, attributing *increase in learning* to *experience in suffering.*

Hence the Apollinarian heresy is confuted, which denies that our Lord had a human soul; and also the Monophysite heresy, which confounds the two natures of Christ into one. See Matt. xxvi. 38 and 41. *Hooker*, V. lii. and liii. *Bp. Pearson* on the Creed, Art. iii. p. 256; Art. iv. p. 293; Art. v. p. 358; and Art. iii. p. 258, ed. Oxford (1820).

CH. III. 1. Ἐν ἔτει] On the *birth-year* of Christ, see on Matt. ii. 20, and above, ii. 8; and *Patrit.* de Evang. ii. pp. 416—419; and the Chronol. Synop. prefixed to the Acts of the Apostles.

On these verses (1—11) see *Greg. M.* Homil. in Ev. i. 20, p. 1516.

— Ποντίου Πιλάτου] *Pontius Pilate.* See Matt. xxvii. 2, and *Patrit.* de Evang. ii. pp. 420—424.

— Ἡρώδου] *Herod* Antipas. See Matt. xiv. 1.

For a learned dissertation on these τετραρχίαι, see *Patrit.* de Evang. ii. pp. 424—439.

— Λυσανίου] Nothing is known of *this* Lysanias from any other source. Abilene was governed by a Prince of that name, who was slain about 34 B.C. Augustus afterwards (B.C. 23) took possession of the country and distributed it among different parties. (*Joseph.* Ant. xv. 10) Agrippa I. received it afterwards as a gift from Claudius. (*Joseph.* Ant. xix. 5.) Probably the Lysanias of whom St. Luke here speaks was a descendant of the elder Lysanias, and was placed in this tetrarchy by Augustus, and made feudatory to Rome. (Cp. *Patrit.* de Evang. ii. pp. 433—439.)

St. Luke's accuracy is questioned here (by *De Wette*, ad loc., and *Strauss*, Leben J. p. 375), though there is no evidence to be brought against it; a remarkable proof of the inordinate love of doubting with which some of the enemies of the Gospel are possessed; and showing how little value is to be attached to their doubts.

2. ἐπὶ ἀρχιερέως Ἄννα καὶ Καϊάφα] *in the time of Annas the High Priest* (i. e. in his high priesthood), and in the *time of Caiaphas. Elz.* has ἀρχιερέων, *plural.* But the *singular* ἀρχιερέως is found in the most ancient MSS., A, B, C, D, E, G, H, K, L, M, S, U, V, X, Γ, Δ, Λ, and *Lr.*, and appears to be the true reading.

It is alleged by some (e. g. *Meyer*, p. 259) that there is an historical error here, because *Caiaphas* was the High Priest at this time.

But doubtless St. Luke's assertion is a deliberate one; and it is repeated by him Acts iv. 6, where we find Ἄνναν τὸν ἀρχιερέα, καὶ Καϊάφαν.

The solution seems to be this. *Annas* had been forcibly removed from the High Priesthood by the *heathen power* of Rome; and *Caiaphas*, his son-in-law, had now been placed in that office by that power. (*Joseph.* Ant. xviii. 2.)

Annas was still alive (John xviii. 13. Acts iv. 6), and was the High Priest *de jure*; but Caiaphas was, in the eye of the Civil Power, High Priest *de facto.* This seems to have been the reason, why Jesus, when arrested by the *Ecclesiastical* power of Jerusalem, was taken to *Annas first* (John xviii. 13); and it is also recorded that *Annas* sent him bound to Caiaphas (John xviii. 24, where see note, and on Acts iv. 6), who, as the *Roman* nominee, delivered Him to the *Roman* Power to be crucified.

There may be also an allusion to the peculiar tenure, so precarious and irregular, by which Caiaphas held the office, in the words of the Gospel, saying that "he was high priest that *same year.*" (John xi. 51; xviii. 13.) In fact, so great was the confusion with regard to the succession and tenure of the Jewish High Priesthood at this time, that, as Josephus relates (Ant. xx. 10; cp. *Euseb.* i. 10), there were no less than *twenty-eight* High Priests from the time of Herod to the destruction of Jerusalem, and only one of these held his office for the legal term,—namely, for *life*; the rest were removed at will by the arbitrary mandate of human power. Cp. *Wetstein*, p. 670, and see above on Matt. ii. 4.

St. Luke, therefore, in a spirit of reverence for the Sacred Office,—instituted by God Himself,—of the High Priesthood, which was *hereditary and for life*, does not acknowledge that the High Priest could be *lawfully* made and unmade by the Civil Power. He still calls Annas the *High Priest.* And yet, since Caiaphas was *de facto* High Priest, and was commonly reputed so to be, he adds his name in the second place to that of Annas. Annas had so much influence, that five of his sons became High Priests (*Joseph.* Ant. xx. 9. 1), and probably the practice of appointing *Sagans*, or Deputies, to the High Priest, would facilitate the *conjunction* of Annas with Caiaphas in the execution of the functions of High Priest. Cp. *Lightfoot*, Temple Service, chap. v. Works, i. p. 912.

Both Annas and Caiaphas are called High Priests in the Apocryphal Books of the N. T., pp. 500. 530. 532. 605, ed. *Thilo.*

It appears, that "since Caiaphas was High Priest (*de facto*), Annas had some special dignity, which could be no other than the chiefdom or headship of the family of Aaron,—and for a similar cause Zadok is named before Abiathar." (2 Sam. xv. 29. 35.) *Patrit.* de Evang. ii. p. 360.

Observe also that this remarkable expression is used by St. Luke at a particular crisis, viz. in connexion with our Lord's *Baptism.*

He, the *true High Priest*, was now to be visibly and audibly inaugurated as such by the *unction* of the *Holy Ghost* descending upon Him.

At this juncture there was, as St. Luke notes, an unhappy collision between the Civil and Ecclesiastical Power. God and Cæsar were at war; and it must have been a perplexing and distressing question for the faithful Israelite,—To *whom* is my obedience due? *Who* is the High Priest?

Christ came from heaven to solve this question. He put an end to all doubts on this matter by rending the Veil at His Crucifixion, when He offered Himself once for all on the Cross; and by ascending into heaven and by entering with His Own blood into the true Holy of Holies.

Hence also the faithful Christian may derive comfort in the worst times. When the Civil and Ecclesiastical Powers, which ought mutually to assist each other, are at variance and conflict with each other, and the devout soul is in trouble, perplexity, and hesitation how to pay allegiance to Cæsar without breach of loyalty to God, then Christ, the true High Priest, will in His own due time intervene to terminate the struggle, by asserting and vindicating His own supremacy.

3. εἰς ἄφεσιν ἁμαρτιῶν] *for the remission of sins.* See on Mark i. 4.

4. Φωνή] *The Voice*, which foreruns the appearance of the *Word.* (*Ambrose.*)

σατε τὴν ὁδὸν Κυρίου, εὐθείας ποιεῖτε τὰς τρίβους αὐτοῦ· 5 *πᾶσα*
φάραγξ πληρωθήσεται, καὶ πᾶν ὄρος καὶ βουνὸς ταπεινωθήσεται·
6 *καὶ ἔσται τὰ σκολιὰ εἰς εὐθεῖαν, καὶ αἱ τραχεῖαι εἰς ὁδοὺς λείας·*
καὶ [c] *ὄψεται πᾶσα σὰρξ τὸ σωτήριον τοῦ Θεοῦ.* c Exod. 14. 13. 2 Chron. 20. 17. Isa. 52. 10.
(8/V) 7 *Ἔλεγεν οὖν τοῖς ἐκπορευομένοις ὄχλοις βαπτισθῆναι ὑπ' αὐτοῦ, Γεννή-*
ματα ἐχιδνῶν, τίς ὑπέδειξεν ὑμῖν φυγεῖν ἀπὸ τῆς μελλούσης ὀργῆς; 8 *ποιήσατε*
οὖν καρποὺς ἀξίους τῆς μετανοίας, καὶ μὴ ἄρξησθε λέγειν ἐν ἑαυτοῖς, Πατέρα
ἔχομεν τὸν Ἀβραάμ, λέγω γὰρ ὑμῖν, ὅτι δύναται ὁ Θεὸς ἐκ τῶν λίθων τούτων
ἐγεῖραι τέκνα τῷ Ἀβραάμ. 9 *Ἤδη δὲ καὶ ἡ ἀξίνη πρὸς τὴν ῥίζαν τῶν δένδρων*
κεῖται· πᾶν οὖν δένδρον μὴ ποιοῦν καρπὸν καλὸν ἐκκόπτεται καὶ εἰς πῦρ
βάλλεται. 10 *Καὶ ἐπηρώτων αὐτὸν οἱ ὄχλοι λέγοντες, Τί οὖν ποιήσωμεν;*
(9/X) 11 *Ἀποκριθεὶς δὲ λέγει αὐτοῖς, Ὁ ἔχων δύο χιτῶνας μεταδότω τῷ μὴ*
ἔχοντι· καὶ ὁ ἔχων βρώματα ὁμοίως ποιείτω. 12 *Ἦλθον δὲ καὶ τελῶναι*
βαπτισθῆναι, καὶ εἶπον πρὸς αὐτὸν, Διδάσκαλε, τί ποιήσωμεν; 13 *Ὁ δὲ εἶπε*
πρὸς αὐτοὺς, Μηδὲν πλέον παρὰ τὸ διατεταγμένον ὑμῖν πράσσετε. 14 *Ἐπηρώτων*
δὲ αὐτὸν καὶ στρατευόμενοι λέγοντες, Καὶ ἡμεῖς τί ποιήσωμεν; Καὶ εἶπε
πρὸς αὐτοὺς, Μηδένα διασείσητε, μηδὲ συκοφαντήσητε, καὶ ἀρκεῖσθε τοῖς
ὀψωνίοις ὑμῶν.

15 [d] *Προσδοκῶντος δὲ τοῦ λαοῦ, καὶ διαλογιζομένων πάντων ἐν ταῖς καρδίαις* d Matt. 3. 11, &c. Mark 1. 7, &c.
αὐτῶν περὶ τοῦ Ἰωάννου, μήποτε αὐτὸς εἴη ὁ Χριστὸς, (10/I) 16 *ἀπεκρίνατο*
ὁ Ἰωάννης ἅπασι λέγων, Ἐγὼ μὲν ὕδατι βαπτίζω ὑμᾶς· ἔρχεται δὲ ὁ ἰσχυρό-
τερός μου, οὗ οὐκ εἰμὶ ἱκανὸς λῦσαι τὸν ἱμάντα τῶν ὑποδημάτων αὐτοῦ· αὐτὸς
ὑμᾶς βαπτίσει ἐν Πνεύματι ἁγίῳ καὶ πυρί· (11/V) 17 *οὗ τὸ πτύον ἐν τῇ χειρὶ*
αὐτοῦ, καὶ διακαθαριεῖ τὴν ἅλωνα αὐτοῦ· καὶ συνάξει τὸν σῖτον εἰς τὴν ἀπο-
θήκην αὐτοῦ, τὸ δὲ ἄχυρον κατακαύσει πυρὶ ἀσβέστῳ. 18 *Πολλὰ μὲν οὖν καὶ*
ἕτερα παρακαλῶν εὐηγγελίζετο τὸν λαόν.

(12/II) 19 *Ὁ δὲ Ἡρώδης ὁ τετράρχης, ἐλεγχόμενος ὑπ' αὐτοῦ περὶ Ἡρωδιάδος*
τῆς γυναικὸς τοῦ ἀδελφοῦ αὐτοῦ, καὶ περὶ πάντων ὧν ἐποίησε πονηρῶν ὁ
Ἡρώδης, 20 *προσέθηκε καὶ τοῦτο ἐπὶ πᾶσι καὶ κατέκλεισε τὸν Ἰωάννην ἐν*
τῇ φυλακῇ.

— *ἑτοιμάσατε*] *prepare ye.* The Baptist is represented as doing the work of a spiritual *κελευθοποιὸς* or Evangelical pioneer, levelling the hills and raising the valleys for the march of the army of the Great King and Conqueror—the Prince of Peace and the Lord of Hosts—whose way he came to prepare in the heart and life of the world.

7—9. *Γεννήματα ἐχιδνῶν*] See Matt. iii. 7, whence these verses are repeated almost *verbatim;* but St. Luke adds of his own *independent* knowledge the topics in *vv.* 10—14, and thus shows that he *repeats* what he *knows* to be true, and *because* he knows it.

8. *μὴ ἄρξησθε*] *begin not.* "Omnem excusationis etiam *conatum* præcidit." (*Beng.*) For a similar use of *ἄρχομαι*, see below, xiii. 26.

11—14. *Ἀποκριθεὶς δὲ λέγει—ὑμῶν*] On the Baptist's Teaching, as here described by the Holy Spirit, it is to be observed, that this godly Preacher *adapted* his lessons to the several needs of the various classes of society respectively,—the *Multitude*, the *Publicans*, the *Soldiers*. He was like a skilful Physician applying the proper medicine to each particular disease,—a pattern for the Christian Preacher. Cp. *Cyril* here, p. 36.

14. *στρατευόμενοι*] Persons then engaged in military occupations—something more than soldiers by profession.

On the lawfulness of the profession of arms, see *Bp. Sanderson's* Case of a Military Life, vol. v. pp. 104—120. For the opinions of the Ancient Fathers, see *Grotius* here, and next note but one.

— *διασείσητε*] *extort by violence.* Lat. *concutio.*

— *μηδὲ συκοφαντήσητε*] *nor accuse any falsely.* *συκοφαντεῖν* is a word derived from Attic law and practice,—and properly describing an information against persons who *exported figs*, and thence applied to any false or frivolous charge (*Aristoph.* Av. 1431, and *Wetst.*)—and is peculiar to St. Luke. See. xix. 8.

— *ὀψωνίοις*] *wages.* See 1 Cor. ix. 7. Rom. vi. 23.

He did not say, Cast away your arms, quit the camp: for he knew that soldiers are not homicides, but ministers of law—not avengers of personal injuries, but defenders of the public safety. See *S. Aug.* c. Faust. xxii. 24, where he discusses the question concerning the lawfulness of war. "The desire of injury," he says, "the savageness of revenge, the lust of power, &c., these are sins which are justly condemned in wars, which are however sometimes undertaken by good men for the sake of punishing the violence of others, either by command of God, or of some lawful human authority." Cp. *Wetstein*, p. 674.

16. *ἔρχεται δὲ ὁ ἰσχυρότερος*] *the* stronger than I—and than all—*is coming.* See on Matt. iii. 11. Mark i. 7, 8.

— *λῦσαι τὸν ἱμάντα*] *to loose the thong of his shoes;* to do the office of a servant. There may be also a reference to the practice described in Ruth iv. 8; and so, figuratively, he may mean what he says in John iii. 29, that he is *not* the Bridegroom, and would not rob Him of His own. Cf. *Gregor.* Hom. 7 in Evang. and *Ambrose.*

— *αὐτός*] He—and no other.

17. *οὗ τὸ πτύον*] Cp. Matt. iii. 12. In His hand is the fan of future judgment, with which He will winnow the chaff from the wheat, i. e. the Evil from the Good, who now lie mingled together on His Floor of the Church on *Earth.* Observe, the Earth is *His* Floor. Remark also the frequent repetition of *αὐτοῦ*, proclaiming the sovereignty of Christ.

19. Ὁ *δὲ* Ἡρώδης] Here is a remarkable instance of *anticipation*, not uncommon in St. Luke and in the other Gospels. The Evangelist having spoken of the Baptist's *preaching*, proceeds immediately to speak of his *imprisonment*, though probably some months intervened between the two. This serves the purpose of showing that John was ready to suffer for what he taught, and makes his preaching more practical and cogent.

The observation of this principle of *anticipation* clears up many supposed difficulties in the Gospel. See on Matt. xx. 29

e Matt. 3. 16, &c. Mark 1. 10, &c.

($\frac{13}{I}$) 21 e Ἐγένετο δὲ ἐν τῷ βαπτισθῆναι ἅπαντα τὸν λαὸν, καὶ Ἰησοῦ βαπτι-
σθέντος καὶ προσευχομένου ἀνεῳχθῆναι τὸν οὐρανὸν, 22 καὶ καταβῆναι τὸ
Πνεῦμα τὸ ἅγιον σωματικῷ εἴδει ὡσεὶ περιστερὰν ἐπ᾽ αὐτὸν, καὶ φωνὴν ἐξ
οὐρανοῦ γενέσθαι λέγουσαν, Σὺ εἶ ὁ Υἱός μου ὁ ἀγαπητὸς, ἐν σοὶ ηὐδόκησα.
($\frac{14}{III}$) 23 Καὶ αὐτὸς ἦν ὁ Ἰησοῦς ὡσεὶ ἐτῶν τριάκοντα ἀρχόμενος, ὢν, ὡς
ἐνομίζετο, υἱὸς Ἰωσὴφ, τοῦ Ἡλὶ, 24 τοῦ Ματθὰτ, τοῦ Λευὶ, τοῦ Μελχὶ, τοῦ
Ἰαννὰ, τοῦ Ἰωσὴφ, 25 τοῦ Ματταθίου, τοῦ Ἀμὼς, τοῦ Ναοὺμ, τοῦ Ἐσλὶ, τοῦ
Ναγγαὶ, 26 τοῦ Μαὰθ, τοῦ Ματταθίου, τοῦ Σεμεῒ, τοῦ Ἰωσὴφ, τοῦ Ἰούδα, 27 τοῦ
Ἰωαννᾶ, τοῦ Ῥησὰ, τοῦ Ζοροβάβελ, τοῦ Σαλαθιὴλ, τοῦ Νηρὶ, 28 τοῦ Μελχὶ, τοῦ
Ἀδδὶ, τοῦ Κωσὰμ, τοῦ Ἐλμωδὰμ, τοῦ Ἢρ, 29 τοῦ Ἰωσὴ, τοῦ Ἐλιέζερ, τοῦ
Ἰωρεὶμ, τοῦ Ματθὰτ, τοῦ Λευὶ, 30 τοῦ Συμεὼν, τοῦ Ἰούδα, τοῦ Ἰωσὴφ, τοῦ

21, 22.] On this text see the Sermons of *Bp. Andrewes*, iii. 241.

21. *προσευχομένου*] *when He was praying*. St. Luke alone notes this incident, which calls attention to the reality of our Lord's Human Nature. He also thus teaches the use of *prayer* for the reception of the Holy Spirit.

St. Luke, the Evangelist of the Gentiles, lays special stress on the solemn duty, and blessed privilege, and happy results, of *Prayer*. See on v. 16, and above, *Introduction*, p. 160.

Our Lord was baptized (says *S. Ambrose*), not to be cleansed by water, but to "sanctify Water to the washing away of sin;" and to fulfil all righteousness, i. e. to be an example of *obedience* to all the dispensations of God.

He came (as it were) to baptize Water for holy uses, and to invite men to a more joyful acceptance of *that* Baptism which would be instituted by Himself. He condescended in His own Body to prefigure the Church, His Mystical Body (says *Chrys.* in Caten.), in which they who are baptized receive the Holy Ghost. "Venit Dominus ad lavacrum," says *S. Ambrose* here, "Omnia pro te factus est. Nemo refugiat lavacrum gratiæ, quandò Christus lavacrum pœnitentiæ non refugit. Nunc consideremus mysterium Trinitatis. Cùm baptizatur Filius, Pater se adesse testatur. Adest et Spiritus Sanctus; nunquam potest à se Trinitas separari." Cp. on Matt. iii. 16, 17.

23. *αὐτὸς ἦν*] *Jesus Himself was about thirty years of age when He began His ministry*. In the pronoun *αὐτὸς* (which is emphatic) St. Luke seems to say: *Even* Jesus, the Son of God—the Divine Priest and Prophet and King—did not put Himself forward to preach before the legal age. How much less should men presume to undertake so arduous an office before they are ripe for it! Cp. Heb. v. 5.

The Evangelist here declares that *Jesus Himself was about* thirty years old *when* He *began* His Ministry. There is a remarkable testimony to this effect in *Melito* (*Routh*, R. S. i. 121), of the second century, on the Chronology of our Lord's Life; *τὴν θεότητα αὐτοῦ ἐπιστώσατο διὰ τῶν σημείων ἐν τῇ τριετίᾳ τῇ μετὰ τὸ βάπτισμα, τὴν δὲ ἀνθρωπότητα αὐτοῦ ἐν τοῖς τριάκοντα χρόνοις* (thirty years) *τοῖς πρὸ τοῦ βαπτίσματος. τριακοντέτης βαπτίζεται*, says *Greg. Nazian.* p. 714. See also *Pseudo-Ignat.* ad Tertullian. 10, *τρεῖς δεκάδας ἐτῶν πολιτευσάμενος ἐβαπτίσθη . . καὶ τρεῖς ἐνιαυτοὺς κηρύξας τὸ εὐαγγέλιον . . . ἐσταυρώθη.*

At first sight, the word *ἀρχόμενος* may seem abrupt when thus used. But it appears to be explained by St. Luke himself Acts i. 1, referring probably to this passage, *τὸν μὲν πρῶτον λόγον ἐποιησάμην περὶ πάντων, ὦ Θεόφιλε, ὧν ἤρξατο ὁ Ἰησοῦς ποιεῖν τε καὶ διδάσκειν.* And again Acts i. 22, *Ἰησοῦς ἀρξάμενος ἀπὸ βαπτίσματος Ἰωάννου.* Cp. above on Josh. ii. 7.

The reason for this notice seems to be, that it might be known that our Lord did *not begin* His public ministry till the age prescribed for the Levites (Numb. iv. 3; viii. 24. 1 Chron. xxiii. 3), and that He did *begin it as soon* as He was of that age.

In this, and in other respects, He was typified by Joseph, who was thirty years of age when he stood before Pharaoh. Gen. xli. 46.

Christ was *baptized* when He was of *full age*. But let it not be imagined that this is any argument *against Infant* Baptism. For *John's* Baptism was not an act of initiation into covenant with God, but a Baptism of Repentance. And Christ was *Circumcised* when an Infant of eight days old; and *Circumcision* was to the Law what Baptism is to the Gospel,—the appointed act of initiation of man into covenant with God.

And therefore the example of Christ, circumcised on the eighth day after Birth, is an argument *for Infant Baptism*.

— *ὡς ἐνομίζετο*] As he was *accounted* by law (*νόμῳ*). See Luke iv. 22. John vi. 42. This word *ἐνομίζετο* appears to intimate two things; *first*, that Jesus was not son of Joseph by *Nature*; and secondly, that He was son of Joseph by *Law*. And therefore, although He was the promised seed of the *woman*, His genealogy is traced through *Joseph*, who was united to Mary by the *Law* of Marriage, which God had instituted in Paradise; and He had an hereditary claim to the rights of Joseph, as son of David, and owed him filial obedience. See on Matt. i. 1.

— *υἱὸς Ἰωσὴφ, τοῦ Ἡλί*] On the Genealogies of our Lord, see on Matt. i. 1—16.

St. Luke's design in this Genealogy was probably as follows:—

The Genealogy of our Lord is not inserted in the *beginning* of this Gospel, as *is* the case in St. Matthew; but at a later period, when our Lord is described as *thirty years* of age; and it is inserted in connexion with His *Baptism*.

St. Matthew *descends* in his Genealogy *from Abraham*; St. Luke *ascends* to *God*.

Why was this?

St. Luke intends to show that Jesus is the promised *Seed of the Woman* (Gen. iii. 15. Gal. iv. 4), that He is the *Second Adam*—the Father of the *new race of regenerate humanity*—in whom *all Nations* of the Earth are blessed. See *Iren.* iii. 33.

In Him, anointed by the Holy Ghost, the whole Human Race is summed up, and sanctified.

Christ, our Divine Head, is here presented to us as the Author of the new race, which He carries up, as it were, by a retroverted stream of sanctification, turning back the channels of hereditary corruption and original sin, through every successive generation in an ascending series; and leading it up through Adam to God He cleanses it by the divine effluence and effusion of the Holy Ghost. "Adam initium morientium, Christus viventium (*Iren.* l. c.); compare the passage over *Jordan*, Josh iii. 16.

St. Luke dates our Lord's Genealogy from His *Baptism*, because in Baptism the old Adam is buried, and the new man is raised up; and the life of Christ in us *begins* at Baptism. See *Origen* here, and *Eusebius* in *Mai*, Patrum Nova Bibliotheca, iv. pp. 271—277.

The great work of retrogressive and retroactive purification is here connected with the Baptism of Christ. And thus the Holy Spirit has reminded us that our participation in this work of purification is commenced at our Baptism into Christ; that our adoption into the *new Generation*, by which we are engrafted into Christ, and through Him carried up to God, is effected by Him through the "*laver of Regeneration*." Tit. iii. 5. Cp. *S. Aug.* de Cons. Ev. ii. 4, 5, and the notes on Josh. iii. 16.

As St. Paul says (Rom. v. 15), "Not as the offence (in Adam), so the free gift in Christ. For if through the offence of *the one* Adam, *the many* (that is, *all*, cp. v. 18), died, much more the Grace of God, and the Gift by the one man Jesus Christ hath abounded, or overflowed, to the many, i. e. upon *all*. As by the offence of one judgment came upon all to condemnation, so by the righteousness of One the free gift came upon all men unto Justification."

In addition to the authorities cited on St. Matthew, i. 1—16, the reader may consult the work of *Eusebius*, lately published by *Mai*, Quæstion. ad Marin. pp. 219—226.

27. *τοῦ Σαλαθιήλ*] *of Salathiel*. See on Matt. i. 12—15. It is most probable that this is the same person as he who is mentioned by St. Matthew, i. 12, and that Zorobabel is the same person as he who is mentioned under that name by St. Matthew. It is true, that between Zorobabel in St. Luke, and Mary, are seventeen generations, and between Zorobabel in St. Matthew, and Joseph, are nine generations. But so between David and Salathiel in St. Luke are twenty generations; and only fourteen in St. Matthew. Cp. next note.

'Ιωνὰν, τοῦ 'Ελιακεὶμ, 31 [f] τοῦ Μελεᾶ, τοῦ Μαϊνὰν, τοῦ Ματταθὰ, τοῦ [g] Ναθὰν, f 2 Sam. 5. 14.
τοῦ Δαυῒδ, 32 τοῦ 'Ιεσσαὶ, τοῦ 'Ωβὴδ, τοῦ Βοὸζ, τοῦ Σαλμὼν, τοῦ Ναασσὼν, 1 Chron. 3. 5. Zech. 12. 12.
33 τοῦ 'Αμιναδὰβ, τοῦ 'Αρὰμ, τοῦ 'Εσρὼμ, τοῦ Φαρὲς, τοῦ 'Ιούδα, 34 [h] τοῦ 'Ιακὼβ, g Ruth 4. 18. 1 Chron. 2. 10.
τοῦ 'Ισαὰκ, τοῦ 'Αβραὰμ, τοῦ Θάρα, τοῦ Ναχὼρ, 35 τοῦ Σερoὺχ, τοῦ 'Ραγαῦ, h Gen. 11. 24—26.
τοῦ Φάλεκ, τοῦ 'Εβὲρ, τοῦ Σαλὰ, 36 τοῦ Καϊνὰν, τοῦ 'Αρφαξὰδ, τοῦ Σὴμ, τοῦ
Νῶε, τοῦ Λάμεχ, 37 τοῦ Μαθουσάλα, τοῦ 'Ενὼχ, τοῦ 'Ιαρὲδ, τοῦ Μαλελεὴλ, [i] τοῦ i Gen. 5. 6. & 11. 10.
Καϊνὰν, 38 [k] τοῦ 'Ενὼς, τοῦ Σὴθ, τοῦ 'Αδὰμ, τοῦ Θεοῦ. k Gen. 5. 3. ch. 5. 1.

IV. $(\frac{15}{II})$ 1 [a] 'Ιησοῦς δὲ Πνεύματος ἁγίου πλήρης ὑπέστρεψεν ἀπὸ τοῦ 'Ιορ- a Matt. 4. 1, &c. Mark 1. 12, &c.
δάνου, καὶ ἤγετο ἐν τῷ Πνεύματι εἰς τὴν ἔρημον $(\frac{16}{V})$ 2 ἡμέρας τεσσαράκοντα
πειραζόμενος ὑπὸ τοῦ Διαβόλου. Καὶ οὐκ ἔφαγεν οὐδὲν ἐν ταῖς ἡμέραις ἐκείναις·
καὶ συντελεσθεισῶν αὐτῶν ὕστερον ἐπείνασε. 3 Καὶ εἶπεν αὐτῷ ὁ Διάβολος,
Εἰ Υἱὸς εἶ τοῦ Θεοῦ, εἰπὲ τῷ λίθῳ τούτῳ ἵνα γένηται ἄρτος. 4 Καὶ ἀπεκρίθη
'Ιησοῦς πρὸς αὐτὸν λέγων, [b] Γέγραπται, ὅτι οὐκ ἐπ' ἄρτῳ μόνῳ ζήσεται ὁ b Deut. 8. 3.
ἄνθρωπος, ἀλλ' ἐπὶ παντὶ ῥήματι Θεοῦ. 5 Καὶ ἀναγαγὼν αὐτὸν ὁ
Διάβολος εἰς ὄρος ὑψηλὸν ἔδειξεν αὐτῷ πάσας τὰς βασιλείας τῆς οἰκουμένης ἐν
στιγμῇ χρόνου, 6 καὶ εἶπεν αὐτῷ ὁ Διάβολος, Σοὶ δώσω τὴν ἐξουσίαν ταύτην
ἅπασαν καὶ τὴν δόξαν αὐτῶν, ὅτι ἐμοὶ παραδέδοται, καὶ ᾧ ἐὰν θέλω δίδωμι
αὐτήν· 7 σὺ οὖν ἐὰν προσκυνήσῃς ἐνώπιον ἐμοῦ, ἔσται σου πᾶσα. 8 Καὶ
ἀποκριθεὶς αὐτῷ εἶπεν ὁ 'Ιησοῦς, Ὕπαγε ὀπίσω μου Σατανᾶ, γέγραπται [c] Προσ- c Deut. 6. 13.
κυνήσεις Κύριον τὸν Θεόν σου, καὶ αὐτῷ μόνῳ λατρεύσεις. 9 Καὶ
ἤγαγεν αὐτὸν εἰς 'Ιερουσαλὴμ, καὶ ἔστησεν αὐτὸν ἐπὶ τὸ πτερύγιον τοῦ ἱεροῦ,

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36. τοῦ Καϊνάν] *of Cainan.* Here is a difficulty.

This name *Cainan*, as son of Arphaxad, does not occur, in this place, in the original Hebrew of Gen. xi. 12, nor in 1 Chron. i. 24, where Sala is represented as son of Arphaxad.

But it is found in the *Septuagint* Version in Gen. xi. 13, not in 1 Chron. i. 24.

The name of *Cainan* appears to be associated with the introduction of idolatry. See *Ephraem Syrus* in Gen. xviii. *Mill* on the Genealogies, p. 149.

It is also certain that the Evangelists had access to genealogical materials that we do not possess. See above on Matt. i. 3.

We have seen (Matt. i. 8) that it was the practice of the *Hebrews* to *omit* names from their Genealogies, for moral and judicial reasons. Accordingly we find that in *St. Matthew's* Genealogy several names are passed over in silence.

But this does not appear to be the case in *St. Luke's* Genealogy. *He* wrote specially for the *Gentiles*, and to show that in Christ *all nations* are blessed. In Him—Who is the *Second Adam*, the Father of the new Creation—there is pardon and grace freely offered to all; in Him the dead in trespasses and sins are made alive; and they who had been aliens—by idolatry and vice—were made nigh to God in Christ (Gal. iii. 28. Eph. ii. 12, 13); and there is an universal Amnesty in Christ.

Perhaps there may be something significant of this gracious purpose of Universal Reconciliation and Restoration by the Gospel, in the fact, that a name—the name of *Cainan*, expunged perhaps for moral reasons, viz. for idolatry—from the *Hebrew* Genealogies, is restored, in Christ, to that of the *Gentile* World.

On this question, see *Walther*, Harmon. Biblic. ad Luc. iii. 36. *Michaelis*, de Chronol. Mosis post diluv. in Comm. Soc. Gotting. 1763. *Rus*, Harmon. Evang. i. 359. *Spanheim*, Dubia Evang. xxiii., who, with Beza, would expunge the word. *Routh*, R. S. ii. 373, observes, that neither Julius Africanus, early in the third century, nor Eusebius in the fourth, seem to have had this second Καϊνάν in their editions of the LXX; and *Lord Arthur Hervey*, on the Genealogies (pp. 168–203), has endeavoured to show that the name Cainan was first interpolated here in St. Luke, and thence passed into copies of the LXX. But it is found in *all the best Manuscripts* here, with the single exception of the Codex Bezæ, which omits it. Cp. *Mill*, pp. 144. 147, *note.*

38. 'Αδὰμ, τοῦ Θεοῦ] Thus the Holy Spirit, writing by St. Luke to the Gentiles, taught them what they, especially the Greeks, much needed to learn, that God had "made of *one blood* all nations of men," Acts xvii. 26. Herein, as in many other respects, St. Luke the Evangelist is a fellow-labourer with the Apostle St. Paul. See *Introduction*, p. 158.

Joseph is not called the Son of Eli literally, any more than Adam was literally the Son of God. (*Aug.* de Cons. Ev. ii. 3.) Perhaps, also, it may be said that the words ὡς ἐνομίζετο, *as He was accounted*, in *v.* 23, may be intended to imply that the Evangelist is giving the genealogy as *commonly* received. (Cp. *Bengel.*)

— τοῦ Θεοῦ] *of God.* "Ex Deo per Christum sunt omnia. Omnia reducuntur per Christum ad Deum." (*Beng.*)

Ch. IV. 1—13. 'Ιησοῦς δέ] On the Temptation see Matt. iv. 1—11.

2. ἡμέρας τεσσαράκοντα] *forty days.* It is said by some (e. g. *Bengel*) that this is a "locutio prægnans," indicating that He was led into the Wilderness for forty days, where, *after they were over* (cp. Matt. iv. 3), He was tempted.

But the words of the two Evangelists taken together, seem rather to imply that He was tempted at intervals during the forty Days (cp. Mark i. 13), and that at the *close* of them the Tempter assailed our Lord with the greatest violence.

And this appears to be typical of what is to be looked for in the History of the Church. She is tempted or tried by the Evil One during the whole period of her sojourn (represented by Forty Days, see on Matt. iv. 2), in the Wilderness of this World: but Satan reserves the fiercest trial for the last. See Rev. xii. 12.

4. Γέγραπται] *It is written:* repeated *v.* 8; cp. *v.* 12. Christ is "full of the Holy Ghost," *v.* 1, and yet His Rule of Faith and Practice is Holy Scripture;—a fact which may be commended to the consideration of some (Quakers, Methodists, and others) who appear to suppose that *inward illumination* (or what is fancied to be such) may be a substitute for the *written Word.*

5. ἔδειξεν αὐτῷ] The *last* Temptation in St. Matthew (iv. 8), but mentioned here in the *second* place by St. Luke.

But observe, St. Luke does *not* say τότε or πάλιν, as St. Matthew does (iv. 5. 8), and therefore there is no discrepancy; but St. Luke places the temptations in an order of his own; perhaps with a reference to the temptation of the first Adam, and to the special trials of the *Gentile* World. By indulgence we were conquered in Adam, by abstinence we conquer in Christ. (*Cyril.*)

— τῆς οἰκουμένης] St. Matthew here (iv. 8) has τοῦ κόσμου.

— ἐν στιγμῇ χρόνου] *in a moment of time.* "In momento enim prætereunt." (*Ambrose.*)

8. Προσκυνήσεις] *Thou shalt worship the Lord thy God, and Him only shalt thou serve.* And yet *Christ* is to be worshipped (Heb. i. 6). How then can Christ be a Creature? How can He be other than God? Let Arians and Socinians be entreated to mark this.

9. 'Ιερουσαλήμ] *Jerusalem.* St. Matthew, *writing for Jews*, has τὴν ἁγίαν πόλιν, *the Holy City*, here, iv. 5.

καὶ εἶπεν αὐτῷ, Εἰ Υἱὸς εἶ τοῦ Θεοῦ, βάλε σεαυτὸν ἐντεῦθεν κάτω, [10] γέγραπται
d Ps. 91. 10—12. γὰρ, Ὅτι [d] τοῖς ἀγγέλοις αὐτοῦ ἐντελεῖται περί σου, τοῦ διαφυλάξαι
σε· [11] καὶ ὅτι ἐπὶ χειρῶν ἀροῦσί σε, μή ποτε προσκόψῃς πρὸς λίθον
e Deut. 6. 16. τὸν πόδα σου. [12] Καὶ ἀποκριθεὶς εἶπεν αὐτῷ ὁ Ἰησοῦς· Ὅτι εἴρηται, [e] Οὐκ
ἐκπειράσεις Κύριον τὸν Θεόν σου. [13] Καὶ συντελέσας πάντα πειρασμὸν
f John 14. 30. Heb. 4. 15. ὁ Διάβολος [f] ἀπέστη ἀπ' αὐτοῦ ἄχρι καιροῦ.
(17/I) [14] Καὶ ὑπέστρεψεν ὁ Ἰησοῦς ἐν τῇ δυνάμει τοῦ Πνεύματος εἰς τὴν
Γαλιλαίαν· καὶ φήμη ἐξῆλθε καθ' ὅλης τῆς περιχώρου περὶ αὐτοῦ. [15] Καὶ αὐτὸς
ἐδίδασκεν ἐν ταῖς συναγωγαῖς αὐτῶν δοξαζόμενος ὑπὸ πάντων.
g Matt. 2. 23. & 13. 54. (18/X) [16] [g] Καὶ ἦλθεν εἰς τὴν Ναζαρὲθ, οὗ ἦν τεθραμμένος· καὶ εἰσῆλθε, [h] κατὰ
Mark 6. 1. John 4. 43. τὸ εἰωθὸς αὐτῷ, ἐν τῇ ἡμέρᾳ τῶν σαββάτων εἰς τὴν συναγωγὴν, καὶ ἀνέστη
Neh. 8. 5, 6. h Ps. 22. 22. ἀναγνῶναι. [17] Καὶ ἐπεδόθη αὐτῷ βιβλίον Ἡσαΐου τοῦ προφήτου· καὶ ἀναπτύξας
& 40. 9, 10. i Isa. 61. 1, 2. τὸ βιβλίον εὗρε τὸν τόπον οὗ ἦν γεγραμμένον, [18] [i] Πνεῦμα Κυρίου ἐπ' ἐμὲ, οὗ
Matt. 11. 5. Ps. 42. 7. εἵνεκεν ἔχρισέ με εὐαγγελίσασθαι πτωχοῖς, ἀπέσταλκέ με ἰάσασθαι
& 147. 3. John 6. 2. τοὺς συντετριμμένους τὴν καρδίαν, κηρύξαι αἰχμαλώτοις ἄφεσιν,
j Lev. 25. 10. καὶ τυφλοῖς ἀνάβλεψιν, ἀποστεῖλαι τεθραυσμένους ἐν ἀφέσει, [19] [j] κη-
ρύξαι ἐνιαυτὸν Κυρίου δεκτόν. [20] Καὶ πτύξας τὸ βιβλίον ἀποδοὺς τῷ
ὑπηρέτῃ ἐκάθισε· καὶ πάντων ἐν τῇ συναγωγῇ οἱ ὀφθαλμοὶ ἦσαν ἀτενίζοντες
αὐτῷ. [21] Ἤρξατο δὲ λέγειν πρὸς αὐτοὺς, Ὅτι σήμερον πεπλήρωται ἡ γραφὴ
k Ps. 45. 2. Isa. 50. 4. αὕτη ἐν τοῖς ὠσὶν ὑμῶν. (19/I) [22] [k] Καὶ πάντες ἐμαρτύρουν αὐτῷ, καὶ ἐθαύ-
Matt. 13. 54. Mark 6. 2, 3. μαζον ἐπὶ τοῖς λόγοις τῆς χάριτος τοῖς ἐκπορευομένοις ἐκ τοῦ στόματος αὐτοῦ,
ch. 2. 4. John 1. 14. καὶ ἔλεγον, Οὐχ οὗτός ἐστιν ὁ υἱὸς Ἰωσήφ; (20/X) [23] [l] Καὶ εἶπε πρὸς αὐτοὺς,
& 6. 42. & 7. 46. l Matt. 4. 13. Πάντως ἐρεῖτέ μοι τὴν παραβολὴν ταύτην, Ἰατρὲ, θεράπευσον σεαυτόν· ὅσα
& 13. 54. ἠκούσαμεν γενόμενα ἐν τῇ Καφαρναοὺμ, ποίησον καὶ ὧδε ἐν τῇ πατρίδι σου.
m Matt. 13. 57. Mark 6. 4. (21/I) [24] [m] Εἶπε δὲ, Ἀμὴν λέγω ὑμῖν, ὅτι οὐδεὶς προφήτης δεκτός ἐστιν ἐν τῇ
John 4. 44. n 1 Kings 17. 7, πατρίδι αὐτοῦ. (22/X) [25] [n] Ἐπ' ἀληθείας δὲ λέγω ὑμῖν, πολλαὶ χῆραι ἦσαν ἐν
& 18. 1. James 5. 17. ταῖς ἡμέραις Ἠλίου ἐν τῷ Ἰσραὴλ, ὅτε ἐκλείσθη ὁ οὐρανὸς ἐπὶ ἔτη τρία καὶ
μῆνας ἕξ, ὡς ἐγένετο λιμὸς μέγας ἐπὶ πᾶσαν τὴν γῆν, [26] καὶ πρὸς οὐδεμίαν
αὐτῶν ἐπέμφθη Ἠλίας εἰ μὴ εἰς Σάρεφθα τῆς Σιδῶνος πρὸς γυναῖκα χήραν.

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13. ἄχρι καιροῦ] *till a season.* "Usque ad opportunum tempus" (*Beng.*), such as the Agony.

15. αὐτός] "Ipse; non modò per famam." (*Beng.*)

16. Ναζαρὲθ, οὗ ἦν τεθραμμένος] *Nazareth* (the city of Branches), where *He* (who is the BRANCH) had been reared, and where He "crevit occulto velut *Arbor* ævo." See above on ii. 5.

— κατὰ τὸ εἰωθὸς αὐτῷ] *according to his custom*—a strong argument for attendance on Public Worship.

— ἐν τῇ ἡμέρᾳ τῶν σαββάτων] *on the Sabbath Day.* On the Synagogue Worship on the Sabbath, see Acts xiii. 14, 15; xv. 21. *Joseph.* de B. Jud. vii. 3. *Vitringa* de Synagogâ, Franecq. 1696. *Prideaux*, Connexion, i. 416—430, ad A.D. 444. *Jahn*, Arch. S. 344. 397. And on the preparatory uses of the *Synagogues* for the diffusion of *Christianity*, see below, Introduction to the ACTS of the APOSTLES, p. xvii.

17. ἐπεδόθη] *was given* in *addition*, perhaps after the Lesson from the *Law*. Our Lord appears to have done two things; *first*, ἀνέστη ἀναγνῶναι, *He stood up to read* the Lesson of the day; *secondly*, to have chosen a particular passage (εὑρεῖν τόπον) in the prophecies of Isaiah (*Cyril*), and to have expounded it, with additions from other places of the same Prophet; e. g. Isa. lxi. 1, 2, with illustrations from xlii. 7, and to have shown the application of these prophecies to Himself. See *Surenhus.* pp. 339—345.

— ἀναπτύξας] *having unrolled* the מְגִלָּה (*megillah*), or *volume*. It appears that Isaiah formed a separate roll.

18. ἔχρισέ με] *anointed Me*—made Me the Messiah, the *Anointed One*—the *Christ.* Christ was anointed at the Incarnation by the operation of the Holy Ghost, and was publicly anointed and inaugurated as the Messiah by the descent of the Holy Ghost at His Baptism. See on Matt. iii. 16. Therefore this lesson and exposition were specially appropriate *now*. Cp. notes on Isa. lxvi.

18, 19.] On this text see the Sermon of *Bp. Andrewes*, iii. 280.

19. ἐνιαυτόν] *the year*—typified by the *Jubilee*, Lev. xxv. 9; which prefigured the Gospel dispensation, the World's release from the Debt of Sin; the Universal Jubilee proclaimed by Christ.

On the erroneous notion hence derived by some (see *Clem. Alex.* Strom. i. p. 147, and *Origen* de Princ. iv. 5), that our Lord taught *only for one year* or little more, see the authorities in *Gieseler*, Ch. Hist. chap. i. note 10. *Winer*, Lex. i. p. 568. *Routh*, R. S. i. 121. 146; iv. 364, and above, on iii. 23, where it will be seen that *Melito* affirmed that our Lord's ministry lasted three years; so also *S. Hippolytus*, in Dan. § 4. So *Euseb.* H. E. i. 10. *Theodoret*, in Dan. ix. *S. Hieron.* in Dan. ix.

24. δεκτός] *acceptable.* See on Acts x. 35.

25. ἔτη τρία καὶ μῆνας ἕξ] *three years and six months.* It is said by some (e. g. *Meyer*, p. 275) that this is at variance with the date in 1 Kings xviii. 1, "the *third* year." But it does not appear that the third year there is dated from the beginning of the famine. The original says, "There were many days; and in the third year—probably after those many days—the word of the Lord came to Elijah." Why otherwise should the "many days" be mentioned?

The period of *three years and a half* (half of *seven*, the sacred number) = 42 months, or 1260 days, had an ominous sound in the ears of an Israelite, being the time of this famine (cp. James v. 17), and of the duration of the desolation of the Temple under Antiochus. *Lightfoot*, i. p. 620. Harm. N. T. Rev. xi. *Joseph.* B. J. i. 1. *Lowth* on Dan. xii. 7. *Prideaux* ad A.D. 168, 165. See Rev. xi. 2, 3; xii. 6. 14; xiii. 5.

26, 27. Ἠλίας—Ἐλισσαίου] The Prophets *Elijah* and *Elisha* were types of Christ; and in their special dealings with the widow of Sarepta and Naaman the Syrian, they foreshadowed His relation, not only to Capernaum in contrast with Nazareth, but also to the *Gentile world* in comparison with the Jews. (*Theophyl.*, *Euthym.*) See above, ii. 32.

— εἰ μή] *saving, except.* See on Matt. xii. 4. 1 Cor. xiv. 6. Rev. xxi. 27.

27 ° Καὶ πολλοὶ λεπροὶ ἦσαν ἐπὶ Ἐλισσαίου τοῦ προφήτου ἐν τῷ Ἰσραήλ, o 2 Kings 5. 14.
καὶ οὐδεὶς αὐτῶν ἐκαθαρίσθη εἰ μὴ Νεεμὰν ὁ Σύρος. 28 Καὶ ἐπλήσθησαν
πάντες θυμοῦ ἐν τῇ συναγωγῇ ἀκούοντες ταῦτα. 29 Καὶ ἀναστάντες ἐξέβαλον
αὐτὸν ἔξω τῆς πόλεως, καὶ ἤγαγον αὐτὸν ἕως ὀφρύος τοῦ ὄρους, ἐφ' οὗ ἡ πόλις
αὐτῶν ᾠκοδόμητο, εἰς τὸ κατακρημνίσαι αὐτόν· 30 p αὐτὸς δὲ διελθὼν διὰ μέσου p John 8. 59. & 10. 39.
αὐτῶν ἐπορεύετο.

(23/VIII) 31 q Καὶ κατῆλθεν εἰς Καφαρναοὺμ πόλιν τῆς Γαλιλαίας· καὶ ἦν διδάσκων q Mark 1. 21, &c.
αὐτοὺς ἐν τοῖς σάββασι. (24/II) 32 Καὶ ἐξεπλήσσοντο ἐπὶ τῇ διδαχῇ αὐτοῦ, ὅτι
ἐν ἐξουσίᾳ ἦν ὁ λόγος αὐτοῦ. (25/VIII) 33 Καὶ ἐν τῇ συναγωγῇ ἦν ἄνθρωπος ἔχων
πνεῦμα δαιμονίου ἀκαθάρτου, καὶ ἀνέκραξε φωνῇ μεγάλῃ 34 λέγων, Ἔα· τί
ἡμῖν καὶ σοὶ, Ἰησοῦ Ναζαρηνέ; ἦλθες ἀπολέσαι ἡμᾶς; οἶδά σε τίς εἶ, ὁ Ἅγιος
τοῦ Θεοῦ. 35 Καὶ ἐπετίμησεν αὐτῷ ὁ Ἰησοῦς λέγων, Φιμώθητι, καὶ ἔξελθε ἐξ
αὐτοῦ. Καὶ ῥῖψαν αὐτὸν τὸ δαιμόνιον εἰς τὸ μέσον ἐξῆλθεν ἀπ' αὐτοῦ, μηδὲν
βλάψαν αὐτόν. 36 Καὶ ἐγένετο θάμβος ἐπὶ πάντας· καὶ συνελάλουν πρὸς
ἀλλήλους λέγοντες, Τίς ὁ λόγος οὗτος; ὅτι ἐν ἐξουσίᾳ καὶ δυνάμει ἐπιτάσσει
τοῖς ἀκαθάρτοις πνεύμασι, καὶ ἐξέρχονται. 37 Καὶ ἐξεπορεύετο ἦχος περὶ αὐτοῦ
εἰς πάντα τόπον τῆς περιχώρου.

(26/II) 38 r Ἀναστὰς δὲ ἐκ τῆς συναγωγῆς εἰσῆλθεν εἰς τὴν οἰκίαν Σίμωνος· r Matt. 8. 14, &c. Mark 1. 29, &c.
πενθερὰ δὲ τοῦ Σίμωνος ἦν συνεχομένη πυρετῷ μεγάλῳ· καὶ ἠρώτησαν αὐτὸν
περὶ αὐτῆς. 39 Καὶ ἐπιστὰς ἐπάνω αὐτῆς ἐπετίμησε τῷ πυρετῷ, καὶ ἀφῆκεν
αὐτήν· παραχρῆμα δὲ ἀναστᾶσα διηκόνει αὐτοῖς.

40 Δύνοντος δὲ τοῦ ἡλίου πάντες ὅσοι εἶχον ἀσθενοῦντας νόσοις ποικίλαις
ἤγαγον αὐτοὺς πρὸς αὐτόν· ὁ δὲ ἑνὶ ἑκάστῳ αὐτῶν τὰς χεῖρας ἐπιθεὶς ἐθεράπευ-
σεν αὐτούς. (27/VIII) 41 Ἐξήρχετο δὲ καὶ δαιμόνια ἀπὸ πολλῶν κράζοντα καὶ
λέγοντα, Ὅτι σὺ εἶ ὁ Χριστὸς, ὁ Υἱὸς τοῦ Θεοῦ. Καὶ ἐπιτιμῶν οὐκ εἴα αὐτὰ
λαλεῖν, ὅτι ᾔδεισαν τὸν Χριστὸν αὐτὸν εἶναι.

(28/VIII) 42 Γενομένης δὲ ἡμέρας ἐξελθὼν ἐπορεύθη εἰς ἔρημον τόπον· καὶ οἱ ὄχλοι
ἐπεζήτουν αὐτὸν, καὶ ἦλθον ἕως αὐτοῦ καὶ κατεῖχον αὐτὸν τοῦ μὴ πορεύεσθαι
ἀπ' αὐτῶν. 43 Ὁ δὲ εἶπε πρὸς αὐτοὺς, Ὅτι καὶ ταῖς ἑτέραις πόλεσιν εὐαγγελί-
σασθαί με δεῖ τὴν βασιλείαν τοῦ Θεοῦ· ὅτι εἰς τοῦτο ἀπέσταλμαι. 44 Καὶ ἦν
κηρύσσων ἐν ταῖς συναγωγαῖς τῆς Γαλιλαίας.

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29. ὀφρύος] *the brow of the hill. Modern Nazareth* is not on a hill, as the ancient city was. Cp. *Robinson*, Palest. iii. 183—200, who says, "The houses stand in *the lower part* of the slope of the western hill, which rises steep and high above them." Its inhabitants were guilty of rejecting the Son of God, Who vouchsafed to dwell among them, and of endeavouring to cast Him down from "the brow of a hill on which their city was built." They are now debased: a fit emblem of the degradation of those who reject Christ. Cp. the curse pronounced by Him on *Capernaum* (Matt. xi. 23).

30. διελθὼν διὰ μέσου] *he passed through the midst of them and went forth on His way.* He allowed them to take Him to the top of the hill—and then escaped. By such acts as these (cp. John viii. 59; x. 31. 39) He has proved that His death was voluntary,—"Quandò vult capitur, quandò vult occiditur,"—and we may add, "Quandò nolunt inimici, elabitur, et quandò *nolunt, occiditur.*" See Matt. xxvi. 5.

— ἐπορεύετο] *He was going His way: while* they were *eager* to cast Him headlong. Observe the *imperfect* tense.

Here is a remarkable instance of the manner in which the narrative of one Gospel *fits in* with that of another. St. Luke says here that He *went His way*, and the next thing we hear of Him is that he came to *Capernaum*. St. Matthew relates only that He *left Nazareth* and came to Capernaum (iv. 13). St. Luke supplies the *reason* why He left His *own country*, namely, because it had rejected Him.

In His great mercy He offered his own countrymen one more opportunity (Matt. xiii. 54. Mark vi. 1), which was lost.

31. Καφαρναοὺμ πόλιν τ. Γ.] *Capernaum, a city of Galilee.* A mode of speech showing that St. Luke wrote for persons unacquainted with Palestine. So, in i. 26, he speaks of a city of Galilee *called* Nazareth, and in xxi. 37, the mount *called* the Mount of Olives; cp. xxii. 1, the feast of unleavened bread, which is *called* the Passover. See above, *Introduction*, p. 165.

Marcion began his edition of St. Luke's Gospel at this verse (see Libr. Apocr. N. T. p. 403), and inserted the words ὁ Θεὸς κατῆλθεν εἰς Καφαρναοὺμ,—a testimony from *him* to Christ's *Divinity*, and also an avowal that the earlier chapters of *St. Luke* (omitted by *Marcion*) assert the *Humanity*, which he denied.

Observe, He went and settled at *Capernaum*, although He foreknew its *disobedience* (Cyril), x. 15. A lesson to us to preach and propagate the Gospel whatever our hopes of success may be.

33. δαιμονίου] *a devil.* St. Luke, writing for Gentiles, adds the epithet ἀκάθαρτον, *unclean*, to δαιμόνιον, which *St. Matthew*, writing to *Jews* (for whom it was not necessary), *never* does. See *Townson* on the Gospels, p. 185.

— καὶ ἀνέκραξε] See Mark i. 24—28.

34. Ἰησοῦ Ναζαρηνέ] *Jesus of Nazareth.* There was something of bitter scorn and derision in their application here; for the citizens of *Nazareth* had just rejected Him, and had attempted to kill Him, iv. 29. Thus in this address of the demoniac there was blasphemy mixed with dread—a fearful picture of the temper of Devils toward "the Holy One of God."

— ὁ Ἅγιος] "He uses the Article," says *Athanas.* in Caten., "distinguishing Christ from all others; for He is *the* Holy One, by communion with Whom all who are holy are called holy."

35. Φιμώθητι] literally, *Be thou muzzled.* "Φιμὸς, i. q. κημὸς, *camus* (cp. *Routh*, R. S. iv. 44. 71), capistri genus (a *muzzle* quo caballi superbi coerceri solent (*Valck.* ex Isid.), hinc φιμοῦν *obturare.*" See Matt. xxii. 12. Mark i. 25; iv. 39.

41. Ὅτι] *because.* See Mark i. 34.

a Mark 4. 1. V. ($\frac{29}{X}$) 1 a Ἐγένετο δὲ ἐν τῷ τὸν ὄχλον ἐπικεῖσθαι αὐτῷ τοῦ ἀκούειν τὸν
b Matt. 4. 18—22. Mark 1. 16—20. λόγον τοῦ Θεοῦ, καὶ αὐτὸς ἦν ἑστὼς παρὰ τὴν λίμνην Γεννησαρέτ· 2 b καὶ
εἶδε δύο πλοῖα ἑστῶτα παρὰ τὴν λίμνην· οἱ δὲ ἁλιεῖς ἀποβάντες ἀπ᾿ αὐτῶν
ἀπέπλυναν τὰ δίκτυα. 3 Ἐμβὰς δὲ εἰς ἓν τῶν πλοίων, ὃ ἦν τοῦ Σίμωνος,
ἠρώτησεν αὐτὸν ἀπὸ τῆς γῆς ἐπαναγαγεῖν ὀλίγον· καὶ καθίσας ἐδίδασκεν ἐκ
c John 21. 6. τοῦ πλοίου τοὺς ὄχλους. ($\frac{30}{IX}$) 4 c Ὡς δὲ ἐπαύσατο λαλῶν, εἶπε πρὸς τὸν Σίμωνα,
Ἐπανάγαγε εἰς τὸ βάθος, καὶ χαλάσατε τὰ δίκτυα ὑμῶν εἰς ἄγραν. 5 Καὶ
ἀποκριθεὶς ὁ Σίμων εἶπεν αὐτῷ, Ἐπιστάτα, δι᾿ ὅλης τῆς νυκτὸς κοπιάσαντες
οὐδὲν ἐλάβομεν· ἐπὶ δὲ τῷ ῥήματί σου χαλάσω τὸ δίκτυον. 6 Καὶ τοῦτο
ποιήσαντες συνέκλεισαν πλῆθος ἰχθύων πολύ· διεῤῥήγνυτο δὲ τὸ δίκτυον αὐτῶν,
7 καὶ κατένευσαν τοῖς μετόχοις τοῖς ἐν τῷ ἑτέρῳ πλοίῳ τοῦ ἐλθόντας συλλα-
βέσθαι αὐτοῖς· καὶ ἦλθον, καὶ ἔπλησαν ἀμφότερα τὰ πλοῖα, ὥστε βυθίζεσθαι
d 2 Sam. 6. 9. 1 Kings 17. 18. αὐτά. ($\frac{31}{X}$) 8 d Ἰδὼν δὲ Σίμων Πέτρος προσέπεσε τοῖς γόνασιν Ἰησοῦ λέγων,
e Exod. 20. 19. Judg. 13. 22. e Ἔξελθε ἀπ᾿ ἐμοῦ, ὅτι ἀνὴρ ἁμαρτωλός εἰμι, Κύριε. 9 Θάμβος γὰρ περιέσχεν
1 Sam. 6. 20. Isa. 6. 5. αὐτὸν καὶ πάντας τοὺς σὺν αὐτῷ ἐπὶ τῇ ἄγρᾳ τῶν ἰχθύων ᾗ συνέλαβον·
John 21. 6, 7. f Jer. 16. 16. 10 f ὁμοίως δὲ καὶ Ἰάκωβον καὶ Ἰωάννην υἱοὺς Ζεβεδαίου, οἳ ἦσαν κοινωνοὶ τῷ
Ezek. 47. 9. Matt. 4. 19. Σίμωνι. Καὶ εἶπε πρὸς τὸν Σίμωνα ὁ Ἰησοῦς, Μὴ φοβοῦ· ἀπὸ τοῦ νῦν
Mark 1. 17. & 13. 49. g Matt. 4. 20. ἀνθρώπους ἔσῃ ζωγρῶν. ($\frac{32}{II}$) 11 g Καὶ καταγαγόντες τὰ πλοῖα ἐπὶ τὴν γῆν
& 19. 27. Mark 10. 28. ἀφέντες ἅπαντα ἠκολούθησαν αὐτῷ.
ch. 18. 28. h Matt. 8. 2, &c. Mark 1. 40, &c. ($\frac{33}{II}$) 12 h Καὶ ἐγένετο, ἐν τῷ εἶναι αὐτὸν ἐν μιᾷ τῶν πόλεων, καὶ ἰδοὺ ἀνὴρ
πλήρης λέπρας· καὶ ἰδὼν τὸν Ἰησοῦν πεσὼν ἐπὶ πρόσωπον ἐδεήθη αὐτοῦ
λέγων, Κύριε, ἐὰν θέλῃς, δύνασαί με καθαρίσαι. 13 Καὶ ἐκτείνας τὴν χεῖρα
ἥψατο αὐτοῦ εἰπών, Θέλω, καθαρίσθητι. Καὶ εὐθέως ἡ λέπρα ἀπῆλθεν ἀπ᾿

CH. V. 1—11. Ἐγένετο δὲ—αὐτῷ] Cp. Matt. iv. 18—22. Mark i. 16—20. Some Expositors suppose that these two latter describe a different action from that in St. Luke; but see *Hammond*, *Lightfoot*, and *Spanheim*, Dubia Evang. p. 337, and *Trench* on the Miracles, p. 125.

Spanheim's judicious observation here, p. 334, is of general application: "Nihil frequentius quàm quædam *prætermitti* ab his (i. e. by some of the four Evangelists), *suppleri* ab aliis, ob fines sæpe dictos, ne vel Scriptores sacri ex compacto scripsisse viderentur, vel Lectores uni ex illis, reliquis spretis, hærerent."

— λίμνη] *lake*. So called by St. Luke alone. All the other Evangelists call it a *sea;* and never use the word λίμνη, *lake*, at all.

2. εἶδε δύο πλοῖα] *He saw two ships*. Our Lord evangelizes men by means of their worldly occupations. The Shepherds at Bethlehem, when tending their flocks; the Magi looking at the stars; Matthew at the seat of custom; Simon and Andrew, James and John, at their nets, are called to Christ. (Cp. *Theoph.* here.) He thus teaches us the duty of labour, and to sanctify our labours by His presence.

— ἑστῶτα] *standing still*—at anchor. Cp. this use of this verb, Acts ix. 7, and *Wetstein* here.

— ἀπέπλυναν] *they washed them off*. Observe ἀπὸ and the aorist, marking by this act of washing that the *fishing was over*. They cleansed them from weeds, &c.,—and hung them up to dry, till they should be wanted again on the following night. Where human work ends, divine begins.

4. Ἐπανάγαγε] *Launch forth* from shore *back again* to the deep now in the *day*, where during the whole night (the best time for fishing) thou hast caught nothing.

5. Ἐπιστάτα] *Master*. The Greek word ἐπιστάτης is used by St. Luke six times (v. 5; viii. 24. 45; ix. 33. 49; xvii. 13), and is never used by any other Evangelist. The Hebrew word *Rabbi* is used for *Master* by all the other Evangelists, but never so used by St. Luke. See *Introduction*, p. 165.

— δι' ὅλης τῆς νυκτός] *through the whole night*, during the most favourable time, and during the whole of it. How then can we expect a draught now?

In a figurative sense the words may be applied to the labours of the Church of God during the night of heathen darkness, before the coming of Christ. See *Theophyl.* and *S. Ambrose* here: "Ego, Domine, scio quia *nox* est quandò non imperas—in Verbo Tuo laxabo retia."

6. διεῤῥήγνυτο] *was on the point of breaking;* "in eo erat ut rumperetur." (Cf. *Valck.*)

This draught of fishes was not only a Miracle, but (like other of our Lord's Miracles) it was a *prophetic parable in action*. It foreshadowed the success that would attend the labours of the Apostolical Fishers of Men, in drawing the Net of the Gospel through the Sea of the World, and enclosing the wandering shoals of Heathen Nations within it, so that they might be caught —not for death—but for *life eternal* (ἐζωγρημένοι),—and though the Net was full, yet it should not be broken.

Compare *this* miraculous draught with that in John xxi. 6—11, *after* the Resurrection; and consider them not only as *miracles*, but *prophecies*, and *precepts*, with regard to the Fishers of Men, the Ship of the Church, the Net of the Gospel, the Sea of the World, and the Shore of Eternity.

7. κατένευσαν τ. μετόχοις] *they beckoned to their partners in the other ship*. A suggestion to Pastors and Churches,—that when they themselves do not suffice for the Evangelical and Missionary work to which they are appointed, they should invite *other* Pastors and Churches to help them as μέτοχοι (*coadjutors*) in the labour of Apostolical Fishing. Where a Bishop is disabled by age or infirmity, he ought to be provided with a Coadjutor. All Pastors are μέτοχοι and κοινωνοί, under one Κύριος, Christ.

They *beckoned* because of the distance,—or, it may be, in awe,—not venturing to shout aloud in the presence of Christ. Cp. *vv.* 8 and 9, θάμβος περιέσχεν πάντας.

8. τοῖς γόνασιν] *at His knees*—for Jesus was sitting in Peter's ship, *v.* 3.

— Ἔξελθε ἀπ' ἐμοῦ] *Depart out of my ship.*

10. ἀνθρώπους ἔσῃ ζωγρῶν] *thou shalt be a catcher of men alive*. This shall be thy future occupation, to catch men for life eternal, instead of catching fish for death. The saying therefore is more emphatic than if it had been ἀνθρώπους ζωγρήσεις. ζωγρεῖν = *to catch and save alive*, Josh. ii. 13 (*Sept.*).

12. πλήρης λέπρας] *full of leprosy*. A Hellenistic paraphrase of St. Matthew's (viii. 2), and St. Mark's (i. 40) word, λεπρός. On this use of πλήρης as applied to diseases, see *Ruhnken* ad Timæum, v. ἀνάπλεως, p. 30.

On the circumstances of the miracle, see Matt. viii. 2—4.

13. Θέλω, καθαρίσθητι. Καὶ εὐθέως] *I will, be thou cleansed.* "Nihil medium est inter opus Dei et præceptum, quia præceptum est opus," *S. Ambrose*, who adds, "*Volo* dicit, propter *Photinum; imperat* propter *Arium; tangit* propter *Manichæum;*" and thus by a single act He confutes heresies yet unborn. And further: "*Lex* tangi leprosos prohibet, sed, qui *Dominus* Legis est, Legem facit; tetigit ergo, ut probaret quia subjectus non erat Legi—et ut lepra tactu fugaretur, quæ solebat contaminare tan-

αὐτοῦ. 14 Καὶ αὐτὸς παρήγγειλεν αὐτῷ μηδενὶ εἰπεῖν· ἀλλὰ ἀπελθὼν δεῖξον
σεαυτὸν τῷ ἱερεῖ, καὶ προσένεγκε περὶ τοῦ καθαρισμοῦ σου, καθὼς προσέταξε
Μωϋσῆς, εἰς μαρτύριον αὐτοῖς. ($\frac{84}{\mathrm{I}}$) 15 Διήρχετο δὲ μᾶλλον ὁ λόγος περὶ
αὐτοῦ· καὶ συνήρχοντο ὄχλοι πολλοὶ ἀκούειν, καὶ θεραπεύεσθαι ὑπ' αὐτοῦ
ἀπὸ τῶν ἀσθενειῶν αὐτῶν· ($\frac{85}{\mathrm{II}}$) 16 αὐτὸς δὲ ἦν ὑποχωρῶν ἐν ταῖς ἐρήμοις, καὶ
προσευχόμενος.

($\frac{86}{\mathrm{II}}$) 17 Καὶ ἐγένετο ἐν μιᾷ τῶν ἡμερῶν καὶ αὐτὸς ἦν διδάσκων· καὶ ἦσαν
καθήμενοι Φαρισαῖοι καὶ νομοδιδάσκαλοι, οἳ ἦσαν ἐληλυθότες ἐκ πάσης κώμης
τῆς Γαλιλαίας καὶ Ἰουδαίας καὶ Ἱερουσαλήμ· καὶ δύναμις Κυρίου ἦν εἰς τὸ
ἰᾶσθαι αὐτούς. ($\frac{87}{\mathrm{I}}$) 18 ⁱ Καὶ ἰδοὺ ἄνδρες φέροντες ἐπὶ κλίνης ἄνθρωπον, ὃς ἦν i Matt. 9. 2—8. Mark 2. 3—12.
παραλελυμένος, καὶ ἐζήτουν αὐτὸν εἰσενεγκεῖν καὶ θεῖναι ἐνώπιον αὐτοῦ· 19 καὶ
μὴ εὑρόντες ποίας εἰσενέγκωσιν αὐτὸν διὰ τὸν ὄχλον, ἀναβάντες ἐπὶ τὸ δῶμα
διὰ τῶν κεράμων καθῆκαν αὐτὸν σὺν τῷ κλινιδίῳ εἰς τὸ μέσον ἔμπροσθεν
τοῦ Ἰησοῦ. 20 Καὶ ἰδὼν τὴν πίστιν αὐτῶν εἶπεν αὐτῷ, Ἄνθρωπε, ἀφέωνταί
σοι αἱ ἁμαρτίαι σου. 21 Καὶ ἤρξαντο διαλογίζεσθαι οἱ Γραμματεῖς καὶ οἱ
Φαρισαῖοι λέγοντες, Τίς ἐστιν οὗτος ὃς λαλεῖ βλασφημίας; τίς δύναται ἀφιέναι
ἁμαρτίας εἰ μὴ μόνος ὁ Θεός; 22 Ἐπιγνοὺς δὲ ὁ Ἰησοῦς τοὺς διαλογισμοὺς
αὐτῶν, ἀποκριθεὶς εἶπε πρὸς αὐτούς, Τί διαλογίζεσθε ἐν ταῖς καρδίαις ὑμῶν;
23 τί ἐστιν εὐκοπώτερον, εἰπεῖν, Ἀφέωνταί σοι αἱ ἁμαρτίαι σου, ἢ εἰπεῖν, Ἔγειρε
καὶ περιπάτει; 24 ἵνα δὲ εἰδῆτε ὅτι ἐξουσίαν ἔχει ὁ Υἱὸς τοῦ ἀνθρώπου ἐπὶ
τῆς γῆς ἀφιέναι ἁμαρτίας, εἶπε τῷ παραλελυμένῳ, Σοὶ λέγω, ἔγειρε, καὶ ἄρας τὸ
κλινίδιόν σου πορεύου εἰς τὸν οἶκόν σου. 25 Καὶ παραχρῆμα ἀναστὰς ἐνώπιον
αὐτῶν ἄρας ἐφ' ᾧ κατέκειτο ἀπῆλθεν εἰς τὸν οἶκον αὐτοῦ δοξάζων τὸν Θεόν.
26 Καὶ ἔκστασις ἔλαβεν ἅπαντας, καὶ ἐδόξαζον τὸν Θεὸν, καὶ ἐπλήσθησαν φόβου
λέγοντες, Ὅτι εἴδομεν παράδοξα σήμερον.

($\frac{88}{\mathrm{II}}$) 27 ʲ Καὶ μετὰ ταῦτα ἐξῆλθε, καὶ ἐθεάσατο τελώνην ὀνόματι Λευῒν καθ- j Matt. 9. 9, &c. Mark 2. 13, &c.
ήμενον ἐπὶ τὸ τελώνιον, καὶ εἶπεν αὐτῷ, Ἀκολούθει μοι. 28 Καὶ καταλιπὼν
ἅπαντα ἀναστὰς ἠκολούθησεν αὐτῷ.

($\frac{89}{\mathrm{II}}$) 29 Καὶ ἐποίησε δοχὴν μεγάλην Λευῒς αὐτῷ ἐν τῇ οἰκίᾳ αὐτοῦ· καὶ ἦν
ὄχλος τελωνῶν πολὺς, καὶ ἄλλων οἳ ἦσαν μετ' αὐτῶν κατακείμενοι. 30 Καὶ
ἐγόγγυζον οἱ Φαρισαῖοι καὶ οἱ Γραμματεῖς αὐτῶν πρὸς τοὺς μαθητὰς αὐτοῦ
λέγοντες, Διατί μετὰ τῶν τελωνῶν καὶ ἁμαρτωλῶν ἐσθίετε καὶ πίνετε; ($\frac{40}{\mathrm{II}}$) 31 Καὶ
ἀποκριθεὶς ὁ Ἰησοῦς εἶπε πρὸς αὐτοὺς, Οὐ χρείαν ἔχουσιν οἱ ὑγιαίνοντες ἰατροῦ,

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gentem." (*Ambrose.*) And yet our Lord sent the Leper to the Priest; because, though as *God* He had just showed Himself *above* the Law; yet as *Man* He came to *fulfil* the Law.

14. ἀλλὰ ἀπελθὼν δεῖξον] *but go, and show thyself to the Priest.* On this change of the *oratio indirecta*, to the *oratio recta*, which gives greater liveliness to the narrative, see Acts i. 4.

On the reason of this command, see above, Matt. viii. 3, 4.

16. προσευχόμενος] *praying.* This notice of our Lord's *praying* is peculiar to St. Luke. A similar act is noticed in *his* narrative of our Lord's Baptism (iii. 21), and before His choice of His Apostles (vi. 12; cp. ix. 18), and at His Transfiguration, ix. 28, 29. His prayer for His murderers (xxiii. 34), and His dying prayer (xxiii. 46), are recorded only by this Evangelist.

The *Jews* had frequent exhortations to *Prayer* in their Scriptures and Religious Services. The *Gentiles*, for whom St. Luke's Gospel was designed, needed special instruction in the duty and benefits of Prayer. Accordingly, this subject occupies a prominent place in his Gospel. His is eminently the *Gospel of Prayer.* The admonition to *pray always* (xviii. 1) is repeated (xxi. 36). Two Parables (xi. 5; xviii. 2) which show the success of frequent and fervent prayer are found only in this Gospel. Cp. *Townson* on the Gospels, p. 191, and above, *Introduction*, p. 160.

For an answer to the Nestorian objection that unless there had been a double personality in Christ, it would have been unworthy of Him to *pray*, see *S. Cyril* here, p. 95.

18. παραλελυμένος] *one paralyzed.* Both St. Matthew and St. Mark have the word παραλυτικὸν, which is never used by St. Luke; and the other Evangelists never use the word παραλελυμένος.

St. Luke here also uses the classical word κλινίδιον, *couch* (*v.* 19. 24), which is not found in any other Gospel. Cp. *Wetstein*, p. 687.

19. ποίας] rightly edited, instead of διὰ ποίας; ποίας marks *place.* *Kühner*, Gr. Gr. ii. 177. *Æschyl.* Ag. 1054, ἑστίας μεσομφάλου ἕστηκε. *Soph.* Elect. 900. Hence the adverbs of place, οὗ, ποῦ, ἀλλαχοῦ, οὐδαμοῦ. They did not find an *entrance* (εἴσοδος), much less a *transit*, a δίοδος. Cp. the use of the word ἐκείνης below, xix. 4.

— δῶμα] *roof*, or *flat housetop*; used in this sense for the Hebr. גַּג (*gog*) by the LXX. *Jos.* ii. 6. 8, and *passim*, cp. Luke xii. 3; xvii. 31. Acts x. 9.

— διὰ τῶν κεράμων] See Mark ii. 4.

21—26. Καὶ ἤρξαντο] See on Matt. ix. 3—8.

21. Τίς—βλασφημίας] An iambic verse; see *v.* 39. Cp. *Winer* p. 564.

27. Λευῒν] *Levi.* See Matt. ix. 9.

29—39. Καὶ ἐποίησε] See Mark ii. 15—22.

30. αὐτῶν] *of them*—among them—the Capernaites. They *among them* who were Scribes and Pharisees murmured; i. e. those who ought to have taught others to see the truth were most blind. As to this use of αὐτῶν, see Matt. xiv. 14. (*Scholef.*)

— τῶν τ.] The article τῶν has been restored from A, B, C, D, E, F, K, L, and other MSS.

ἀλλ' οἱ κακῶς ἔχοντες. 32 Οὐκ ἐλήλυθα καλέσαι δικαίους, ἀλλὰ ἁμαρτωλοὺς εἰς
μετάνοιαν. 33 Οἱ δὲ εἶπον πρὸς αὐτὸν, Διατί οἱ μαθηταὶ Ἰωάννου νηστεύουσι
πυκνὰ καὶ δεήσεις ποιοῦνται, ὁμοίως καὶ οἱ τῶν Φαρισαίων, οἱ δὲ σοὶ ἐσθίουσι
καὶ πίνουσιν; 34 Ὁ δὲ εἶπε πρὸς αὐτοὺς, Μὴ δύνασθε τοὺς υἱοὺς τοῦ νυμφῶνος,
ἐν ᾧ ὁ νυμφίος μετ' αὐτῶν ἐστι, ποιῆσαι νηστεύειν; 35 Ἐλεύσονται δὲ ἡμέραι
καὶ ὅταν ἀπαρθῇ ἀπ' αὐτῶν ὁ νυμφίος τότε νηστεύσουσιν ἐν ἐκείναις ταῖς
ἡμέραις.

36 Ἔλεγε δὲ καὶ παραβολὴν πρὸς αὐτοὺς, Ὅτι οὐδεὶς ἐπίβλημα ἱματίου καινοῦ
ἐπιβάλλει ἐπὶ ἱμάτιον παλαιόν· εἰ δὲ μήγε, καὶ τὸ καινὸν σχίζει, καὶ τῷ παλαιῷ
οὐ συμφωνεῖ ἐπίβλημα τὸ ἀπὸ τοῦ καινοῦ. 37 Καὶ οὐδεὶς βάλλει οἶνον νέον
εἰς ἀσκοὺς παλαιούς· εἰ δὲ μήγε, ῥήξει ὁ οἶνος ὁ νέος τοὺς ἀσκοὺς, καὶ αὐτὸς
ἐκχυθήσεται, καὶ οἱ ἀσκοὶ ἀπολοῦνται· 38 ἀλλὰ οἶνον νέον εἰς ἀσκοὺς καινοὺς
βλητέον, καὶ ἀμφότεροι συντηροῦνται. 39 Καὶ οὐδεὶς πιὼν παλαιὸν εὐθέως
θέλει νέον· λέγει γὰρ, Ὁ παλαιὸς χρηστότερός ἐστιν.

a Matt. 12. 1, &c. Mark 2. 23, &c.

VI. (41/II) 1 a Ἐγένετο δὲ ἐν σαββάτῳ δευτεροπρώτῳ διαπορεύεσθαι αὐτὸν
διὰ τῶν σπορίμων, καὶ ἔτιλλον οἱ μαθηταὶ αὐτοῦ τοὺς στάχυας, καὶ ἤσθιον
ψώχοντες ταῖς χερσί. 2 Τινὲς δὲ τῶν Φαρισαίων εἶπον αὐτοῖς, Τί ποιεῖτε ὃ
οὐκ ἔξεστι ποιεῖν ἐν τοῖς σάββασι; 3 Καὶ ἀποκριθεὶς πρὸς αὐτοὺς εἶπεν
ὁ Ἰησοῦς, Οὐδὲ τοῦτο ἀνέγνωτε ὃ ἐποίησε Δαυΐδ, ὁπότε ἐπείνασεν αὐτὸς καὶ
οἱ μετ' αὐτοῦ ὄντες; 4 ὡς εἰσῆλθεν εἰς τὸν οἶκον τοῦ Θεοῦ, καὶ τοὺς ἄρτους τῆς
προθέσεως ἔλαβε καὶ ἔφαγε, καὶ ἔδωκε καὶ τοῖς μετ' αὐτοῦ, οὓς οὐκ ἔξεστι
φαγεῖν εἰ μὴ μόνους τοὺς ἱερεῖς; 5 Καὶ ἔλεγεν αὐτοῖς, Ὅτι κύριός ἐστιν ὁ Υἱὸς
τοῦ ἀνθρώπου καὶ τοῦ σαββάτου.

b Matt. 12. 9, 13, 14. Mark 3. 1, &c.

(42/II) 6 b Ἐγένετο δὲ καὶ ἐν ἑτέρῳ σαββάτῳ εἰσελθεῖν αὐτὸν εἰς τὴν συναγωγὴν
καὶ διδάσκειν· καὶ ἦν ἐκεῖ ἄνθρωπος, καὶ ἡ χεὶρ αὐτοῦ ἡ δεξιὰ ἦν ξηρά.
7 Παρετηροῦντο δὲ οἱ Γραμματεῖς καὶ οἱ Φαρισαῖοι, εἰ ἐν τῷ σαββάτῳ θεραπεύσει,
ἵνα εὕρωσι κατηγορίαν αὐτοῦ. 8 Αὐτὸς δὲ ᾔδει τοὺς διαλογισμοὺς αὐτῶν, καὶ
εἶπε τῷ ἀνθρώπῳ τῷ ξηρὰν ἔχοντι τὴν χεῖρα, Ἔγειρε καὶ στῆθι εἰς τὸ μέσον.

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35. Ἐλεύσονται δὲ ἡμέραι καί] καὶ is emphatic; *imo*. The days will come, *even*, when the Bridegroom shall have been taken away from them.

39. οὐδεὶς πιὼν παλαιόν] An iambic verse. Cp. *v.* 21.

We have seen that our Lord condescended to adopt parables, proverbs, and prayers current among the *Hebrews*. Matt. vi. 9. 34; vii. 2, 3; xiii. 52. Perhaps He here adopted, in substance, a proverb current among the *Heathens*, of which St. Luke has given the Greek form, more easily remembered and circulated, on account of its metrical structure. Even in Heaven Christ deigned to use a Gentile Proverb. See on Acts xxvi. 14. Compare St. Paul's quotations from heathen writers (Acts xvii. 28. 1 Cor. xv. 33. Tit. i. 12). See also 2 Pet. ii. 22, and what is said of Moses, Acts vii. 22.

Perhaps our Blessed Lord and His Apostles may have designed to remind us by such adoptions of Truth, that of all Truth, wherever found, in every age and country, He is the Author. Cp. John i. 9.

"There is no kind of knowledge whereby any part of Truth is seen, but we justly account it precious . . . . to detract from the dignity thereof were to injure even God Himself, Who, being that Light which none can approach unto, hath sent out these lights whereof we are capable, even so many sparkles resembling the bright fountain from which they arise." *Hooker*, E. P. II. i. and II. iv. and III. viii. 9.

Ch. VI. 1. ἐν σαββάτῳ δευτεροπρώτῳ] This particular Sabbath is specified by St. Luke alone.

The ancient Expositors differ much in their opinions as to what this Sabbath was. See a summary of them in *à Lapide*, who thinks that it was the Pentecostal Sabbath; and so *Maldonat.* in Matt. xii. 1. And this is a probable opinion. It is grounded on the supposition that there were certain πρῶτα σάββατα, or principal Sabbaths; that the Paschal Sabbath (i. e. the Sabbath next after the 14th of Nisan) was the first of these first Sabbaths, or πρωτόπρωτον (see John xix. 31), and that the Pentecostal was the second of these first Sabbaths, or δευτερό-πρωτον. And this opinion is confirmed by *Valckenaer*, and it seems most consistent with the rules of grammatical Analogy, to interpret δευτερόπρωτον *second-first*, intimating that there were *other first* or *chief* sabbaths. The word πρῶτος often signifies *principal*: see on ii. 2; xv. 22; xix. 47. Acts xiii. 50. And so δευτεροδεκάτη, the *second-tenth*, in *Jerome*, on Ezek. xlv., and cp. *Winer*, G. G. p. 91.

This sabbath was a *chief* sabbath; and so the inferences from our Lord's teaching here are stronger than if it had been only an ordinary sabbath. There may be also something significant in the fact, that the Law concerning the Sabbath which our Lord now explains, was given at this Pentecostal season by Himself, Who is the Lord of the Sabbath. Exod. xix. 1—3.

Another opinion is, that this σάββατον δευτερόπρωτον was the first Sabbath after the second day of unleavened bread. See *Scaliger*, de emend. temp. p. 557. *Casaubon*, Exc. Bar. p. 272. *Lightfoot* on Matt. xii. 1. *Jahn*, Arch. S. 347. The second day of the Paschal week was distinguished by the waving of the first ripe sheaf of barley by the Priest before the Lord, to consecrate the harvest. See Levit. xxiii. 10—12 (where the Sabbath is the first day of unleavened bread, or 15th of Nisan. See *Ainsworth* on Levit. l. c.). 1 Cor. xv. 20. Rom. xi. 16. And the Sabbath here mentioned by St. Luke was, according to this opinion, the first Sabbath after that second day, i. e. the first Sabbath after the 16th of Nisan.

If this be so, then the corn which the disciples ate was *barley* (the *wheat* not being then ripe), an incidental evidence of their hunger; and therefore the particular Sabbath may have been mentioned here. Cp. on Matt. xii. 1—8, and Mark ii. 23—28.

Δαυΐδ] On this act see *Iren.* iv. 20, where for 'sacerdos *scitus* fuerat David' I would read *sanctus*.

3. ὁπότε] The only place where this word occurs in New Test. (*Meyer.*)

6. Ἐγένετο] On the incidents here (*vv.* 6—12), see on Matt. xii. 9—14, and cp. Mark iii. 1—6.

Ὁ δὲ ἀναστὰς ἔστη. 9 Εἶπεν οὖν ὁ Ἰησοῦς πρὸς αὐτοὺς, Ἐπερωτήσω ὑμᾶς
τι· ἔξεστι τοῖς σάββασιν ἀγαθοποιῆσαι, ἢ κακοποιῆσαι; ψυχὴν σῶσαι, ἢ
ἀποκτεῖναι; 10 Καὶ περιβλεψάμενος πάντας αὐτοὺς εἶπεν αὐτῷ, Ἔκτεινον τὴν
χεῖρά σου· ὁ δὲ ἐποίησεν· καὶ ἀποκατεστάθη ἡ χεὶρ αὐτοῦ ὡς ἡ ἄλλη.
11 Αὐτοὶ δὲ ἐπλήσθησαν ἀνοίας, καὶ διελάλουν πρὸς ἀλλήλους τί ἂν ποιήσειαν
τῷ Ἰησοῦ.

($\frac{43}{II}$) 12 [c] Ἐγένετο δὲ ἐν ταῖς ἡμέραις ταύταις, ἐξῆλθεν εἰς τὸ ὄρος προσεύ- c Mark 3. 13, &c.
ξασθαι· καὶ ἦν διανυκτερεύων ἐν τῇ προσευχῇ τοῦ Θεοῦ. ($\frac{44}{II}$) 13 [d] Καὶ ὅτε d Matt. 10. 1—4. Mark 3. 13—19.
ἐγένετο ἡμέρα, προσεφώνησε τοὺς μαθητὰς αὐτοῦ, καὶ ἐκλεξάμενος ἀπ' αὐτῶν
δώδεκα, οὓς καὶ ἀποστόλους ὠνόμασε, 14 Σίμωνα, ὃν καὶ ὠνόμασε Πέτρον,
καὶ Ἀνδρέαν τὸν ἀδελφὸν αὐτοῦ, Ἰάκωβον καὶ Ἰωάννην, Φίλιππον καὶ Βαρ-
θολομαῖον, 15 Ματθαῖον καὶ Θωμᾶν, Ἰάκωβον τὸν τοῦ Ἀλφαίου καὶ Σίμωνα
τὸν καλούμενον Ζηλωτὴν, 16 Ἰούδαν Ἰακώβου καὶ Ἰούδαν Ἰσκαριώτην, ὃς καὶ
ἐγένετο προδότης.

($\frac{45}{I}$) 17 [e] Καὶ καταβὰς μετ' αὐτῶν ἔστη ἐπὶ τόπου πεδινοῦ· καὶ ὄχλος μαθητῶν e Matt. 4. 25. Mark 3. 7.

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12. προσεύξασθαι] *to pray.* See above on v. 16.

— ἐν τῇ προσευχῇ τοῦ Θεοῦ] *in prayer to God.* Some have supposed that our Lord spent the night in a *proseucha*, or oratory. See *Hammond* and *Mede*, Works, p. 67, Bk. I. Disc. xviii. But the article prefixed to προσευχῇ, and the adjunct τοῦ Θεοῦ, seem to forbid this supposition. The Genitive is *genitivus objecti*, as ἀγάπη Θεοῦ, 1 John ii. 5. πίστις Ἰησοῦ, Gal. iii. 22. εὐεργεσία ἀνθρώπου, Acts iv. 9. ἐξουσία πνευμάτων, Matt. x. 1. Cp. *Winer*, Gr. Gr. p. 167. 212.

Christ spent the night in prayer before He chose His Apostles and preached His Sermon on the Mount. He thus instructs us by His example not to commence any important undertaking, especially in spiritual matters, such as Ordination, Preaching, &c., without Prayer to God for His blessing on the Work. "Orat Dominus, non ut pro Se obsecret, sed ut pro me impetret. Obedientiæ Magister ad præcepta virtutis Suo nos informat exemplo" (*Ambrose*, and see *Cyril* here, p. 188, *Mai*). "Aperuit os Suum (see St. Matt. v. 2). Aperi os tuum, sed prius, ut aperiatur, *implora.*" Cp. *Augustine's* Precept to the Christian Preacher, "Antè sit orator quàm dictor; priùs oret quàm dicat, ut verè orator dici mereatur."

13. ἀποστόλους ὠνόμασε] *He named Apostles.* See on Matt. x. 2. Ἀπόστολος is more than a *messenger*, it is also a representative of the sender, see *Kuin.* "Ἀποστόλους, *legatos et voluntatis suæ interpretes*, Hebr. שְׁלוּחִים, vid. *Schoettgenius* ad h. l. Ita שָׁלוּחַ de nuntio, *vices mittentis gerente* legitur 1 Regg. xiv. 6, ubi *οἱ ό.* habent ἀπόστολος, quo eodem vocabulo Aquila expressit Hebr. nomen צִיר Ies. xviii. 2, quod Alexandrini vertere solent πρέσβυς."

Observe that our Lord chose *Galilæans* to be His Apostles, and thus fulfilled the prophecy, "There is little Benjamin their ruler" (cp. on Acts ix. 1. 1 Cor. xv. 8), the Princes of Judah their counsel; the Princes of *Zebulon* and the Princes of *Nephthali.* (*Cyril.*)

15. Ματθαῖον] *Matthew. Eusebius* (Theophan. p. 323, ed. Lee) remarks on St. Luke's reverence here shown for his brother Evangelist the Apostle St. Matthew, in not calling him a publican, and in placing him before St. Thomas; and on St. Matthew's humility in recording his former profession, and putting himself after St. Thomas. (Matt. x. 3.) The same observation applies to St. Mark, iii. 16. Here is an evidence of the genuineness of St. Matthew's Gospel.

— Ζηλωτὴν] The same as Hebr. Κανανίτην, see on Matt. x. 4.

16. Ἰούδαν Ἰακώβου] *Jude* (the *brother*) *of James.* See on Acts i. 13. James, the Bishop of Jerusalem, and *brother* of Jude, was probably better known at the time when, and to those persons for whom, St. Luke wrote, than Alphæus, or Cleophas, the *father* of James and Jude (Matt. x. 3); thence the reference to the *brother*, and not to the father. Cp. *Winer*, p. 171.

17. ἐπὶ τόπου πεδινοῦ] *on a level place* on the ὄρος, or mountain. See further on Matt. v. 1. The use of a genitive rather than a dative after ἐπὶ, may be intended to mark that the place itself was elevated. Cp. Luke iv. 29; xxii. 30. Acts xx. 9. Such a place is called by the LXX ὄρος πεδινὸν, Isa. xiii. 2, an exact description of our Lord's position here. It is remarkable that Isaiah's words are, in the LXX, ἐπ' ὄρους πεδινοῦ ἄρατε σημεῖον. Assuredly our Lord did lift up a standard on such a lofty plain when He preached His Sermon on the Mount. Cp. below, on *vv.* 20, 21.

The occasion on which the Discourse here given by St. Luke was delivered, appears to be the same as that described in St. Matthew when the *Sermon on the Mount* was preached;

For, St. Mark (iii. 13—19) relates that our Lord went up to a *Mountain*, and there called the Twelve;

And after the delivery of the *Sermon on the Mount*, our Lord is described by St. Matthew (viii. 5—13) as going into Capernaum, and healing the Centurion's servant.

The order of events is the same here: see vii. 1—10.

St. Matthew says (vii. 28, 29), that when Jesus had ended these sayings, *the people* (οἱ ὄχλοι) were astonished at His doctrine (cp. viii. 1); and St. Luke says (vi. 17), the company of His disciples were there, and a great multitude of *people* which came *to hear* Him; and (vii. 1) "when He had ended all these sayings, *in the audience of the people.*"

The Discourses in Matthew (v. vi. and vii.) and Luke (vi. 20-49) closely resemble each other; and the points of difference, consisting mainly of *omissions* on one side or the other, may be easily accounted for, as follows;

St. Matthew was writing specially for *Hebrew* readers, and therefore he records all the portions of our Lord's Discourse in which the Teaching of the *Levitical Law*, or the practice of its *Jewish Expositors*, is explained, enlarged, or corrected by the *Gospel* (see Matt. v. 17—38). These passages—less applicable to the Gentile world—are not repeated by St. Luke. So again in St. Matthew's report, our Lord corrects the *Jewish* notions on Almsgiving, Prayer, and Fasting (vi. 1—19); which cautions, probably for a like reason, are not reiterated by St. Luke.

The residue of the Sermon on the Mount (Matt. vii.) being of a general character, applicable alike to Jews and Gentiles, *is repeated* with some additions by St. Luke here (vi. 31. 37—49), or elsewhere (Luke xi. 9—13, comp. with Matt. vii. 7—11, and Luke xiii. 24, comp. with Matt. vii. 13), with the exception of the caution against false teachers in sheep's clothing (Matt. vii. 15).

There is a remarkable difference in the *form* of the *introduction* of the two narratives of the Sermon on the Mount. In St. Matthew it has the form of a judicial promulgation of Law; in St. Luke it is a hortatory Address to the World. In St. Matthew it is a Code; in St. Luke, a Homily. In St. Matthew the language is, "Blessed are the poor, for theirs is the kingdom of heaven" (v. 3); in St. Luke, "Blessed be *ye* poor, for *yours* is the kingdom of God" (vi. 20: cp. Matt. v. 1—10, with Luke vi. 21—26).

So also in the *conclusion* of the Sermon. In St. Matthew it is, "Not every one that saith unto Me, Lord, Lord" (vii. 21). In St. Luke, "Why call ye Me Lord, Lord" (vi. 46). In St. Matthew, "Whosoever heareth these sayings of Mine, and doeth them, I will liken him" (vii. 24). In St. Luke, "I will show *you* to whom he is like" (vi. 47).

It is probable that the Holy Spirit in thus presenting the same *substantial* truth in two various *forms*, designed to remind the world by St. Matthew, that the same God Who had spoken as a Lawgiver and Judge to his forefathers in Mount Sinai now speaks in the Gospel in the same character, and with the same authority and majesty, to all; and that He intends to show by St. Luke, that He condescends to address the Gentile World in the persuasive language of an Ethical Teacher, and to show the way to attain "the Chief Good," both in time and eternity.

αὐτοῦ, καὶ πλῆθος πολὺ τοῦ λαοῦ ἀπὸ πάσης τῆς Ἰουδαίας καὶ Ἱερουσαλὴμ, καὶ
τῆς παραλίου Τύρου καὶ Σιδῶνος, οἳ ἦλθον ἀκοῦσαι αὐτοῦ, καὶ ἰαθῆναι ἀπὸ τῶν
νόσων αὐτῶν, 18 καὶ οἱ ὀχλούμενοι ἀπὸ πνευμάτων ἀκαθάρτων· καὶ ἐθεραπεύοντο.
19 [f] Καὶ πᾶς ὁ ὄχλος ἐζήτει ἅπτεσθαι αὐτοῦ, ὅτι δύναμις παρ' αὐτοῦ ἐξήρχετο καὶ
ἰᾶτο πάντας.
(46/V) 20 [g] Καὶ αὐτὸς ἐπάρας τοὺς ὀφθαλμοὺς αὐτοῦ εἰς τοὺς μαθητὰς αὐτοῦ
ἔλεγε, Μακάριοι οἱ πτωχοὶ, ὅτι ὑμετέρα ἐστὶν ἡ βασιλεία τοῦ Θεοῦ.
(47/V) 21 [h] Μακάριοι οἱ πεινῶντες νῦν, ὅτι χορτασθήσεσθε. Μακάριοι οἱ κλαί-
οντες νῦν, ὅτι γελάσετε. (48/V) 22 [i] Μακάριοί ἐστε, ὅταν μισήσωσιν ὑμᾶς οἱ
ἄνθρωποι, (49/V) καὶ ὅταν ἀφορίσωσιν ὑμᾶς καὶ ὀνειδίσωσι, καὶ ἐκβάλωσι τὸ
ὄνομα ὑμῶν ὡς πονηρὸν, ἕνεκα τοῦ Υἱοῦ τοῦ ἀνθρώπου. 23 [j] Χάρητε ἐν ἐκείνῃ
τῇ ἡμέρᾳ καὶ σκιρτήσατε· ἰδοὺ γὰρ ὁ μισθὸς ὑμῶν πολὺς ἐν τῷ οὐρανῷ· κατὰ
ταῦτα γὰρ ἐποίουν τοῖς προφήταις οἱ πατέρες αὐτῶν. (50/X) 24 [k] Πλὴν οὐαὶ
ὑμῖν τοῖς πλουσίοις, ὅτι ἀπέχετε τὴν παράκλησιν ὑμῶν. (51/X) 25 [l] Οὐαὶ ὑμῖν,
οἱ ἐμπεπλησμένοι, ὅτι πεινάσετε. Οὐαὶ ὑμῖν, οἱ γελῶντες νῦν, ὅτι πενθήσετε
καὶ κλαύσετε. 26 [m] Οὐαὶ, ὅταν καλῶς ὑμᾶς εἴπωσι πάντες οἱ ἄνθρωποι, κατὰ
ταὐτὰ γὰρ ἐποίουν τοῖς ψευδοπροφήταις οἱ πατέρες αὐτῶν.
(52/V) 27 [n] Ἀλλὰ ὑμῖν λέγω τοῖς ἀκούουσιν, Ἀγαπᾶτε τοὺς ἐχθροὺς ὑμῶν, καλῶς
ποιεῖτε τοῖς μισοῦσιν ὑμᾶς, 28 [o] εὐλογεῖτε τοὺς καταρωμένους ὑμῖν, προσ-
εύχεσθε ὑπὲρ τῶν ἐπηρεαζόντων ὑμᾶς. (53/V) 29 [p] Τῷ τύπτοντί σε ἐπὶ τὴν σιαγόνα
πάρεχε καὶ τὴν ἄλλην, καὶ ἀπὸ τοῦ αἴροντός σου τὸ ἱμάτιον καὶ τὸν χιτῶνα
μὴ κωλύσῃς. 30 [q] Παντὶ δὲ τῷ αἰτοῦντί σε δίδου, καὶ ἀπὸ τοῦ αἴροντος τὰ
σὰ μὴ ἀπαίτει. (54/V) 31 [r] Καὶ καθὼς θέλετε ἵνα ποιῶσιν ὑμῖν οἱ ἄνθρωποι, καὶ
ὑμεῖς ποιεῖτε αὐτοῖς ὁμοίως. (55/V) 32 [s] Καὶ εἰ ἀγαπᾶτε τοὺς ἀγαπῶντας ὑμᾶς,
ποία ὑμῖν χάρις ἐστί; καὶ γὰρ οἱ ἁμαρτωλοὶ τοὺς ἀγαπῶντας αὐτοὺς ἀγαπῶσι.

f Matt. 14. 36. Mark 5. 30.
g Matt. 5. 2, &c
h Isa. 65. 13. & 66. 10. & 61. 3. Matt. 5. 4.
i Matt. 5. 11. 1 Pet. 2. 19. & 3. 14. & 4. 14. John 16. 2.
j Matt. 5. 12. Acts 5. 41. & 7. 51.
k Amos 6. 1, 8. Eccles. 31. 8. James 5. 1. Matt. 6. 2, 5. ch. 16. 25.
l Isa. 65. 13 James 4. 9. & 5. 1.
m John 15. 19. 1 John 4. 5.
n Exod. 23. 4. Prov. 25. 21. Matt. 5. 44. Rom. 12. 14, 20. 1 Cor. 4. 12.
o ch. 23. 34. Acts 7. 60.
p Matt. 5. 39. 1 Cor. 6. 7.
q Deut. 15. 7. Matt. 5. 42.
r Matt. 7. 12. Tob. 4. 16.
s Matt. 5. 46.

If it be said that Christ could not have used *both* forms of address at the same time, and that if one recital be correct the other is not so; it may be replied, that the true design of the Holy Gospel is not so much to confine our minds to one set of *words*, as if they were or could be a *full* exponent of Christ's meaning, as to declare what was *in the mind* of Christ.

The Holy Spirit Who inspired the Evangelists knew what was in Christ's mind, and by presenting the same substantial truth with circumstantial varieties and in different points of view, He has given a clearer view of that mind than if He had given one view only. See above, *Introduction* to the Four Gospels; and *Augustine*, quoted above on Matt. iii. 11; and here *vv.* 20, 21.

It is observable that the History of the Sermon, as given in both Evangelists, is prefaced and followed by a narrative of *Miracles*. They were then worked by Christ, and are here recorded by the Holy Spirit (we may reasonably suppose), in order to give greater force and solemnity to our Lord's *Preaching*, and to gain readier assent and obedience to it.

This Sermon is like an *Epistle* from God; the Miracles are its *seals*, impressed with the Divine Image and Superscription. See further on Matt. vii. 29.

18. ἀπό] Restored, for ὑπὸ, from the best MSS. It is observable here that these persons *resorted* to Christ for relief; and this agrees better with ἀπὸ than with ὑπό; for those who were *under* the dominion of the Evil One, would rather have fled from Him; whereas these persons were driven *from* Satan to take refuge in Christ. On the use of ἀπὸ after a part. pass., see *Winer*, G. G. p. 332.

19. δύναμις παρ' αὐτοῦ ἐξήρχετο] *power was going forth from out of Him*. For He was πηγὴ δυνάμεων, the *Fountain* of Miracles (*Theophyl.*): the Apostles were only ὀχετοὶ, or *channels*.

20, 21. Μακάριοι] *Blessed*. See on Matt. v. 1—10. After He had chosen His disciples, He ῥυθμίζει αὐτοὺς διὰ τῶν μακαρισμῶν καὶ διὰ τῆς διδασκαλίας. (*Theoph.*) *S. Ambrose* says, "*Quatuor* tantùm beatitudines sanctus *Lucas* Dominicas posuit, *octo* verò sanctus *Matthæus*; in his octo illæ quatuor sunt, et in istis quatuor illæ octo." *S. Ambrose* therefore thought that this Sermon in St. Luke was the Sermon on the Mount. See note on *v.* 17 here, and so *S. Cyril*, pp. 192, 193. The following remarks on this point are from *S. Augustine*, de Consensu Evang. ii. 47: "Quanquàm etiam illud possit occurrere, in aliquâ excelsiore parte montis primo cum solis discipulis Dominum fuisse, quando ex eis illos duodecim elegit: deinde cum eis descendisse, non de monte, sed de ipsâ montis celsitudine *in campestrem locum*, id est, in aliquam æqualitatem, quæ in latere montis erat, et multas turbas capere poterat; atque ibi stetisse donec ad eum turbæ congregarentur: ac postea cùm sedisset, accessisse propinquiùs discipulos ejus, atque ita illis cæterisque turbis præsentibus unum habuisse sermonem quem Matthæus Lucasque narrarunt, diverso narrandi modo, sed eâdem veritate rerum et sententiarum, quas ambo dixerunt. Jam enim præmonuimus, quod et nullo præmonente unicuique sponte videndum fuit, si quis prætermittat aliquid quod alias dicat, non esse contrarium; nec si alius alio modo aliquid dicat, dum eadem rerum sententiarumque veritas explicetur: ut quod Matthæus ait, *cum autem descendisset de monte*, simul etiam *de illo campestri loco* qui in latere montis esse potuit, intelligatur. Deinde Matthæus de *leproso mundato* narrat, quod etiam Marcus et Lucas similiter."

22. ἀφορίσωσιν] *excommunicate you*, for My sake. See John xvi. 2. Hence ἀφορισμὸς became the ecclesiastical word for *excommunication*. See *Suicer*, Thes. i. p. 600. *Bingham*, XVI. ii. 6; xvii. 1. Here is a prophecy that some would be excommunicated unjustly; and here is comfort for those who suffer under that ban; e. g. for persons who are cut off from communion with a Church which imposes, as terms of communion, Articles of belief not found in Scripture, or contrary to Scripture, and unknown to the Primitive Church.

23. Χάρητε] Restored from the best MSS. for Χαίρετε.

— κατὰ ταῦτα] *in like manner*. *Elz.* has ταῦτα, but ταὐτὰ seems preferable. *Tisch.* has τὰ αὐτὰ, with B, D, Q, X.

27, 28. Ἀγαπᾶτε] See on Matt. v. 44. The connexion is,—Ye will be persecuted; but your persecutions are trials of your love. Overcome evil with good. *Love your enemies*, and your persecutions will be occasions to you of glory.

29, 30. Τῷ τύπτοντί σε] See on Matt. v. 39, 40, and John xviii. 23.

— χιτῶνα] See on Matt. v. 40.

30. Παντὶ δὲ τῷ αἰτοῦντι] See on Matt. v. 42.

32. ποία ὑμῖν χάρις] *what thanks* do you deserve for so doing? See *vv.* 33 and 34, and cp. xvii. 9, μὴ χάριν ἔχει τῷ δούλῳ ἐκείνῳ;

It is observable that the word χάρις, so often used by St.

33 [s]Καὶ ἐὰν ἀγαθοποιῆτε τοὺς ἀγαθοποιοῦντας ὑμᾶς, ποία ὑμῖν χάρις ἐστί; καὶ
γὰρ οἱ ἁμαρτωλοὶ τὸ αὐτὸ ποιοῦσι. 34 [t]Καὶ ἐὰν δανείζητε παρ' ὧν ἐλπίζετε t Matt. 5. 48. Deut. 15. 8.
ἀπολαβεῖν, ποία ὑμῖν χάρις ἐστί; καὶ γὰρ οἱ ἁμαρτωλοὶ ἁμαρτωλοῖς δανεί-
ζουσιν, ἵνα ἀπολάβωσι τὰ ἴσα. 35 [u]Πλὴν ἀγαπᾶτε τοὺς ἐχθροὺς ὑμῶν, καὶ u Matt. 5. 44, 45. Ps. 37. 26.
ἀγαθοποιεῖτε, καὶ δανείζετε μηδὲν ἀπελπίζοντες· καὶ ἔσται ὁ μισθὸς ὑμῶν ch. v. 30.
πολὺς, καὶ ἔσεσθε υἱοὶ Ὑψίστου· ὅτι αὐτὸς χρηστός ἐστιν ἐπὶ τοὺς ἀχαρίστους
καὶ πονηρούς. 36 [v]Γίνεσθε οὖν οἰκτίρμονες, καθὼς καὶ ὁ Πατὴρ ὑμῶν οἰκτίρ- v Matt. 5. 48.
μων ἐστί.
$(\frac{56}{II})$ 37 [w]Καὶ μὴ κρίνετε, καὶ οὐ μὴ κριθῆτε· μὴ καταδικάζετε, καὶ οὐ μὴ w Matt. 7. 1. Rom. 2. 1.
καταδικασθῆτε· ἀπολύετε, καὶ ἀπολυθήσεσθε. 38 [x]Δίδοτε, καὶ δοθήσεται ὑμῖν· 1 Cor. 4. 5. x Prov. 10. 22.
μέτρον καλὸν, πεπιεσμένον καὶ σεσαλευμένον καὶ ὑπερεκχυνόμενον, δώσουσιν & 19. 17. Matt. 7. 2.
εἰς τὸν κόλπον ὑμῶν· τῷ γὰρ αὐτῷ μέτρῳ ᾧ μετρεῖτε ἀντιμετρηθήσεται ὑμῖν. Mark 4. 24. James 2. 13.
$(\frac{57}{V})$ 39 [y]Εἶπε δὲ παραβολὴν αὐτοῖς, Μήτι δύναται τυφλὸς τυφλὸν ὁδηγεῖν; y Isa. 42. 19. Matt. 15. 14.
οὐχὶ ἀμφότεροι εἰς βόθυνον πεσοῦνται; $(\frac{58}{III})$ 40 [z]Οὐκ ἔστι μαθητὴς ὑπὲρ z Matt. 10. 24. John 13. 16.
τὸν διδάσκαλον αὐτοῦ· κατηρτισμένος δὲ πᾶς ἔσται ὡς ὁ διδάσκαλος αὐτοῦ. & 15. 20.
$(\frac{59}{V})$ 41 [a]Τί δὲ βλέπεις τὸ κάρφος τὸ ἐν τῷ ὀφθαλμῷ τοῦ ἀδελφοῦ σου, τὴν a Matt. 7. 3.
δὲ δοκὸν τὴν ἐν τῷ ἰδίῳ ὀφθαλμῷ οὐ κατανοεῖς; 42 [b]Ἢ πῶς δύνασαι λέγειν b Prov. 18. 17. Rom. 2. 1, 21.
τῷ ἀδελφῷ σου, Ἀδελφὲ, ἄφες ἐκβάλω τὸ κάρφος τὸ ἐν τῷ ὀφθαλμῷ σου,
αὐτὸς τὴν ἐν τῷ ὀφθαλμῷ σου δοκὸν οὐ βλέπων; Ὑποκριτὰ, ἔκβαλε πρῶτον τὴν
δοκὸν ἐκ τοῦ ὀφθαλμοῦ σου, καὶ τότε διαβλέψεις ἐκβαλεῖν τὸ κάρφος τὸ ἐν τῷ
ὀφθαλμῷ τοῦ ἀδελφοῦ σου. $(\frac{60}{V})$ 43 [c]Οὐ γάρ ἐστι δένδρον καλὸν ποιοῦν καρπὸν c Matt. 7. 17.
σαπρόν· οὐδὲ δένδρον σαπρὸν ποιοῦν καρπὸν καλόν. $(\frac{61}{V})$ 44 [d]Ἕκαστον γὰρ & 12. 33. d Matt. 7. 16, 17.
δένδρον ἐκ τοῦ ἰδίου καρποῦ γινώσκεται· οὐ γὰρ ἐξ ἀκανθῶν συλλέγουσι σῦκα,
οὐδὲ ἐκ βάτου τρυγῶσι σταφυλήν. $(\frac{62}{V})$ 45 [e]Ὁ ἀγαθὸς ἄνθρωπος ἐκ τοῦ ἀγαθοῦ e Matt. 12. 34, 35
θησαυροῦ τῆς καρδίας αὐτοῦ προφέρει τὸ ἀγαθόν· καὶ ὁ πονηρὸς ἄνθρωπος ἐκ
τοῦ πονηροῦ θησαυροῦ τῆς καρδίας αὐτοῦ προφέρει τὸ πονηρόν· ἐκ γὰρ τοῦ
περισσεύματος τῆς καρδίας λαλεῖ τὸ στόμα αὐτοῦ.
$(\frac{63}{III})$ 46 [f]Τί δὲ μὲ καλεῖτε Κύριε Κύριε, καὶ οὐ ποιεῖτε ἃ λέγω; $(\frac{64}{V})$ 47 [g]Πᾶς f Mal. 1. 6.
ὁ ἐρχόμενος πρὸς μὲ, καὶ ἀκούων μου τῶν λόγων καὶ ποιῶν αὐτοὺς, ὑποδείξω Matt. 7. 21. & 25. 11.
ὑμῖν τίνι ἐστὶν ὅμοιος· 48 [h]ὅμοιός ἐστιν ἀνθρώπῳ οἰκοδομοῦντι οἰκίαν, ὃς ch. 13. 25. Rom. 2. 13.
ἔσκαψε καὶ ἐβάθυνε, καὶ ἔθηκε θεμέλιον ἐπὶ τὴν πέτραν· πλημμύρας δὲ γενο- James 1. 22. g Matt. 7. 24. h 2 Pet. 1. 10.
μένης προσέῤῥηξεν ὁ ποταμὸς τῇ οἰκίᾳ ἐκείνῃ, καὶ οὐκ ἴσχυσε σαλεῦσαι αὐτὴν,
τεθεμελίωτο γὰρ ἐπὶ τὴν πέτραν. 49 Ὁ δὲ ἀκούσας καὶ μὴ ποιήσας ὅμοιός
ἐστιν ἀνθρώπῳ οἰκοδομήσαντι οἰκίαν ἐπὶ τὴν γῆν χωρὶς θεμελίου, ᾗ προσέῤῥη-
ξεν ὁ ποταμὸς, καὶ εὐθέως ἔπεσε, καὶ ἐγένετο τὸ ῥῆγμα τῆς οἰκίας ἐκείνης μέγα.

Luke and St. Paul, never occurs in St. Matthew's or St. Mark's Gospels.

35. Πλὴν ἀγαπᾶτε] *But love ye.* This corrective word πλὴν seems to remind the reader that *this* report of the Sermon on the Mount is not a *full* report, and to refer him for its complement to the words of our Lord in *St. Matthew*, v. 43. St. Luke writes with a knowledge of St. Matthew's Gospel, and supposes that his reader will refer to it. The One Spirit Who inspired all the Evangelists intends us to regard all the Gospels as interwoven with each other, and forming one harmonious whole.

— δανείζετε] Prov. xix. 17, "He that hath pity on the poor, *lendeth* (δανείζει, LXX.) unto the Lord;" cp. Ecclus. xxix. 2.

37. ἀπολύετε] *forgive.* Ecclus. xxviii. 2.

38. δώσουσιν] *they will give.* "Hebræi verba activa numero plurali posita pro *passivis* accipiunt. Vid. Luc. xii. 48, αἰτήσουσι." Cp. Job vii. 3; xviii. 18. Luke xii. 20. John xv. 6. Rev. xvi. 15. *Vorst.* de Hebr. p. 577.

— κόλπον] *lap.* To be understood by reference to the loose raiment worn in the East. It corresponds exactly to the Hebr. חֵיק (*cheyk*), which is used for the bosom or lap, and the fold of the garment upon it. Ps. xxxv. 13; lxxiv. 11; lxxix. 12. Cp. the Latin *sinus.* (*Wets.*)

39, 40. Μήτι δύναται τυφλὸς—ὁ διδάσκαλος αὐτοῦ] *Can the blind lead the blind?* A warning against the sin of claiming absolute dominion over the faith of others on the one hand; and a warning also against the sin of submitting our conscience and reason to the dictates of any *human* teacher on the other.

41. Τί δὲ βλέπεις] *But why dost thou look at the mote in thy brother's eye?* See on Matt. vii. 3. The connexion appears to be,—the *Blind* cannot lead the blind; therefore thou canst not teach others if thou dost not begin with teaching thyself; thou must cast out *first* the beam out of thine own eye, in order to see clearly to cast out the mote from thy brother's eye. It is vain for thee to pretend to be a good tree by a show of leaves, if thou dost not bring forth good fruit in thine own life. Thou art then a mere leafy fig-tree, and wilt be withered by Christ. (Matt. xxi. 19.) The *blind follower* will fall into the ditch of error and of misery as well as the *blind leader*. Every one who is κατηρτισμένος, throughly schooled and disciplined by his Master, will be as his Master. He will be κατηρτισμένος εἰς ἀπώλειαν (Rom. ix. 22) if he blindly follows a blind guide. But he will be ἄρτιος, and "throughly furnished to every good work" (2 Tim. iii. 17), if he follows Christ,—the unerring Guide, the true Master (Matt. xxiii. 8—10), the Light of the World.

44. Ἕκαστον δένδρον] See Matt. vii. 16—20.

47—49. Πᾶς ὁ ἐρχόμενος] See on Matt. vii. 24—29.

a Matt. 8. 5, &c. VII. (65/III) 1 a Ἐπεὶ δὲ ἐπλήρωσε πάντα τὰ ῥήματα αὐτοῦ εἰς τὰς ἀκοὰς
τοῦ λαοῦ, εἰσῆλθεν εἰς Καφαρναούμ. 2 Ἑκατοντάρχου δέ τινος δοῦλος κακῶς
ἔχων ἤμελλε τελευτᾷν, ὃς ἦν αὐτῷ ἔντιμος. 3 Ἀκούσας δὲ περὶ τοῦ Ἰησοῦ
ἀπέστειλε πρὸς αὐτὸν πρεσβυτέρους τῶν Ἰουδαίων ἐρωτῶν αὐτὸν ὅπως ἐλθὼν
διασώσῃ τὸν δοῦλον αὐτοῦ. 4 Οἱ δὲ παραγενόμενοι πρὸς τὸν Ἰησοῦν παρ-
εκάλουν αὐτὸν σπουδαίως λέγοντες, Ὅτι ἄξιός ἐστιν ᾧ παρέξει τοῦτο, 5 ἀγαπᾷ
γὰρ τὸ ἔθνος ἡμῶν, καὶ τὴν συναγωγὴν αὐτὸς ᾠκοδόμησεν ἡμῖν. 6 Ὁ δὲ
Ἰησοῦς ἐπορεύετο σὺν αὐτοῖς. Ἤδη δὲ αὐτοῦ οὐ μακρὰν ἀπέχοντος ἀπὸ τῆς
οἰκίας, ἔπεμψε πρὸς αὐτὸν ὁ ἑκατόνταρχος φίλους λέγων αὐτῷ, Κύριε, μὴ
σκύλλου, οὐ γάρ εἰμι ἱκανὸς ἵνα μοῦ ὑπὸ τὴν στέγην εἰσέλθῃς· 7 διὸ οὐδὲ
ἐμαυτὸν ἠξίωσα πρός σε ἐλθεῖν· ἀλλὰ εἰπὲ λόγῳ, καὶ ἰαθήσεται ὁ παῖς μου.
8 Καὶ γὰρ ἐγὼ ἄνθρωπός εἰμι ὑπὸ ἐξουσίαν τασσόμενος, ἔχων ὑπ' ἐμαυτὸν
στρατιώτας, καὶ λέγω τούτῳ, Πορεύθητι, καὶ πορεύεται, καὶ ἄλλῳ, Ἔρχου,
καὶ ἔρχεται, καὶ τῷ δούλῳ μου, Ποίησον τοῦτο, καὶ ποιεῖ. 9 Ἀκούσας δὲ
ταῦτα ὁ Ἰησοῦς ἐθαύμασεν αὐτὸν, καὶ, στραφεὶς τῷ ἀκολουθοῦντι αὐτῷ ὄχλῳ
εἶπε, Λέγω ὑμῖν οὐδὲ ἐν τῷ Ἰσραὴλ τοσαύτην πίστιν εὗρον. (66/V) 10 Καὶ
ὑποστρέψαντες οἱ πεμφθέντες εἰς τὸν οἶκον εὗρον τὸν ἀσθενοῦντα δοῦλον
ὑγιαίνοντα.

(67/X) 11 Καὶ ἐγένετο ἐν τῇ ἑξῆς, ἐπορεύετο εἰς πόλιν καλουμένην Ναΐν, καὶ
συνεπορεύοντο αὐτῷ οἱ μαθηταὶ αὐτοῦ ἱκανοὶ καὶ ὄχλος πολύς. 12 Ὡς δὲ
ἤγγισε τῇ πύλῃ τῆς πόλεως, καὶ ἰδοὺ ἐξεκομίζετο τεθνηκὼς υἱὸς μονογενὴς
τῇ μητρὶ αὐτοῦ, καὶ αὐτὴ χήρα· καὶ ὄχλος τῆς πόλεως ἱκανὸς σὺν αὐτῇ.
13 Καὶ ἰδὼν αὐτὴν ὁ Κύριος ἐσπλαγχνίσθη ἐπ' αὐτῇ, καὶ εἶπεν αὐτῇ, Μὴ κλαῖε·
b Acts 9. 40. 14 b καὶ προσελθὼν ἥψατο τῆς σοροῦ, οἱ δὲ βαστάζοντες ἔστησαν, καὶ εἶπε,

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CH. VII. 1. ἐπλήρωσεν εἰς] *He filled up all these words into the ears of the people.* On this use of εἰς, *into*, see on Mark i. 39, κηρύσσων εἰς τ. συναγωγάς. Our ears are like vessels *into which* Christ's doctrine is poured. It is poured into our hearts through them, and fills them, and their duty is to hold it.

2. Ἑκατοντάρχου] See on Matt. viii. 5—10. St. Luke dwells and enlarges on this history as specially instructive and edifying to Gentile soldiers, who might be led thereby not to despise the conquered race of Israel, nor yet to confound Christ and His religion with the tenets and practices of many of the Jewish Teachers, but to seek for divine truth, and cherish it when found (see *vv.* 5. 7); and to treat their slaves with brotherly love (*v.* 2), and to apply the lessons learnt in the discipline of the Camp (*vv.* 8, 9) to their own spiritual improvement as soldiers of Christ.

3. ἀπέστειλε] St. Matthew says προσῆλθε, i.e. resorted to Jesus, i.e. by his messengers, and by his *faith*, as the faithful woman is said to touch Christ (Matt. ix. 20. Mark v. 30. Luke viii. 45) because she believed, though she only touched the hem of His garment; whereas the crowd who pressed on Him, but did not believe in Him, did not touch Him.

4. παρέξει] Literally, *thou shalt afford this favour.* On the middle voice παρέχομαι, see Titus ii. 7.

5. τὴν συναγωγὴν] *the synagogue* which we frequent; i.e. *he*, though a Roman soldier, at his own expense (αὐτὸς) built for us *our* (τὴν) synagogue,—the synagogue in which *we* worship. There were many synagogues in so large a city as Capernaum. At Jerusalem there were upwards of 400.

St. Luke alone records the words of these Jewish elders; and thus while he repeats the substance of St. Matthew's narrative (viii. 5—13), he shows his own independent knowledge of the facts.

6. μοῦ] emphatic; the roof of *me*, most unworthy as I am. So C, D, L, M, R, X, Γ, and about thirty-five Cursives. Other MSS. have τὴν στέγην μου.

7. λόγῳ] *by a word*, without coming in *person*. Cp. Matt. viii. 8. 16, and the use of λέγων in *v.* 6.

11. Ναΐν] *Nain*, Hebr. נָאִין, so called to this day; from נָאָה (*naëh*), or נָעִים (*naïm*), *fair*. See *Lightfoot. Reland*, Palæst. lib. iii. p. 804. Near Endor and Kison, two leagues from Nazareth; two miles from Capernaum (*S. Jerome*), and two miles on the south of Mount Tabor. Cf. *Wetst.* p. 698. *Robinson*, Palest. iii. p. 469.

11, 12. ὄχλος—πύλῃ] So that the miracle was done in the sight of numerous spectators. Observe the circumstantial manner in which it is told. The city, the gate, the multitude, the man's age and circumstances, his mother's condition, our Lord's words, the effects on the multitude,—all are specified.

This miracle is recorded only by St. Luke.

S. Augustine observes (Serm. xcviii.), that of the numerous persons raised to life by Christ, three only are mentioned, as specimens, in the Gospels (cp. John xxi. 25); the widow's son (Luke vii. 11), the daughter of Jairus (Matt. ix. 18. Mark v. 42), and Lazarus (John xi. 44); and after remarking that all our Lord's works of mercy to the body have also a spiritual reference to *the soul*, he proceeds to consider them as illustrations of Christ's divine power and love in raising the *soul*, dead in trespasses and sins, from every kind of spiritual death; whether the soul be dead, but not yet carried out, like the daughter of Jairus; or dead and carried out, but not buried, like the widow's son; or dead, carried out, and buried, like Lazarus. He who raised Himself from the dead can raise all from the death of sin. Therefore let no one despair.

13. ὁ Κύριος] *the Lord.* This mode of describing Christ is almost peculiar to St. Luke among the three Synoptical Evangelists. See vii. 31; xi. 39; xii. 42; xvii. 5, 6; xviii. 6; xxii. 31. 61; cp. John iv. 1. It seems to be designed to remind his readers that Jesus was indeed coequal with Him Who in the Septuagint is called Κύριος, i.e. the Lord JEHOVAH; and that He proved by His mighty works, such as that here described, that He claimed with truth so to be. See above, ii. 11.

It may be also a silent evidence that St. Luke's Gospel is later than that of St. Matthew and St. Mark; and that it was written for those who had not seen Christ in the flesh, and habitually regarded Him as the *Lord*, risen from the dead, and enthroned at God's right hand in heavenly glory as LORD of all. Acts ii. 36. 47; iv. 33; vii. 59; ix. 13; x. 36; xi. 17. When St. Luke wrote, it had probably become common in the Church. He generally employs it, as here, when he is about to relate some mighty work done, or some authoritative saying uttered, by Jesus the LORD.

14. ἥψατο τῆς σοροῦ] *He touched the bier*, and so raised the dead; in order that we may know that His own Body is the Body of Life (*Theophyl.*); and that by communion with Him we live.

According to the Levitical law, uncleanness was communicated by touching a Leper, or a Dead Body, but Christ touched both; and with His touch He cleansed the one (Matt. viii. 3) and

Νεανίσκε, σοὶ λέγω, ἐγέρθητι. 15 Καὶ ἀνεκάθισεν ὁ νεκρὸς, καὶ ἤρξατο λαλεῖν·
καὶ ἔδωκεν αὐτὸν τῇ μητρὶ αὐτοῦ. 16 [e] Ἔλαβε δὲ φόβος ἅπαντας, καὶ ἐδόξαζον e Mark 7. 37.
τὸν Θεὸν λέγοντες, Ὅτι προφήτης μέγας ἐγήγερται ἐν ἡμῖν, καὶ ὅτι ἐπεσκέψατο ch. 24. 19. John 4. 19.
ὁ Θεὸς τὸν λαὸν αὐτοῦ. (68/X) 17 Καὶ ἐξῆλθεν ὁ λόγος οὗτος ἐν ὅλῃ τῇ Ἰουδαίᾳ & 6. 14. & 9. 17. ch. 1. 68.
περὶ αὐτοῦ, καὶ ἐν πάσῃ τῇ περιχώρῳ.
18 [d] Καὶ ἀπήγγειλαν Ἰωάννῃ οἱ μαθηταὶ αὐτοῦ περὶ πάντων τούτων. d Matt. 11. 2, &c.
(69/V) 19 Καὶ προσκαλεσάμενος δύο τινὰς τῶν μαθητῶν αὐτοῦ ὁ Ἰωάννης ἔπεμψε
πρὸς τὸν Ἰησοῦν λέγων, Σὺ εἶ ὁ ἐρχόμενος, ἢ ἄλλον προσδοκῶμεν; 20 Παρα-
γενόμενοι δὲ πρὸς αὐτὸν οἱ ἄνδρες εἶπον, Ἰωάννης ὁ βαπτιστὴς ἀπέσταλκεν
ἡμᾶς πρός σε λέγων, Σὺ εἶ ὁ ἐρχόμενος, ἢ ἄλλον προσδοκῶμεν; 21 Ἐν αὐτῇ
δὲ τῇ ὥρᾳ ἐθεράπευσε πολλοὺς ἀπὸ νόσων, καὶ μαστίγων, καὶ πνευμάτων
πονηρῶν, καὶ τυφλοῖς πολλοῖς ἐχαρίσατο βλέπειν. 22 Καὶ ἀποκριθεὶς ὁ Ἰησοῦς
εἶπεν αὐτοῖς, Πορευθέντες ἀπαγγείλατε Ἰωάννῃ ἃ εἴδετε καὶ ἠκούσατε, ὅτι
[e] τυφλοὶ ἀναβλέπουσι, χωλοὶ περιπατοῦσι, λεπροὶ καθαρίζονται, κωφοὶ ἀκούουσι, e Isa. 29. 18. & 35. 5. & 42. 7.
νεκροὶ ἐγείρονται, πτωχοὶ εὐαγγελίζονται· 23 καὶ μακάριός ἐστιν ὃς ἐὰν μὴ & 61. 1. Matt. 10. 8.
σκανδαλισθῇ ἐν ἐμοί. & 11. 4. John 3. 2.
24 Ἀπελθόντων δὲ τῶν ἀγγέλων Ἰωάννου, ἤρξατο λέγειν πρὸς τοὺς ὄχλους & 5. 36. & 10. 25, 36.
περὶ Ἰωάννου, Τί ἐξεληλύθατε εἰς τὴν ἔρημον θεάσασθαι; κάλαμον ὑπὸ ἀνέμου & 14. 11. Ps. 146. 8.
σαλευόμενον; 25 ἀλλὰ τί ἐξεληλύθατε ἰδεῖν; ἄνθρωπον ἐν μαλακοῖς ἱματίοις Luke 4. 18.
ἠμφιεσμένον; ἰδοὺ οἱ ἐν ἱματισμῷ ἐνδόξῳ καὶ τρυφῇ ὑπάρχοντες ἐν τοῖς
βασιλείοις εἰσίν. 26 Ἀλλὰ τί ἐξεληλύθατε ἰδεῖν; προφήτην; ναὶ, λέγω ὑμῖν,
καὶ περισσότερον προφήτου. (70/II) 27 οὗτός ἐστι περὶ οὗ γέγραπται, [f] Ἰδοὺ ἐγὼ f Mal. 3. 1.
ἀποστέλλω τὸν ἄγγελόν μου πρὸ προσώπου σου, ὃς κατασκευάσει
τὴν ὁδόν σου ἔμπροσθέν σου· (71/V) 28 λέγω γὰρ ὑμῖν, μείζων ἐν γεννητοῖς
γυναικῶν προφήτης Ἰωάννου τοῦ βαπτιστοῦ οὐδείς ἐστιν· ὁ δὲ μικρότερος ἐν τῇ
βασιλείᾳ τοῦ Θεοῦ μείζων αὐτοῦ ἐστι· (72/X) 29 καὶ πᾶς ὁ λαὸς ἀκούσας καὶ οἱ
τελῶναι ἐδικαίωσαν τὸν Θεὸν βαπτισθέντες τὸ βάπτισμα Ἰωάννου· 30 οἱ δὲ

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raised the other, and proved Himself to be above the Law, and to be the Giver of the Law.

— Νεανίσκε, σοὶ λέγω] *Young man, I say unto thee arise!* Christ is not like Elijah mourning over the son of the widow of Sarepta (1 Kings xvii. 20),—nor as Elisha stretching his own body over the dead (2 Kings iv. 34),—nor as Peter praying over Tabitha (Acts ix. 40),—but He calls those things that are not as though they were (Rom. iv. 17). He speaks to the dead as living, and raises them by His own Divine word,—*I say unto thee, Arise.* (*Titus Bostr.*)

19. Σὺ εἶ ὁ ἐρχόμενος] *Art Thou the coming One?* On the design of this inquiry, and on its circumstances (19—23), see on Matt. xi. 2—6. Some MSS. have πρὸς τὸν Κύριον here.

21. Ἐν αὐτῇ δὲ τῇ ὥρᾳ] *At that very hour.* He knew, as God, what John's design was in sending to Him, and He put it into his heart to send at that very time when He Himself was working many miracles, which were the true answer to the question. (*Cyril.*) *S. Basil. Seleuc.* p. 180, says ἔργοις χαρίζεται τὴν ἀπόκρισιν. He replies by deeds. Believe your own eyes. They will tell you that I am doing the very works which it was prophesied that "He who should come," i. e. the Messiah, should do (see Isa. xxxv. 5), and which are an answer to your question.

22. τυφλοὶ ἀναβλέπουσι] *the blind recover their sight*, &c. One of the most consolatory reflections produced by these mighty and merciful works of Christ *on earth*, is the assurance they give that at the great day of *Resurrection* He will remove all infirmities and blemishes from the *bodies* of His servants, and clothe them in immortal health, beauty, and glory, so as to be like His own glorious body, once marred on the cross, but raised by Himself from the dead, and now reigning for ever in glory. Cp. Phil. iii. 21.

24. Ἀπελθόντων δέ] On the sense of these verses (24—35) see on Matt. xi. 7—19, and cp. *S. Cyril* here, ed. *Mai*, p. 210.

— κάλαμον ὑπὸ ἀνέμου σαλευόμενον] *a reed shaken by the wind.* So far from being a *reed* shaken by the wind of popular opinion, John was a *rock*, which stood unmoved though beaten by storms of suffering. (See *Cyril.*)

28. προφήτης] *a Prophet.* Some MSS. and Editors omit προφήτης; but it appears to be emphatic. There is a contrast between the *prophets* and those ἐν τῇ βασιλείᾳ τοῦ Θεοῦ, *in the kingdom of God*,—i. e. those who partake of the full privileges of the Gospel in the Christian Church.

There is also a contrast between γεννητοὶ γυναικῶν, *those who are born of women* (*v.* 28), and those who are "born of water and the Spirit" (cp. John i. 13; iii. 5), i. e. members of *Christ's Church.*

John, by coming *after* the other Prophets, and by his nearness to Christ, was greater than all the Prophets. "Major Prophetâ, quia finis Prophetarum," says *S. Ambrose.* Yet, by being a *prophet* and *forerunner* of Christ, he was *less* than those who saw the whole Gospel-scheme, of which he had been the Herald and Precursor; as the temple of Zorobabel was more glorious than that of Solomon,—not in itself, for it was less magnificent (Ezra iii. 12), but because Christ would appear in it (Hagg. ii. 7. 9). Not therefore that John in himself was less; but that Christ and the Gospel are greater than all. And by comparing them with John, Christ shows the greatness of the privileges which *we* enjoy. "For," says *S. Cyril*, pp. 212—214, "although we may be inferior in holiness to some under the Law, whom John represents, yet now, after the Passion, and Resurrection, and Ascension, and Day of Pentecost, we have greater blessings in Christ, being made, through Him, partakers of the Divine Nature; and therefore John confessed that he needed to be baptized of Christ (Matt. iii. 14), and *from* the days of John the kingdom of heaven suffereth violence (Matt. xi. 12)." Cp. below, x. 23, 24. Matt. xiii. 16, 17. Eph. iii. 5. Heb. xi. 13.

29, 30. καὶ πᾶς—αὐτοῦ] A continuation of the discourse of Christ. The words εἶπε δὲ ὁ Κύριος, inserted in some editions before τίνα οὖν, are not in the best MSS.

29. ἐδικαίωσαν τὸν Θεόν] *they justified God.* They proclaimed God to be *just, holy, and good.* The use of the word δικαιόω, as employed in the New Testament for to regard as *just* and *holy*, to *pronounce* such, to *acquit*,—is derived from the Septuagint (see Gen. xxxviii. 26. Deut. xxv. 1. Ps. li. 4. Isa. v. 23, and *passim*), and is very different from the sense in which it commonly stands in classical authors, where it signifies, when applied

Φαρισαῖοι καὶ οἱ νομικοὶ τὴν βουλὴν τοῦ Θεοῦ ἠθέτησαν εἰς ἑαυτοὺς μὴ
g Matt. 11. 16, &c. βαπτισθέντες ὑπ' αὐτοῦ. (73/V) 31 [g] Τίνι οὖν ὁμοιώσω τοὺς ἀνθρώπους τῆς
γενεᾶς ταύτης; καὶ τίνι εἰσὶν ὅμοιοι; 32 Ὅμοιοί εἰσι παιδίοις τοῖς ἐν ἀγορᾷ
καθημένοις, καὶ προσφωνοῦσιν ἀλλήλοις καὶ λέγουσιν, Ηὐλήσαμεν ὑμῖν, καὶ
οὐκ ὠρχήσασθε· ἐθρηνήσαμεν ὑμῖν, καὶ οὐκ ἐκλαύσατε. 33 Ἐλήλυθε γὰρ
Ἰωάννης ὁ βαπτιστὴς μήτε ἄρτον ἐσθίων μήτε οἶνον πίνων· καὶ λέγετε,
Δαιμόνιον ἔχει· 34 ἐλήλυθεν ὁ Υἱὸς τοῦ ἀνθρώπου ἐσθίων καὶ πίνων· καὶ λέγετε,
Ἰδοὺ ἄνθρωπος φάγος καὶ οἰνοπότης, φίλος τελωνῶν καὶ ἁμαρτωλῶν. 35 Καὶ
ἐδικαιώθη ἡ σοφία ἀπὸ τῶν τέκνων αὐτῆς πάντων.

h Matt. 26. 6. Mark 14. 3. John 11. 2. & 12. 3. (74/I) 36 [h] Ἠρώτα δέ τις αὐτὸν τῶν Φαρισαίων ἵνα φάγῃ μετ' αὐτοῦ· καὶ
εἰσελθὼν εἰς τὴν οἰκίαν τοῦ Φαρισαίου ἀνεκλίθη. 37 Καὶ ἰδοὺ γυνὴ ἐν τῇ πόλει
ἥτις ἦν ἁμαρτωλὸς, καὶ ἐπιγνοῦσα ὅτι ἀνάκειται ἐν τῇ οἰκίᾳ τοῦ Φαρισαίου,
κομίσασα ἀλάβαστρον μύρου, 38 καὶ στᾶσα παρὰ τοὺς πόδας αὐτοῦ ὀπίσω
i ch. 15. 2. Gen. 18. 4. & 19. 2. Judg. 19. 21. 1 Sam. 25. 41. 1 Tim. 5. 10. κλαίουσα ἤρξατο βρέχειν τοὺς πόδας αὐτοῦ τοῖς δάκρυσι, καὶ ταῖς θριξὶ τῆς
κεφαλῆς αὐτῆς ἐξέμασσε, καὶ κατεφίλει τοὺς πόδας αὐτοῦ, καὶ ἤλειφε τῷ μύρῳ.
39 [i] Ἰδὼν δὲ ὁ Φαρισαῖος ὁ καλέσας αὐτὸν εἶπεν ἐν ἑαυτῷ λέγων, Οὗτος εἰ

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to a *person*, to pronounce sentence upon; and when it refers to a *thing*, to consider it right. Cp. below, *v.* 35, with *Bengel's* note, and the Epistle to the Romans, iii. 26.

30. *εἰς ἑαυτοὺς*] *towards themselves*. See *Grotius*.

31. Τίνι οὖν ὁμοιώσω] *To what then shall I liken?* See on Matt. xi. 16—19. After that section St. Matthew recounts our Lord's condemnation of the Galilæan cities Chorazin, Bethsaida, Capernaum, in which His mighty works (above described, *v.* 22) had been wrought.

That censure, conveying a salutary warning to those at Jerusalem and in Palestine, is not repeated by St. Luke, writing for Gentile use.

35. Καὶ] *And Wisdom was justified by all her children.*

The Wisdom of which St. Matthew speaks is, as St. Luke here explains, the Wisdom of *God*—in the Baptism of John as well as the Mission of Christ.

"Aperuit sanctus *Lucas*," says *S. Ambrose* here, "specialibus additis quod quasi generalibus sanctus Matthæus subobscurum reliquerat" (Matt. xi. 19).

36—50. γυνή] St. Luke ow proceeds to insert a narrative not found in any other Evangelist, and full of tenderness and encouragement to the Heathen nations, for whose special use his Gospel was designed.

The Gentile world might see a beautiful picture of itself in the Woman that was a sinner, and despised by Simon the Pharisee, but blessed on her repentance by Christ; and might thus be taught to love much, and to present those members of the body (Rom. vi. 13; xii. 1) and faculties of the soul and estate, represented by her hair, her tears, and her ointment, which had been before abused to the service of Sin and Satan, as living sacrifices to Christ.

Her eyes, which once longed after earthly joys, now shed forth penitential tears; her hair, which she once displayed for idle ornament, is now used to wipe the feet of Christ; her lips, which once uttered vain things, now kiss those holy feet; the costly ointment, with which she once perfumed her body, is now offered to God. See Rom. vi. 19, "As ye have yielded your members servants to uncleanness, so now yield your members servants to righteousness, unto holiness." Cp. *S. Amphiloch.* pp. 67—85. *Gregor.* Hom. 33 in Evangelia, quoted below, on *v.* 47.

S. Ambrose applies this history thus, as a motive to almsgiving and tender love and care for the poor members of Christ: "Expande capillos, sterne ante Christum corporis tui dignitates . . . Accurre ad pedes. Ubicunque audieris Christi nomen, accurre. Lacrymis confitere delicta . . . si desideras gratiam, caritatem auge, mitte in corpus Jesu fidem resurrectionis, odorem Ecclesiæ, Caritatis unguentum. Non unguentum mulieris Dominus, sed caritatem probavit. Pecuniam conferas pauperi, ut deferas Christo. Corpus ejus Ecclesia est."

Some ancient Expositors suppose this woman to have been Mary Magdalene, and that she was the same as Mary the sister of Lazarus, who anointed our Lord in the house of Simon of Bethany (Matt. xxvi. 7. Mark xiv. 3. John xii. 3). But the reasons adduced for this supposition (which may be seen in *à Lapide* here) are not satisfactory. "Potest non eadem esse," says *S. Ambrose* here. *S. Augustine* has a sermon on the subject (Serm. xcix.), and does not connect her with any other person. *S. Chrysostom* supposes that there were *two* different women who anointed Christ. *Origen*, *Theophyl.*, and *Euthymius* that there were *three*.

It seems certain that there were at least two, viz. this woman in St. Luke, and Mary of Bethany (John xi. 2; xii. 3), and that the *name* of the woman here has been purposely concealed by St. Luke from considerations of delicacy, modesty, and tenderness to her. Mary Magdalene is mentioned by name in the next chapter (viii. 2); and if the woman in this chapter had been Mary Magdalene, and if it had been intended that she should be known to be so, some reference, it is probable, would have there been made to this act.

It is to be remembered that the use of unguent (*μύρον*), especially at feasts, was of common occurrence in the East (Eccles. ix. 8. Cant. i. 3; iv. 10. Amos vi. 6), and that therefore it is probable that our Lord was often anointed. He was anointed at banquets, and for His burial (Matt. xxvi. 12). Women prepared spices and ointments for Him in the tomb (Luke xxiii. 56). Their faith and love was devoutly exercised in anointing the body of Him Who is the Anointed of God.

37. *ἐν τῇ πόλει*] *in the city*. Her *repentance* was as *public* as her *sin*.

— *ἦν ἁμαρτωλὸς*] Not who *was then a sinner*, but who had been *once a sinner*. Cp. λεπρὸς in Matt. xxvi. 6.

On the use of the words ἁμαρτωλὸς and *peccatrix*, applied to sins of the flesh, see *Wetst.*

S. Aug. says, "Accessit ad Dominum immunda, ut rediret munda" (Serm. xcix.). She had not been *pronounced* clean—not openly forgiven by Christ. "Accessit confessa, ut rediret professa." (*Aug.*)

— *ἀλάβαστρον μύρου*] *an alabaster vase of ointment.* See above on Mark xiv. 3.

Why did this woman come? In order to show her love for Christ; to testify her sorrow for sin; and to obtain Absolution from Him. Many came to Christ for *bodily* health. But we do not read of others who came to Him for remission of sin. Thus she was a singular example of faith and love and repentance, and received a special reward. It is a very interesting circumstance, that this woman seems to have come to our Lord immediately after He had uttered the touching and comforting words, "*Come unto Me* all ye that labour and are heavy laden, and ye shall find rest for your souls." Matt. xi. 28, 29. (*Greswell*, Harm. p. 92. *Burgon.*) Perhaps then this act of faith and love was the fruit of that blessed invitation.

See what seems to be a reference to this *burden* in *v.* 41. 47.

38. *πόδας*] His *feet*—mentioned *thrice*, to show her humility and reverence. She did not venture to anoint His head.

— *τοῖς δάκρυσι*] *with her tears.* "Lacrymæ, aquarum pretiosissimæ." (*Beng.*)

— *ταῖς θριξὶ*] *with her hair.* "Passis, ut in luctu." (*Beng.*)

Our Lord was reclining on a couch at the table, His feet being bare, and the woman came behind Him, and began to bathe His feet with her tears and wipe them with her hair.

The penitent woman stood *behind* Him; perhaps from a feeling of sorrow and shame she could not bear to confront His Divine Eye, before she had received a declaration of forgiveness, for which she came. (*Cyril.*) Note κατ-εφίλει, xv. 20.

39. Οὗτος εἰ ἦν προφήτης] *If this man were a prophet He*

ἦν προφήτης ἐγίνωσκεν ἂν τίς καὶ ποταπὴ ἡ γυνὴ ἥτις ἅπτεται αὐτοῦ, ὅτι
ἁμαρτωλός ἐστι.
40 Καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπε πρὸς αὐτὸν, Σίμων, ἔχω σοί τι εἰπεῖν.
Ὁ δέ φησι, Διδάσκαλε, εἰπέ. 41 Δύο χρεωφειλέται ἦσαν δανειστῇ τινι· ὁ εἷς
ὤφειλε δηνάρια πεντακόσια, ὁ δὲ ἕτερος πεντήκοντα· 42 μὴ ἐχόντων δὲ αὐτῶν
ἀποδοῦναι, ἀμφοτέροις ἐχαρίσατο· τίς οὖν αὐτῶν, εἰπὲ, πλεῖον αὐτὸν ἀγαπήσει;
43 Ἀποκριθεὶς δὲ ὁ Σίμων εἶπεν, Ὑπολαμβάνω ὅτι ᾧ τὸ πλεῖον ἐχαρίσατο.
Ὁ δὲ εἶπεν αὐτῷ, Ὀρθῶς ἔκρινας. 44 Καὶ στραφεὶς πρὸς τὴν γυναῖκα τῷ
Σίμωνι ἔφη, Βλέπεις ταύτην τὴν γυναῖκα; εἰσῆλθόν σου εἰς τὴν οἰκίαν, ὕδωρ
ἐπὶ τοὺς πόδας μου οὐκ ἔδωκας, αὕτη δὲ τοῖς δάκρυσιν ἔβρεξέ μου τοὺς πόδας,
καὶ ταῖς θριξὶν αὐτῆς ἐξέμαξε· 45 φίλημά μοι οὐκ ἔδωκας, αὕτη δὲ ἀφ' ἧς
εἰσῆλθον οὐ διέλιπε καταφιλοῦσά μου τοὺς πόδας· 46 [k] ἐλαίῳ τὴν κεφαλήν μου k Ps. 23. 5
οὐκ ἤλειψας, αὕτη δὲ μύρῳ ἤλειψέ μου τοὺς πόδας. 47 Οὗ χάριν λέγω σοι,
ἀφέωνται αἱ ἁμαρτίαι αὐτῆς αἱ πολλαὶ, ὅτι ἠγάπησε πολύ· ᾧ δὲ ὀλίγον ἀφίεται,
ὀλίγον ἀγαπᾷ. 48 [l] Εἶπε δὲ αὐτῇ, Ἀφέωνταί σου αἱ ἁμαρτίαι. 49 [m] Καὶ ἤρξαντο l Matt. 9. 2. m Matt. 9. 3.
οἱ συνανακείμενοι λέγειν ἐν ἑαυτοῖς, Τίς οὗτός ἐστιν ὃς καὶ ἁμαρτίας ἀφίησιν; Mark 2. 7.

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would have known that she is unclean; and knowing that she is unclean, He would not have suffered Himself to be polluted by her touch. (*S. Aug.* Serm. xcix. Cp. Isa. lxv. 5.)

Christ refutes the supposition of Simon, and proves Himself more than a Prophet; and that He *did* know who and what manner of person the woman was, by reading Simon's heart, and by replying to his *thoughts*, and by forgiving the woman's sins.

40. ἀποκριθεὶς ὁ Ἰησοῦς] *Jesus answered.* "*Audivit* Pharisæum *cogitantem;* ipsum pascentem esuriebat, ipsum sanare cupiebat." (*S. Aug.* Serm. xcix.)

— σοί] *to thee.* Emphatic—to *thee*, who hast harboured injurious thoughts of Me, I have something to say.

41. χρεωφειλέται] A, B, D, E, F, G, L, and others have χρεοφειλέται, but see *Lobeck*, Phryn. p. 691. *Winer*, p. 43.

43. τὸ πλεῖον] *the* greater sum of the two. There is a contrast between the two *sums* as well as the two *debtors*.

44. εἰσῆλθόν σου] σοῦ is emphatic. *I came* into *thy* house, and therefore might justly expect marks of hospitable courtesy from *thee;* and what *thou*, my *host*, didst not do for Me, *she*, a stranger, whom thou condemnest as a sinner, has more than supplied.

— ὕδωρ, κ.τ.λ.] *water.* Thou hast not shown Me the ordinary tokens of hospitality (see Gen. xviii. 4; xxiv. 32. Judges xix. 21. 1 Sam. xxv. 41), but she has gone far beyond them.

— μοῦ] *of Me*—thy guest, and yet treated by thee with indifference. Observe the contrast in the position of the pronoun, τὴν κεφαλήν μου and μοῦ τοὺς πόδας, repeated thrice. So in *v.* 45, μοί—my face,—contrasted with feet.

46. μύρῳ] *unguent.* More costly than ἔλαιον. There is a contrast between the head and the feet; between oil and ointment; between Simon and the woman; between what was not done by the one, and what was done by the other.

47. Οὗ χάριν λέγω σοι] *Wherefore I say to thee, her sins have been forgiven.*

A debt is something which is not only *claimed* by the lender, but *owned* to be due by the borrower. And applied spiritually, as here, it not only represents sin *committed*, but sin *confessed*. It betokens deep consciousness, hearty conviction, and humble acknowledgment of sin. And this inward feeling and internal act arises from a lively *faith* in God's holiness, justice, and mercy. And therefore Christ, Who had read her heart before she entered the house, states the formal cause of the woman's justification by saying, "Thy *faith* hath saved thee" (*v.* 50). This faith worked by *love* (Gal. v. 6); it worked by fervent love to God, Who had been offended. Without such love there can be no true Repentance, and consequently no Forgiveness. And such Love sends the sinner to Christ; and prompts him to acts of deep contrition and self-abasement and reverential affection to Christ, in the hope of receiving a gracious *declaration* of pardon from His lips.

To apply this to the present case. Simon the Pharisee dwelt in his mind on the woman's *sins*. But our Lord draws his attention to her *sense* of her sins, and to her godly *sorrow* for them. She owed *much;* but she *owns* that she owes much, that she is a heavy debtor to God, and she comes to Christ in faith, hope, and love, in order to be relieved of the burden of this heavy debt. See on *v.* 37.

On the other hand, Simon himself is little conscious of his sins,—he is not conscious that he is a great debtor, and therefore is forgiven little. She feels the greatness of her sins, and the largeness of God's mercy in Christ, and therefore loves much. The other knows little of his own sinfulness, and has little forgiven, and loves little. Her love is love for mercy promised; it is love for pardon already anticipated by faith; it shows itself in acts of love to Christ. Her sins are indeed many (*v.* 47), but she is forgiven because she is conscious of them, and *loved much* even *before* her pardon was pronounced. Therefore her faith hath saved her, and she may depart in peace.

But he who has little forgiven him, is he, who is little *sensible* of his sins, and of the love of God in pardoning sin (and he cannot have forgiveness without such sense of sin and of God's love),—he loves little; and *because* he loves little, therefore little is forgiven him.

— αἱ ἁμαρτίαι αὐ. αἱ π.] Observe αἱ repeated,—her sins, which thou sayest are many, and which are many, are forgiven.

— ᾧ δὲ ὀλίγον ἀφίεται, ὀλίγον ἀγαπᾷ] He who has little *sense* of his debt, and of God's goodness in the work of redemption and grace, loves little. If he "who has little forgiven, loves little," says *S. Augustine* (Serm. xcix.), "some one may object, 'oportet ut multùm peccemus,—ut multùm debeamus, quod nobis dimitti cupiamus, ut Dimissorem magnorum peccatorum multùm diligamus . . . . . Dictum est hoc à Christo propter Pharisæum, qui vel nulla vel pauca *se putabat habere* peccata . . . . . O Pharisæe, parùm diligis, quia parùm tibi dimitti *suspicaris;* non quia *parùm dimittitur*, sed quia *parùm putas* quod dimittitur.'"

The dative ᾧ may be rendered 'in *cujus æstimatione.*' (See Matth. Gr. Gr. 389.) *Soph.* Antig. 904, καί τοί σ' ἐγὼ 'τίμησα τοῖς φρονοῦσιν εὖ,—i. e. *eorum judicio;* and we may compare our Lord's saying, "I am not come to call the righteous (i. e. those who *think* themselves such), but sinners (i. e. those who own themselves such) to repentance." (Matt. ix. 13.)

S. Greg. M. (in Hom. xxxiii.) applies this History to Christ's dealings with the Jews and Gentiles. "Quem namque Pharisæus designat de falsâ justitiâ præsumens, nisi Judaicum populum? Quem peccatrix Mulier, sed ad vestigia Domini veniens, et plorans, nisi conversam Gentilitatem designat? Nos ergo, nos illa mulier expressit; si toto corde ad Dominum post peccata redeamus, si ejus pœnitentiæ luctus imitemur . . . Plus pœnitens mulier Dominum pascebat intus, quam Pharisæus foris."

48. Ἀφέωνταί σου αἱ ἁμαρτίαι] *Thy sins have been forgiven thee.* A *declaration* of pardon, already *anticipated* by *faith* (see *vv.* 42. 50). Christ not only gives *general* assurances of mercy, producing a feeling of faith, hope, and comfort, in the penitent sinner's soul; but He has provided *declarations* of pardon for the contrite sinner, by the ministry of Absolution, and by the Holy Eucharist, sealing His pardon visibly to *individual persons* in the sight of others (even such as Simon and his guests, who murmur at Christ's mercy and despise the penitent sinner), and restoring the penitent to the communion of the Church.

49. Τίς οὗτός ἐστιν ὃς καὶ ἁμαρτίας ἀφίησιν;] No *man* can forgive sins; but Christ, being God, forgives sins by those means which He has instituted for that purpose. *S. Aug.* Serm. xcix., "Mundatio est in baptismo, non ex ministrorum meritis, sed Dei Gratiâ." Cp. on Matt. ix. 6.

n Matt. 9. 22. Mark 5. 34. & 10. 52. ch. 8. 48. & 18. 42.

50 [n] Εἶπε δὲ πρὸς τὴν γυναῖκα, Ἡ πίστις σου σέσωκέ σε· πορεύου εἰς
εἰρήνην.

VIII. ($\frac{75}{X}$) 1 Καὶ ἐγένετο ἐν τῷ καθεξῆς καὶ αὐτὸς διώδευε κατὰ πόλιν καὶ
κώμην κηρύσσων καὶ εὐαγγελιζόμενος τὴν βασιλείαν τοῦ Θεοῦ, καὶ οἱ δώδεκα

a Matt. 27. 55, 56. Mark 16. 9. John 19. 25.

σὺν αὐτῷ, 2 [a] καὶ γυναῖκές τινες, αἳ ἦσαν τεθεραπευμέναι ἀπὸ πνευμάτων πονη-
ρῶν καὶ ἀσθενειῶν, Μαρία ἡ καλουμένη Μαγδαληνὴ ἀφ' ἧς δαιμόνια ἑπτὰ
ἐξεληλύθει, 3 καὶ Ἰωάννα γυνὴ Χουζᾶ ἐπιτρόπου Ἡρώδου, καὶ Σουσάννα, καὶ
ἕτεραι πολλαὶ, αἵτινες διηκόνουν αὐτῷ ἀπὸ τῶν ὑπαρχόντων αὐταῖς.

b Matt. 13. 2, &c. Mark 4. 1, &c.

($\frac{76}{II}$) 4 [b] Συνιόντος δὲ ὄχλου πολλοῦ, καὶ τῶν κατὰ πόλιν ἐπιπορευομένων πρὸς
αὐτὸν, εἶπε διὰ παραβολῆς, 5 Ἐξῆλθεν ὁ σπείρων τοῦ σπεῖραι τὸν σπόρον
αὐτοῦ· καὶ ἐν τῷ σπείρειν αὐτὸν ὃ μὲν ἔπεσε παρὰ τὴν ὁδὸν, καὶ κατεπατήθη,
καὶ τὰ πετεινὰ τοῦ οὐρανοῦ κατέφαγεν αὐτό. 6 Καὶ ἕτερον ἔπεσεν ἐπὶ τὴν
πέτραν, καὶ φυὲν ἐξηράνθη, διὰ τὸ μὴ ἔχειν ἰκμάδα. 7 Καὶ ἕτερον ἔπεσεν ἐν
μέσῳ τῶν ἀκανθῶν, καὶ συμφυεῖσαι αἱ ἄκανθαι ἀπέπνιξαν αὐτό. 8 Καὶ ἕτερον
ἔπεσεν εἰς τὴν γῆν τὴν ἀγαθὴν, καὶ φυὲν ἐποίησε καρπὸν ἑκατονταπλασίονα.
Ταῦτα λέγων ἐφώνει, Ὁ ἔχων ὦτα ἀκούειν, ἀκουέτω.

9 Ἐπηρώτων δὲ αὐτὸν οἱ μαθηταὶ αὐτοῦ λέγοντες, τίς εἴη ἡ παραβολὴ αὕτη.
($\frac{77}{I}$) 10 Ὁ δὲ εἶπεν, Ὑμῖν δέδοται γνῶναι τὰ μυστήρια τῆς βασιλείας τοῦ Θεοῦ,

c Matt. 13. 18, &c. Mark 4. 12, &c. James 1. 21.

τοῖς δὲ λοιποῖς ἐν παραβολαῖς, ἵνα βλέποντες μὴ βλέπωσι, καὶ ἀκούοντες μὴ
συνιῶσιν. 11 [c] Ἔστι δὲ αὕτη ἡ παραβολή· ὁ σπόρος ἐστὶν ὁ λόγος τοῦ Θεοῦ·

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50. Ἡ πίστις σου] Thy *faith*, which anticipated pardon from Me, and brought thee to Me with public signs of penitence and love, *hath saved thee*. Christ mercifully ascribes to *faith* those benefits which are due to Himself as the efficient and meritorious Cause, and are apprehended by the hand of Faith as the instrument on our part, by which they are applied.

— εἰς εἰρήνην] *in and to peace.*

Ch. VIII.—*Preliminary Note to the Eighth Chapter.*

The present Chapter presents a remarkable specimen of that inner connexion of *matter*, which the reader will observe as a characteristic of St. Luke's Gospel.

The sower goes forth to sow. The *seed* is the *Word*. Its reception in the different soils of human hearts is described. The duty of *hearing* aright, i. e. of receiving and keeping the Word, and of bearing fruit, is inculcated.

The same *Word* is next described as a *Light:* Christ Who sowed the seed, lights the candle, and puts it on a candlestick, the candlestick of His Church, and (in a secondary sense) on the candlestick of every Christian soul, that the Light may be seen of men, and may illumine the world.

Here is their probation: by the manner in which we receive the Seed, and use the Light, our future doom will be determined. Next, divine encouragement is given to those who rightly receive the Seed, and use the Light; they are even called "the Mother and Brethren of Christ" (v 21).

The value of the Seed and the glory of the Light, and the consequent happiness of those who are so much endeared to Christ, by "hearing and doing His Word," is next described. He is no other than God: Omnipresent, Omniscient, Omnipotent, and He must be believed in as such; His Word is the Word of God. It is a weak faith which imagines that Christ must be awakened, in order to still the storm. He sleeps as man, but never slumbers as God. And as God He commands the winds and waves, and they obey Him (*vv.* 24, 25). This doctrine of His Divine Omnipotence and Omnipresence is further displayed in His dominion over the Devils; and in His refusal of the healed Demoniac's request, who asked permission to remain with Him. He was to learn from Christ's *human absence* to realize His Divine presence. So we must learn from Christ's personal *absence* as *man*, to see Him, and to trust in Him, ever *present* as *God* (*vv.* 38, 39). The weak faith, in this particular, of the Disciples in the storm (*v.* 24), and of this Demoniac who desired to remain with Christ, and of Jairus who sent for Jesus to *come* to his house and heal his daughter (*v.* 41), is contrasted with the stronger belief of the Woman, who is blessed by Him, because she believed that she would be healed by His Divine Power, though she touched but the hem of His garment (*vv.* 44—48). And thus, though as man He is far removed from our bodily senses, He teaches us to see Him, as God, with the eye of Faith, and to touch Him with the hand of Faith.

Other similar examples of *inner* connexion, in St. Luke's narrative, will present themselves to the reader's observation. See xi. 14.

2. δαιμόνια ἑπτά] *seven.* See below, xi. 26, and on Mary Magdalene, Mark xvi. 9, and Matt. xv. 37.

3. διηκόνουν αὐτῷ] *were ministering to Him.* This *ministration* is mentioned here by St. Luke *alone:* but it is *alluded to* by St. Mark, xv. 41. Many MSS. (e. g. B, D, F, G, H, K, S, U, V) and Editors have αὐτοῖς here. It may be the true reading; but αὐτῷ, which is also supported by good authority, seems preferable. What was done to His disciples was, in fact, done to Him, and for His sake. Perhaps αὐτῷ may have been altered into αὐτοῖς, because it seems unlikely that He would have need of many (πολλαί) to minister to Him. See note on 1 Cor. ix. 5.

In the next chapter (ix. 14—17) the Evangelist relates that our Lord fed five *thousand men* with *five loaves* and *two fishes*. But He never exerted His Divine Power to minister to His own daily needs. He allowed *women* to *minister* to Him of their substance. He gave them the blessed privilege of being God's almoners to *Him;* of being ministerial to the sustenance of that blessed Body and Blood, and to the nourishment of that holy Flesh which redeemed and quickens the world.

He dealt with His Apostles as with Himself. In the next chapter He gives them power to *work miracles* (ix. 1—3); but He never authorized them to use that miraculous power in providing for *themselves*. After the Resurrection (when their ministerial duties were in abeyance) they went a fishing (John xxi. 3), and St. Paul worked with his own hands. (Acts xviii. 3; xx. 34. 1 Cor. ix. 12.) "The labourer is worthy of his hire," and "the Lord hath ordained that they who preach the Gospel should live of the Gospel." (Luke x. 7. 1 Cor. ix. 14.) The Teacher's needs are designed to be the trial of the people's love. God has thus offered the People a share in the Pastor's glory. For he that receiveth a Prophet in the name of a Prophet shall receive a Prophet's reward. (Matt. x. 41.)

On this subject, see notes below, 1 Cor. ix. 4—14.

For ἀπὸ, A, B, D, K, L, have ἐκ.

4—15.] On this Parable see the Homily of *Greg. M.* in Evang. i. 15, p. 1489.

5. Ἐξῆλθεν ὁ σπείρων] *The* Sower, emphatically so—Christ. See on Matt. xiii. 1—9.

6. τὴν πέτραν] i. e. the *rocky soil*, in contradistinction to any other; and therefore St. Matthew (xiii. 5) has here τὰ πετρώδη, and St. Mark (iv. 5) has τὸ πετρῶδες. See on Matt. v. 1, τὸ ὄρος, the mountainous district as contrasted with the city and plain; and τὴν ἔρημον, Matt. iv. 1; xxiv. 26. ταῖς ἐρήμοις, Luke i. 80.

10. ἵνα βλέποντες] See on Mark iv. 12.

11. Ἔστι δὲ αὕτη] See on Matt. xiii. 19

(78/II) 12 οἱ δὲ παρὰ τὴν ὁδὸν εἰσὶν οἱ ἀκούοντες· εἶτα ἔρχεται ὁ Διάβολος καὶ
αἴρει τὸν λόγον ἀπὸ τῆς καρδίας αὐτῶν, ἵνα μὴ πιστεύσαντες σωθῶσιν. 13 Οἱ
δὲ ἐπὶ τῆς πέτρας, οἳ ὅταν ἀκούσωσι μετὰ χαρᾶς δέχονται τὸν λόγον, καὶ οὗτοι
ῥίζαν οὐκ ἔχουσιν, οἳ πρὸς καιρὸν πιστεύουσι, καὶ ἐν καιρῷ πειρασμοῦ
ἀφίστανται. 14 Τὸ δὲ εἰς τὰς ἀκάνθας πεσὸν, οὗτοί εἰσιν οἱ ἀκούσαντες, καὶ
ὑπὸ μεριμνῶν καὶ πλούτου καὶ ἡδονῶν τοῦ βίου πορευόμενοι συμπνίγονται, καὶ
οὐ τελεσφοροῦσι. 15 Τὸ δὲ ἐν τῇ καλῇ γῇ, οὗτοί εἰσιν οἵτινες ἐν καρδίᾳ καλῇ καὶ
ἀγαθῇ ἀκούσαντες τὸν λόγον κατέχουσι, καὶ καρποφοροῦσιν ἐν ὑπομονῇ.

(79/II) 16 Οὐδεὶς δὲ λύχνον ἅψας καλύπτει αὐτὸν σκεύει, ἢ ὑποκάτω κλίνης
τίθησιν· ἀλλ' ἐπὶ λυχνίας ἐπιτίθησι, ἵνα οἱ εἰσπορευόμενοι βλέπωσι τὸ φῶς.
(80/II) 17 Οὐ γάρ ἐστι κρυπτὸν, ὃ οὐ φανερὸν γενήσεται· οὐδὲ ἀπόκρυφον, ὃ οὐ
γνωσθήσεται καὶ εἰς φανερὸν ἔλθῃ. (81/V) 18 Βλέπετε οὖν πῶς ἀκούετε· ὃς
γὰρ ἂν ἔχῃ, δοθήσεται αὐτῷ· καὶ ὃς ἂν μὴ ἔχῃ, καὶ ὃ δοκεῖ ἔχειν ἀρθήσεται
ἀπ' αὐτοῦ.

(82/II) 19 [d] Παρεγένοντο δὲ πρὸς αὐτὸν ἡ μήτηρ καὶ οἱ ἀδελφοὶ αὐτοῦ, καὶ οὐκ d Matt. 12. 46, &c.
ἠδύναντο συντυχεῖν αὐτῷ διὰ τὸν ὄχλον· 20 καὶ ἀπηγγέλη αὐτῷ λεγόντων, Mark 3. 31, &c.
Ἡ μήτηρ σου καὶ οἱ ἀδελφοί σου ἑστήκασιν ἔξω ἰδεῖν σε θέλοντες· 21 ὁ δὲ
ἀποκριθεὶς εἶπε πρὸς αὐτοὺς, Μήτηρ μου καὶ ἀδελφοί μου οὗτοί εἰσιν, οἱ τὸν
λόγον τοῦ Θεοῦ ἀκούοντες καὶ ποιοῦντες αὐτόν.

(83/II) 22 [e] Καὶ ἐγένετο ἐν μιᾷ τῶν ἡμερῶν, καὶ αὐτὸς ἐνέβη εἰς πλοῖον καὶ οἱ e Matt. 8. 18, &c. Mark 4. 35, &c.
μαθηταὶ αὐτοῦ, καὶ εἶπε πρὸς αὐτοὺς, Διέλθωμεν εἰς τὸ πέραν τῆς λίμνης· καὶ
ἀνήχθησαν. 23 Πλεόντων δὲ αὐτῶν ἀφύπνωσε· καὶ κατέβη λαῖλαψ ἀνέμου εἰς
τὴν λίμνην, καὶ συνεπληροῦντο, καὶ ἐκινδύνευον. 24 Προσελθόντες δὲ διήγειραν
αὐτὸν λέγοντες, Ἐπιστάτα, ἐπιστάτα, ἀπολλύμεθα. Ὁ δὲ ἐγερθεὶς ἐπετίμησε
τῷ ἀνέμῳ καὶ τῷ κλύδωνι τοῦ ὕδατος· καὶ ἐπαύσαντο, καὶ ἐγένετο γαλήνη.
25 Εἶπε δὲ αὐτοῖς, Ποῦ ἡ πίστις ὑμῶν; Φοβηθέντες δὲ ἐθαύμασαν λέγοντες πρὸς
ἀλλήλους, Τίς ἄρα οὗτός ἐστιν, ὅτι καὶ τοῖς ἀνέμοις ἐπιτάσσει καὶ τῷ ὕδατι, καὶ
ὑπακούουσιν αὐτῷ;

26 [f] Καὶ κατέπλευσαν εἰς τὴν χώραν τῶν Γαδαρηνῶν, ἥτις ἐστὶν ἀντιπέρα τῆς f Matt. 8. 28, &c. Mark 5. 1, &c.
Γαλιλαίας. 27 Ἐξελθόντι δὲ αὐτῷ ἐπὶ τὴν γῆν ὑπήντησεν αὐτῷ ἀνήρ τις ἐκ τῆς
πόλεως, ὃς εἶχε δαιμόνια ἐκ χρόνων ἱκανῶν, καὶ ἱμάτιον οὐκ ἐνεδιδύσκετο, καὶ
ἐν οἰκίᾳ οὐκ ἔμενεν, ἀλλ' ἐν τοῖς μνήμασιν. 28 Ἰδὼν δὲ τὸν Ἰησοῦν καὶ ἀνα-
κράξας προσέπεσεν αὐτῷ, καὶ φωνῇ μεγάλῃ εἶπε, Τί ἐμοὶ καὶ σοὶ, Ἰησοῦ, Υἱὲ
τοῦ Θεοῦ τοῦ ὑψίστου; δέομαί σου, μή με βασανίσῃς· 29 παρήγγελλεν γὰρ τῷ
πνεύματι τῷ ἀκαθάρτῳ ἐξελθεῖν ἀπὸ τοῦ ἀνθρώπου· πολλοῖς γὰρ χρόνοις συν-
ηρπάκει αὐτὸν, καὶ ἐδεσμεῖτο ἁλύσεσι καὶ πέδαις φυλασσόμενος, καὶ διαρρήσσων
τὰ δεσμὰ ἠλαύνετο ὑπὸ τοῦ δαίμονος εἰς τὰς ἐρήμους. 30 Ἐπηρώτησε δὲ αὐτὸν
ὁ Ἰησοῦς λέγων, Τί σοι ἐστὶν ὄνομα; Ὁ δὲ εἶπε, Λεγεών· ὅτι δαιμόνια πολλὰ
εἰσῆλθεν εἰς αὐτόν. 31 Καὶ παρεκάλει αὐτὸν ἵνα μὴ ἐπιτάξῃ αὐτοῖς εἰς τὴν
ἄβυσσον ἀπελθεῖν. 32 Ἦν δὲ ἐκεῖ ἀγέλη χοίρων ἱκανῶν βοσκομένων ἐν τῷ

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13. πειρασμοῦ] *temptation*. St. Matthew (xiii. 21) and St. Mark (iv. 17) speak here of θλῖψις and διωγμός.

20. Ἡ μήτηρ σου] See on Matt. xii. 46. Mark iii. 32.

21. Μήτηρ μου] Not ἡ μήτηρ. 'Mother and brethren to Me, are they who,' &c. They who hear the Word of God and keep it are called by this name, because in their daily words and actions, with reverence be it said, they bring Him forth in their hearts.

22. μιᾷ τῶν ἡμερῶν] i.e. one of *those* days. See ch. v. 17; xx. 1. Cp. ἐν μιᾷ τῶν πόλεων, ch. v. 12, one of *those* cities.

23. λαῖλαψ] See on Matt. xiv. 24—27. Mark iv. 37—41.

26. Γαδαρηνῶν] See on Matt. viii. 28—34. Mark v. 1—17.

— ἀντιπέρα] So A, D, E, F, G, H, K, R, U, V, X, and Lr. B, L, Λ, and others have ἀντιπέραν.

29. παρήγγελλεν] *He was commanding*. *If* He had already commanded, the Evil Spirit would not have had power to remonstrate; and, therefore, this reading, found in most of the uncial MSS., is preferable to παρήγγειλε.

31. τὴν ἄβυσσον] *the abyss*. Not the Sea of Galilee (as some have supposed), nor yet (as others have thought) *Gehenna*, or the *Lake of fire*, which is the place of *future* torment, *prepared* for the devil and his angels (Matt. xxv. 41); and is distinguished from the *abyss*, into which the devil is cast by Christ, *before* he is cast into the *Lake of fire*, into which he will not be cast till the end of all earthly things. See on Rev. xx. 3. 10, and above on Matt. viii. 29.

Ἄβυσσος is the word used by the LXX for the Hebr. תְּהוֹם (*tehom*), or *depth* (Gen. i. 2. Deut. xxxiii. 13. Job xxviii. 14. Ezek. xxxi. 15); and it seems to describe the place of gloom into which the devils were plunged after their expulsion from heaven, and after Christ's Incarnation (see on Rev. ix. 1. 2 Pet.

ὄρει· καὶ παρεκάλουν αὐτὸν ἵνα ἐπιτρέψῃ αὐτοῖς εἰς ἐκείνους εἰσελθεῖν· καὶ
ἐπέτρεψεν αὐτοῖς. 33 Ἐξελθόντα δὲ τὰ δαιμόνια ἀπὸ τοῦ ἀνθρώπου εἰσῆλθον
εἰς τοὺς χοίρους· καὶ ὥρμησεν ἡ ἀγέλη κατὰ τοῦ κρημνοῦ εἰς τὴν λίμνην, καὶ
ἀπεπνίγη. 34 Ἰδόντες δὲ οἱ βόσκοντες τὸ γεγονὸς ἔφυγον, καὶ ἀπήγγειλαν εἰς
τὴν πόλιν καὶ εἰς τοὺς ἀγρούς. 35 Ἐξῆλθον δὲ ἰδεῖν τὸ γεγονὸς, καὶ ἦλθον πρὸς
τὸν Ἰησοῦν, καὶ εὗρον καθήμενον τὸν ἄνθρωπον, ἀφ' οὗ τὰ δαιμόνια ἐξεληλύθει,
ἱματισμένον καὶ σωφρονοῦντα παρὰ τοὺς πόδας τοῦ Ἰησοῦ· καὶ ἐφοβήθησαν.
36 Ἀπήγγειλαν δὲ αὐτοῖς καὶ οἱ ἰδόντες πῶς ἐσώθη ὁ δαιμονισθείς. 37 Καὶ
ἠρώτησαν αὐτὸν ἅπαν τὸ πλῆθος τῆς περιχώρου τῶν Γαδαρηνῶν ἀπελθεῖν ἀπ'
αὐτῶν, ὅτι φόβῳ μεγάλῳ συνείχοντο. (84/VIII) Αὐτὸς δὲ ἐμβὰς εἰς τὸ πλοῖον
ὑπέστρεψεν. 38 Ἐδέετο δὲ αὐτοῦ ὁ ἀνὴρ ἀφ' οὗ ἐξεληλύθει τὰ δαιμόνια εἶναι
σὺν αὐτῷ· ἀπέλυσε δὲ αὐτὸν ὁ Ἰησοῦς λέγων, 39 Ὑπόστρεφε εἰς τὸν οἶκόν σου,
καὶ διηγοῦ ὅσα ἐποίησέ σοι ὁ Θεός· καὶ ἀπῆλθε καθ' ὅλην τὴν πόλιν κηρύσσων
ὅσα ἐποίησεν αὐτῷ ὁ Ἰησοῦς.

g Matt. 9. 1. Mark 5. 21.

(85/II) 40 g Ἐγένετο δὲ ἐν τῷ ὑποστρέψαι τὸν Ἰησοῦν, ἀπεδέξατο αὐτὸν ὁ ὄχλος·
ἦσαν γὰρ πάντες προσδοκῶντες αὐτόν.

h Matt. 9. 18, &c. Mark 5. 22, &c.

41 h Καὶ ἰδοὺ ἦλθεν ἀνὴρ ᾧ ὄνομα Ἰάειρος, καὶ αὐτὸς ἄρχων τῆς συναγωγῆς
ὑπῆρχε, καὶ πεσὼν παρὰ τοὺς πόδας τοῦ Ἰησοῦ παρεκάλει αὐτὸν εἰσελθεῖν εἰς
τὸν οἶκον αὐτοῦ, 42 ὅτι θυγάτηρ μονογενὴς ἦν αὐτῷ ὡς ἐτῶν δώδεκα, καὶ αὕτη
ἀπέθνησκεν.

i Matt. 9. 20, &c. Mark 5. 25, &c.

Ἐν δὲ τῷ ὑπάγειν αὐτὸν οἱ ὄχλοι συνέπνιγον αὐτόν. 43 i Καὶ γυνὴ οὖσα ἐν
ῥύσει αἵματος ἀπὸ ἐτῶν δώδεκα, ἥτις ἰατροῖς προσαναλώσασα ὅλον τὸν βίον
οὐκ ἴσχυσεν ὑπ' οὐδενὸς θεραπευθῆναι, 44 προσελθοῦσα ὄπισθεν ἥψατο τοῦ
κρασπέδου τοῦ ἱματίου αὐτοῦ· καὶ παραχρῆμα ἔστη ἡ ῥύσις τοῦ αἵματος αὐτῆς.
45 Καὶ εἶπεν ὁ Ἰησοῦς, Τίς ὁ ἁψάμενός μου; ἀρνουμένων δὲ πάντων, εἶπεν ὁ
Πέτρος καὶ οἱ μετ' αὐτοῦ, Ἐπιστάτα, οἱ ὄχλοι συνέχουσί σε καὶ ἀποθλίβουσι,
καὶ λέγεις, Τίς ὁ ἁψάμενός μου; 46 ὁ δὲ Ἰησοῦς εἶπεν, Ἥψατό μου τὶς, ἐγὼ γὰρ
ἔγνων δύναμιν ἐξελθοῦσαν ἀπ' ἐμοῦ. 47 Ἰδοῦσα δὲ ἡ γυνὴ ὅτι οὐκ ἔλαθε τρέ-
μουσα ἦλθε, καὶ προσπεσοῦσα αὐτῷ, δι' ἣν αἰτίαν ἥψατο αὐτοῦ ἀπήγγειλεν
αὐτῷ ἐνώπιον παντὸς τοῦ λαοῦ, καὶ ὡς ἰάθη παραχρῆμα. 48 Ὁ δὲ εἶπεν αὐτῇ,
Θάρσει, θύγατερ, ἡ πίστις σου σέσωκέ σε· πορεύου εἰς εἰρήνην.

k Matt. 9. 22, &c. Mark 5. 34, &c.

49 k Ἔτι αὐτοῦ λαλοῦντος ἔρχεταί τις παρὰ τοῦ ἀρχισυναγώγου λέγων αὐτῷ,
Ὅτι τέθνηκεν ἡ θυγάτηρ σου· μὴ σκύλλε τὸν διδάσκαλον. 50 Ὁ δὲ Ἰησοῦς
ἀκούσας ἀπεκρίθη αὐτῷ λέγων, Μὴ φοβοῦ· μόνον πίστευε, καὶ σωθήσεται.
51 Ἐλθὼν δὲ εἰς τὴν οἰκίαν οὐκ ἀφῆκεν εἰσελθεῖν οὐδένα εἰ μὴ Πέτρον καὶ
Ἰωάννην καὶ Ἰάκωβον, καὶ τὸν πατέρα τῆς παιδὸς καὶ τὴν μητέρα. 52 Ἔκλαιον

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ii. 4. Jude 6, with *Mede's* remarks, p. 23, Disc. iv.), and from which they are now allowed to emerge from time to time "as far as their chain—God's permission—suffers." (*Bp. Fell* on Eph. ii. 2.) But it does not mean the final place of torment to which they will be consigned at the Great Day of Doom.

Concerning the mysterious questions,—where is the *present abode* of Evil Spirits, and what is their *present condition* and *employment*, see notes above on Matt. viii. 29, and below on Eph. ii. 2.

The devils made three requests to Christ:

Not to *torment* them before the season, πρὸ καιροῦ,—i. e. of *future* judgment (*v.* 28). See Matt. viii. 29. Mark v. 7.

Not to send them into the *abyss*.

To allow them to enter the swine.

33. εἰσῆλθον] The reading of A, B, C, E, G, H, K, L, M, P, R, V, X, and others, is preferable to εἰσῆλθεν, as marking the separate personality of the evil spirits. See on Mark ix. 20.

40. ἀπεδέξατο] *welcomed;* a word peculiar to St. Luke.

41—56. Καὶ ἰδού] See on Matt. ix. 18—26. Mark v. 22—43.

43. ἐν] See Mark v. 2.

— ἰατροῖς] *on physicians.* A remarkable avowal from Luke the *physician.* Coloss. iv. 14.

The professors of the medical art have sometimes been charged with a reluctance to give credit to the reality of supernatural agency in the spiritual world. Luke, the *beloved Physician, whose praise is in the Gospel*, is an exemplary instructor to them and to others in this respect. Cp. note on Acts xix. 12, and also on xii. 21, 22, and above, *Introduction*, p. 160.

45. Τίς ὁ ἁψάμενός μου;—οἱ ὄχλοι συνέχουσι] *Who touched Me?—the crowd throng Thee.* The crowd throngs Him; *one* faithful woman *touches* Him. The crowd press Him, but touch Him not; they are obtrusive in bodily presence, but absent in spiritual life. Christ is touched by *faith.* (*Ambrose. Gregor.* Moral. 3, c. 11.)

A solemn warning to all who crowd on Christ; who use His Name lightly and profanely; who make familiar addresses to Him in (so called) religious hymns; who treat with carelessness and irreverence His Day, His House, His Sacraments, His Ministers; or who read His Holy Scriptures in a carping spirit, handling them as a common book. Although such as these may crowd upon Christ in His Word, with a pressure of earthly labour and learning, they never *touch* Him. See above on Mark v. 30, and on John xx. 17.

48. ἡ πίστις σου σέσωκέ σε] *thy faith hath saved thee.* This woman's *faith* was a lesson to the Ruler of the *Synagogue*, and to all the Jewish Nation, that it is not the Mosaic Law which justifies and saves,—but Faith in Christ. *Cyril.* Cp. Gal. ii. 16.

δὲ πάντες, καὶ ἐκόπτοντο αὐτήν. Ὁ δὲ εἶπε, Μὴ κλαίετε· οὐκ ἀπέθανεν, ἀλλὰ
καθεύδει· 53 καὶ κατεγέλων αὐτοῦ εἰδότες ὅτι ἀπέθανεν. 54 Αὐτὸς δὲ ἐκβαλὼν
ἔξω πάντας, καὶ κρατήσας τῆς χειρὸς αὐτῆς ἐφώνησε λέγων, Ἡ παῖς, ἐγείρου.
55 Καὶ ἐπέστρεψε τὸ πνεῦμα αὐτῆς, καὶ ἀνέστη παραχρῆμα· καὶ διέταξεν αὐτῇ
δοθῆναι φαγεῖν. 56 Καὶ ἐξέστησαν οἱ γονεῖς αὐτῆς· ὁ δὲ παρήγγειλεν αὐτοῖς
μηδενὶ εἰπεῖν τὸ γεγονός.

IX. (86/II) 1 [a] Συγκαλεσάμενος δὲ τοὺς δώδεκα ἔδωκεν αὐτοῖς δύναμιν καὶ a Matt. 10. 1—14. Mark 6. 7—13.
ἐξουσίαν ἐπὶ πάντα τὰ δαιμόνια, καὶ νόσους θεραπεύειν· 2 καὶ ἀπέστειλεν
αὐτοὺς κηρύσσειν τὴν βασιλείαν τοῦ Θεοῦ, καὶ ἰᾶσθαι τοὺς ἀσθενοῦντας.
(87/II) 3 Καὶ εἶπε πρὸς αὐτούς, Μηδὲν αἴρετε εἰς τὴν ὁδὸν, μήτε ῥάβδους, μήτε
πήραν, μήτε ἄρτον, μήτε ἀργύριον· μήτε ἀνὰ δύο χιτῶνας ἔχειν. 4 Καὶ εἰς
ἣν ἂν οἰκίαν εἰσέλθητε ἐκεῖ μένετε, καὶ ἐκεῖθεν ἐξέρχεσθε. (88/II) 5 Καὶ ὅσοι
ἂν μὴ δέξωνται ὑμᾶς, ἐξερχόμενοι ἀπὸ τῆς πόλεως ἐκείνης καὶ τὸν κονιορτὸν
ἀπὸ τῶν ποδῶν ὑμῶν ἀποτινάξατε εἰς μαρτύριον ἐπ' αὐτούς.

(89/VIII) 6 Ἐξερχόμενοι δὲ διήρχοντο κατὰ τὰς κώμας εὐαγγελιζόμενοι καὶ
θεραπεύοντες πανταχοῦ.

(90/II) 7 [b] Ἤκουσε δὲ Ἡρώδης ὁ τετράρχης τὰ γινόμενα ὑπ' αὐτοῦ πάντα· b Matt. 14. 1, 2. Mark 5. 14—16.
καὶ διηπόρει διὰ τὸ λέγεσθαι ὑπό τινων, ὅτι Ἰωάννης ἐγήγερται ἐκ νεκρῶν·
8 ὑπό τινων δὲ, ὅτι Ἠλίας ἐφάνη· ἄλλων δὲ, ὅτι προφήτης εἷς τῶν ἀρχαίων
ἀνέστη· 9 καὶ εἶπεν Ἡρώδης, Ἰωάννην ἐγὼ ἀπεκεφάλισα· τίς δέ ἐστιν οὗτος,
περὶ οὗ ἐγὼ ἀκούω τοιαῦτα; καὶ ἐζήτει ἰδεῖν αὐτόν.

(91/VIII) 10 [c] Καὶ ὑποστρέψαντες οἱ ἀπόστολοι διηγήσαντο αὐτῷ ὅσα ἐποίησαν. c Mark 5. 30—32.
Καὶ παραλαβὼν αὐτοὺς ὑπεχώρησε κατ' ἰδίαν εἰς τόπον ἔρημον πόλεως
καλουμένης Βηθσαϊδά. (92/III) 11 Οἱ δὲ ὄχλοι γνόντες ἠκολούθησαν αὐτῷ, [d] καὶ d Matt. 14. 14—20.
δεξάμενος αὐτοὺς ἐλάλει αὐτοῖς περὶ τῆς βασιλείας τοῦ Θεοῦ, καὶ τοὺς χρείαν Mark 6. 33—43.
ἔχοντας θεραπείας ἰᾶτο. (93/I) 12 Ἡ δὲ ἡμέρα ἤρξατο κλίνειν· προσελθόντες
δὲ οἱ δώδεκα εἶπον αὐτῷ, Ἀπόλυσον τὸν ὄχλον, ἵνα ἀπελθόντες εἰς τὰς κύκλῳ
κώμας καὶ τοὺς ἀγροὺς καταλύσωσι, καὶ εὕρωσιν ἐπισιτισμόν· ὅτι ὧδε ἐν
ἐρήμῳ τόπῳ ἐσμέν. 13 Εἶπε δὲ πρὸς αὐτοὺς, Δότε αὐτοῖς ὑμεῖς φαγεῖν. Οἱ
δὲ εἶπον, Οὐκ εἰσὶν ἡμῖν πλεῖον ἢ πέντε ἄρτοι καὶ ἰχθύες δύο· εἰ μήτι
πορευθέντες ἡμεῖς ἀγοράσωμεν εἰς πάντα τὸν λαὸν τοῦτον βρώματα· 14 ἦσαν
γὰρ ὡσεὶ ἄνδρες πεντακισχίλιοι. Εἶπε δὲ πρὸς τοὺς μαθητὰς αὐτοῦ, Κατα-
κλίνατε αὐτοὺς κλισίας ἀνὰ πεντήκοντα· 15 καὶ ἐποίησαν οὕτω, καὶ ἀνέκλιναν
ἅπαντας. 16 Λαβὼν δὲ τοὺς πέντε ἄρτους καὶ τοὺς δύο ἰχθύας ἀναβλέψας εἰς
τὸν οὐρανὸν εὐλόγησεν αὐτοὺς, καὶ κατέκλασε, καὶ ἐδίδου τοῖς μαθηταῖς παρα-
τιθέναι τῷ ὄχλῳ. 17 Καὶ ἔφαγον καὶ ἐχορτάσθησαν πάντες· καὶ ἤρθη τὸ περισ-
σεῦσαν αὐτοῖς κλασμάτων κόφινοι δώδεκα.

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52. ἐκόπτοντο αὐτήν] *plangebant.* Cp. *Aristoph.* Lysist. 397, κόπτεσθ' Ἄδωνιν, i. e. beat yourselves in grief for Adonis.

54. κρατήσας τῆς χειρὸς – ἐφώνησε] Our Lord adapted His *manner* of working miracles to the circumstances of the occasions. He called the four-days dead Lazarus from the grave with a *loud voice* (John xi. 43, φωνῇ μεγάλῃ ἐκραύγασε); but of this youthful maiden it is said, that He *took her by the hand* and called her, *Damsel, arise*, and woke her gently from the sleep of death.

— Ἡ παῖς] Compare this with St. Mark's *Talitha cumi* (v. 41). "Minimè omnium *Lucas* Hebraica posuit vocabula." (*Bengel.*)

Ch. IX. 1. Συγκαλεσάμενος] See on Matt. x. 2.

3. ῥάβδους] This reading, which is found in A, B, C***, E**, H, K, S, U, V, X, Γ, Δ, Λ, appears to be the true reading. C*, D, E*, F, L, M, have ῥάβδον. On the sense see Matt. x. 10.

— μήτε ἀργύριον] *silver:* according to *Greek* usage. St. Mark, writing for *Roman use*, says χαλκὸν, *æs* (vi. 8).

7. Ἤκουσε] *He heard.* See Matt. xiv. 1—12. Mark vi. 14—29. Those two Evangelists insert here an account of *John's death*, the circumstances of which St. Luke, writing after them, assumes to be well known, and only *alludes* to them, *v.* 9.

10. Βηθσαϊδά] *Bethsaida. Not* the city of Peter and Andrew (John i. 44) on the western coast of the lake, but the other Bethsaida or *Julias* (called so by Philip the Tetrarch, from Julia, the daughter of Augustus. *Joseph.* Ant. xviii. 2), and situated on the *northern* shore of the Sea of Galilee. St. Luke supposes that his readers will compare the narratives of St. Matthew and St. Mark (Matt. xiv. 22. Mark vi. 45), where there is mention of their *crossing back* after the miracle to the western Bethsaida. (Matt. xiv. 34. Mark vi. 53. Cp. *Robinson's* Palestine, iii. p. 238, and on Matt. xiv. 13.)

11. ἐλάλει αὐτοῖς] *He was speaking to them.* Our Lord combines preaching with miracles, in order to enforce the one by the other; and He feeds the soul while He prepares to refresh the body. See on Matt. viii. 2.

13. Οὐκ εἰσίν] See Matt. xiv. 17—21. Mark vi. 38.

16. εὐλόγησεν—κατέκλασε—ἐδίδου] Mark the change of tense, He blessed and brake *once for all*, but *continued* giving. See on Mark vi. 41.

e Matt. 16. 13—21. Mark 8. 27, 31. (94/I) 18 e Καὶ ἐγένετο ἐν τῷ εἶναι αὐτὸν προσευχόμενον καταμόνας, συνῆσαν
αὐτῷ οἱ μαθηταὶ, καὶ ἐπηρώτησεν αὐτοὺς λέγων, Τίνα μὲ λέγουσιν οἱ ὄχλοι
εἶναι; 19 Οἱ δὲ ἀποκριθέντες εἶπον, Ἰωάννην τὸν βαπτιστήν· ἄλλοι δὲ, Ἠλίαν·
ἄλλοι δὲ, ὅτι προφήτης τις τῶν ἀρχαίων ἀνέστη. 20 Εἶπε δὲ αὐτοῖς, Ὑμεῖς
δὲ τίνα μὲ λέγετε εἶναι; ἀποκριθεὶς δὲ ὁ Πέτρος εἶπε, Τὸν Χριστὸν τοῦ Θεοῦ.
(95/II) 21 Ὁ δὲ ἐπιτιμήσας αὐτοῖς παρήγγειλε μηδενὶ εἰπεῖν τοῦτο, 22 εἰπὼν
ὅτι δεῖ τὸν Υἱὸν τοῦ ἀνθρώπου πολλὰ παθεῖν, καὶ ἀποδοκιμασθῆναι ἀπὸ τῶν
πρεσβυτέρων καὶ ἀρχιερέων καὶ γραμματέων, καὶ ἀποκτανθῆναι, καὶ τῇ τρίτῃ
ἡμέρᾳ ἐγερθῆναι.

f Matt. 16. 24—28. Mark 8. 34—38. & 9. 1. (96/II) 23 f Ἔλεγε δὲ πρὸς πάντας, Εἴ τις θέλει ὀπίσω μου ἐλθεῖν, ἀπαρνη-
σάσθω ἑαυτὸν, καὶ ἀράτω τὸν σταυρὸν αὐτοῦ καθ' ἡμέραν, καὶ ἀκολουθείτω
μοι. 24 Ὃς γὰρ ἂν θέλῃ τὴν ψυχὴν αὐτοῦ σῶσαι, ἀπολέσει αὐτήν· ὃς δ' ἂν
ἀπολέσῃ τὴν ψυχὴν αὐτοῦ ἕνεκεν ἐμοῦ, οὗτος σώσει αὐτήν. 25 Τί γὰρ ὠφε-
λεῖται ἄνθρωπος κερδήσας τὸν κόσμον ὅλον, ἑαυτὸν δὲ ἀπολέσας ἢ ζημιωθείς;
(97/II) 26 Ὃς γὰρ ἂν ἐπαισχυνθῇ με καὶ τοὺς ἐμοὺς λόγους, τοῦτον ὁ Υἱὸς τοῦ
ἀνθρώπου ἐπαισχυνθήσεται, ὅταν ἔλθῃ ἐν τῇ δόξῃ αὐτοῦ καὶ τοῦ Πατρὸς καὶ
τῶν ἁγίων ἀγγέλων. (98/II) 27 Λέγω δὲ ὑμῖν ἀληθῶς, εἰσί τινες τῶν ὧδε ἑστώτων,
οἳ οὐ μὴ γεύσωνται θανάτου, ἕως ἂν ἴδωσι τὴν βασιλείαν τοῦ Θεοῦ.

g Matt. 17. 1—5. Mark 9. 2—7. 28 g Ἐγένετο δὲ μετὰ τοὺς λόγους τούτους ὡσεὶ ἡμέραι ὀκτὼ, καὶ παραλαβὼν
Πέτρον καὶ Ἰωάννην καὶ Ἰάκωβον ἀνέβη εἰς τὸ ὄρος προσεύξασθαι. 29 Καὶ
ἐγένετο ἐν τῷ προσεύχεσθαι αὐτὸν τὸ εἶδος τοῦ προσώπου αὐτοῦ ἕτερον, καὶ
ὁ ἱματισμὸς αὐτοῦ λευκὸς ἐξαστράπτων. 30 Καὶ ἰδοὺ ἄνδρες δύο συνελάλουν
αὐτῷ, οἵτινες ἦσαν Μωϋσῆς καὶ Ἠλίας, 31 οἳ ὀφθέντες ἐν δόξῃ ἔλεγον τὴν
ἔξοδον αὐτοῦ, ἣν ἔμελλε πληροῦν ἐν Ἱερουσαλήμ. 32 Ὁ δὲ Πέτρος καὶ οἱ

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18. *προσευχόμενον*] *praying.* See on v. 16.

— *Τίνα μὲ λέγουσιν*] *Whom say they that I am?* Observe the position of *μὲ* here in all the Gospels, showing that the character and office of *Christ*, and not of *Peter*, was the scope of the question. See on Matt. xvi. 15—20, and on Mark viii. 27—30.

20. *ὁ Πέτρος — Θεοῦ*] St. Peter eagerly springs forward (*προπηδᾷ*) and becomes the mouth of the Apostolic body (*στόμα τοῦ χοροῦ*, *Chrys.*); and utters these words full of love, and confesses Jesus to be *the* Christ, that is, to be *the* Anointed one, above all Kings, Prophets, and Priests, and to be the Christ of *God*, or, as St. Matthew says (xvi. 16), the Son of the Living God — the Only-Begotten Word of God. (*Cyril*, p. 235.)

21. *μηδενὶ εἰπεῖν*] *to tell no man.* See Matt. xvi. 20. Mark viii. 30. St. Luke does not repeat here what was not favourable to St. Peter, and had been recorded by St. Peter's friend and scholar St. Mark (viii. 32).

23. *καθ' ἡμέραν*] *daily.* This phrase is recorded by St. Luke alone here. Cp. St. Paul, 1 Cor. xv. 31. "Duobus modis *crux tollitur*, cùm aut per abstinentiam afficitur corpus, aut per compassionem proximi affligitur animus." (Cp. 1 Cor. ix. 27. 2 Cor. xi. 29.) "Perfectus prædicator (Paulus) crucem portabat in corpore et in corde." *Greg. M.* Hom. in Ev. xxxii., where is an exposition of *vv.* 23—27.

24. *Ὃς γὰρ ἂν θέλῃ κ.τ.λ.*] *For whosoever shall desire* (i. e. shall make it his main wish) *to save his life, shall lose it; and whosoever shall lose his life for My sake, he shall save it.*

27. *Λέγω δὲ ὑμῖν*] See on Matt. xvi. 28.

— *ἀληθῶς*] The two other Evangelists have the Hebrew *ἀμὴν*, which is rarely used by St. Luke. Cp. on v. 5.

— *βασιλείαν τοῦ Θεοῦ*] *the Kingdom of God.* The *Kingdom* of which Christ speaks here is His future Kingdom of Glory; of which He was now about to show them a glimpse in the Transfiguration. *Cyril*, p. 237.

28. *Ἐγένετο*] See on Matt. xvii. 1. Mark ix. 2.

— *ὡσεὶ ἡμέραι ὀκτώ*] *about eight days after.* Then the Transfiguration took place. It is observable that manifestations of Glory appear to be connected in Holy Scripture with the *Eighth Day.* See below, on xxiv. 1.

— *τὸ ὄρος*] The two other Evangelists have here indefinitely *ὄρος ὑψηλὸν*,—another proof that *τὸ ὄρος* is used by way of contrast with the plain, and not to specify any particular mountain. See on Matt. v. 1.

— *προσεύξασθαι*] *to pray.* See above on v. 16.

29. *ἐγένετο—τὸ εἶδος—ἕτερον*] His countenance was *changed* —a foreshadowing of the glorious *change* in the countenance of risen saints; *ἀλλαγησόμεθα*, we shall be *changed*, says St. Paul. 1 Cor. xv. 51. Phil. iii. 21.

St. Luke seems to have declined the use of *μετεμορφώθη* (employed by the two other Evangelists here), that he might not awaken in his Greek readers any ideas or feelings connected with the fabulous *Metamorphoses* of their heathen deities;

"Extat libellus," says *Valck.*, "*Antonini Liberalis* inscriptus Μεταμορφώσεις, historias complexus *fabulosas* veteres. Multa habet ex *Nicandri* opere quod inscriptum fuerat *ἑτεροιούμενα.* Eandem tractavit materiam quam *Ovidius* qui in admirandum suum poema (*Metamorphoses*) multa transcripsit ex isthoc opere Nicandri."

30. *ἄνδρες δύο*] *two men* (not *angels*) appeared, *who were Moses and Elias.* The other two Evangelists introduce them at once as well known to *their* readers (Matt. xvii. 3. Mark ix. 4).

31. *τὴν ἔξοδον*] *death.* *τὸν θάνατον*, *Theophyl.* See Wisdom iii. 2; vii. 6. 2 Pet. i. 15, *μετὰ τὴν ἐμὴν ἔξοδον*, and *S. Irenæus* iii. 1, *μετὰ τὴν* Πέτρου *καὶ* Παύλου *ἔξοδον*, Μάρκος *ὁ μαθητὴς καὶ ἑρμηνευτὴς* Πέτρου, *κ.τ.λ.* Cp. *Valck.* here, who interprets *ἔξοδος* "*exitus* animæ ex corpore tanquam à carcere liberatæ."

The *death* of Christ was thus shown to be the culminating point, to which all the Law and the Prophets tended and aspired as their end. (Cp. *S. Ambrose* here.) This was therefore their theme, even at His Transfiguration, even in that hour of glory. And thus the Apostles were encouraged to look with hope and faith to what they had contemplated with dismay. See Matt. xvi. 21, 22.

The word Ἔξοδος, *Exodus*, is happily chosen here, and is very suggestive. *Moses* (present at the Transfiguration) had described the Literal *Exodus* from Egypt. And all the things that Moses had there written were *τύποι ἡμῶν*, *figures of us* (1 Cor. x. 6—11) — us Christians.

In the word Ἔξοδος, *Exodus*, as applied to Christ, the Son of God, and Head of the people of Israel (see on Matt. ii. 15), there is a reference to the *Exodus*, accomplished by *His death*, by which He delivered us from the spiritual Egypt, the House of Bondage, of Satan, and of Sin; and the redemption of His People by His Blood, the blood of the true Passover, into the glorious

συν αὐτῷ ἦσαν βεβαρημένοι ὕπνῳ· διαγρηγορήσαντες δὲ εἶδον τὴν δόξαν αὐτοῦ,
καὶ τοὺς δύο ἄνδρας τοὺς συνεστῶτας αὐτῷ. 33 Καὶ ἐγένετο ἐν τῷ διαχωρί-
ζεσθαι αὐτοὺς ἀπ' αὐτοῦ εἶπεν ὁ Πέτρος πρὸς τὸν Ἰησοῦν, Ἐπιστάτα, καλόν
ἐστιν ἡμᾶς ὧδε εἶναι, καὶ ποιήσωμεν σκηνὰς τρεῖς, μίαν σοὶ, καὶ μίαν Μωϋσεῖ,
καὶ μίαν Ἠλίᾳ, μὴ εἰδὼς ὃ λέγει. 34 Ταῦτα δὲ αὐτοῦ λέγοντος ἐγένετο νεφέλη
καὶ ἐπεσκίασεν αὐτούς· ἐφοβήθησαν δὲ ἐν τῷ ἐκείνους εἰσελθεῖν εἰς τὴν
νεφέλην· 35 καὶ φωνὴ ἐγένετο ἐκ τῆς νεφέλης λέγουσα, Οὗτός ἐστιν ὁ Υἱός
μου ὁ ἀγαπητός· αὐτοῦ ἀκούετε· 36 καὶ ἐν τῷ γενέσθαι τὴν φωνὴν εὑρέθη
Ἰησοῦς μόνος. Καὶ αὐτοὶ ἐσίγησαν, καὶ οὐδενὶ ἀπήγγειλαν ἐν ἐκείναις ταῖς
ἡμέραις οὐδὲν ὧν ἑωράκασιν.

(99/II) 37 Ἐγένετο δὲ ἐν τῇ ἑξῆς ἡμέρᾳ, κατελθόντων αὐτῶν ἀπὸ τοῦ ὄρους,
συνήντησεν αὐτῷ ὄχλος πολύς. 38 Καὶ ἰδοὺ ἀνὴρ ἀπὸ τοῦ ὄχλου ἀνεβόησε
λέγων, Διδάσκαλε, δέομαί σου ἐπιβλέψαι ἐπὶ τὸν υἱόν μου, ὅτι μονογενής μοί
ἐστί· 39 καὶ ἰδοὺ πνεῦμα λαμβάνει αὐτὸν, καὶ ἐξαίφνης κράζει, καὶ σπαράσσει
αὐτὸν μετὰ ἀφροῦ, καὶ μόγις ἀποχωρεῖ ἀπ' αὐτοῦ συντρῖβον αὐτόν. 40 Καὶ
ἐδεήθην τῶν μαθητῶν σου ἵνα ἐκβάλωσιν αὐτὸ, καὶ οὐκ ἠδυνήθησαν. 41 Ἀπο-
κριθεὶς δὲ ὁ Ἰησοῦς εἶπεν, Ὦ γενεὰ ἄπιστος καὶ διεστραμμένη, ἕως πότε
ἔσομαι πρὸς ὑμᾶς καὶ ἀνέξομαι ὑμῶν; προσάγαγε τὸν υἱόν σου ὧδε. 42 Ἔτι
δὲ προσερχομένου αὐτοῦ ἔρρηξεν αὐτὸν τὸ δαιμόνιον καὶ συνεσπάραξεν·
ἐπετίμησε δὲ ὁ Ἰησοῦς τῷ πνεύματι τῷ ἀκαθάρτῳ, καὶ ἰάσατο τὸν παῖδα·
καὶ ἀπέδωκεν αὐτὸν τῷ πατρὶ αὐτοῦ. (100/VIII) 43 Ἐξεπλήσσοντο δὲ πάντες ἐπὶ τῇ
μεγαλειότητι τοῦ Θεοῦ.

(101/II) Πάντων δὲ θαυμαζόντων ἐπὶ πᾶσιν οἷς ἐποίησεν ὁ Ἰησοῦς, εἶπε πρὸς
τοὺς μαθητὰς αὐτοῦ, 44 [h] Θέσθε ὑμεῖς εἰς τὰ ὦτα ὑμῶν τοὺς λόγους τούτους· ὁ h Matt. 16. 21. & 17. 22.
γὰρ Υἱὸς τοῦ ἀνθρώπου μέλλει παραδίδοσθαι εἰς χεῖρας ἀνθρώπων. 45 [i] Οἱ Mark 9. 31. ch. 18. 32.
δὲ ἠγνόουν τὸ ῥῆμα τοῦτο, καὶ ἦν παρακεκαλυμμένον ἀπ' αὐτῶν, ἵνα μὴ Acts 1. 23. i ch. 2. 50.
αἴσθωνται αὐτό· καὶ ἐφοβοῦντο ἐρωτῆσαι αὐτὸν περὶ τοῦ ῥήματος τούτου. & 18. 34. Mark 9. 32.

(102/II) 46 [j] Εἰσῆλθε δὲ διαλογισμὸς ἐν αὐτοῖς, τὸ τίς ἂν εἴη μείζων αὐτῶν. 47 Ὁ j Matt. 18. 1. Mark 9. 33, 34.
δὲ Ἰησοῦς ἰδὼν τὸν διαλογισμὸν τῆς καρδίας αὐτῶν, ἐπιλαβόμενος παιδίου ch. 22. 24.
ἔστησεν αὐτὸ παρ' ἑαυτῷ, 48 [k] καὶ εἶπεν αὐτοῖς, Ὃς ἐὰν δέξηται τοῦτο τὸ παιδίον k Matt. 18. 5. Mark 9. 37.
ἐπὶ τῷ ὀνόματί μου, ἐμὲ δέχεται· καὶ ὃς ἐὰν ἐμὲ δέξηται, δέχεται τὸν ἀποστεί- ch. 10. 16. John 13. 20.
λαντά με. Ὁ γὰρ μικρότερος ἐν πᾶσιν ὑμῖν ὑπάρχων οὗτος ἔσται μέγας. Matt. 23. 11. ch. 14. 11. & 18. 14.

(103/VIII) 49 [l] Ἀποκριθεὶς δὲ ὁ Ἰωάννης εἶπεν, Ἐπιστάτα, εἴδομέν τινα ἐπὶ τῷ l Mark 9. 38.
ὀνόματί σου ἐκβάλλοντα δαιμόνια, καὶ ἐκωλύσαμεν αὐτὸν, ὅτι οὐκ ἀκολουθεῖ Num. 11. 27, 28.
μεθ' ἡμῶν. 50 [m] Καὶ εἶπε πρὸς αὐτὸν ὁ Ἰησοῦς, Μὴ κωλύετε· ὃς γὰρ οὐκ ἔστι m Matt. 12. 30. Mark 9. 40.
καθ' ἡμῶν, ὑπὲρ ἡμῶν ἐστίν. ch. 11. 23.

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liberty of the Sons of God. The death of Christ is the true *Exodus* of the spiritual Israel. Cp. *Bp. Horne* in *Burgon*. p. 234.

32. *βεβαρημένοι ὕπνῳ*] *weighed down with sleep.* Hence it is not improbable that the Transfiguration took place at *night*. See also *v.* 37, where the miracle of healing the demoniac is described as having been performed *τῇ ἑξῆς ἡμέρᾳ*. St. Luke describes it also as having been done *κατελθόντων αὐτῶν*. (See also Matt. xvii. 14. Mark ix. 14.)

Our Lord's glorified body and His raiment were *στίλβοντα λευκὰ ὡς τὸ φῶς ἐξαστράπτοντα* (Matt., Mark, Luke). Moses and Elias *ὤφθησαν ἐν δόξῃ*. The *νεφέλη* was *φωτεινή* (Matt. xvii. 5). All these objects would be more conspicuous and striking in the darkness and stillness *of the night;* and a memorial would thus suggest itself of the bright *pillar of fire* which shone on the people of Israel in the night in the wilderness; and an assurance would thus be given that Christ's glorious presence would be with His Church in the darkness of distress and persecution in her pilgrimage in the world.

As to the connexion of the *Transfiguration*, in this and other respects, with the *Agony*, see above, Matt. xvii. 1, and xxvi. 37. 43.

— *διαγρηγορήσαντες*] *when they awoke:* an incident mentioned to guard against the supposition that this was a vision seen in *sleep*—a *dream:* it was seen by them with *their eyes opened.*

Here also may be a spiritual reference to the fact that the disciples of Christ will be *awakened from the sleep* of death, and raised from their graves to see Christ in glory. See 1 Thess. iv. 13—16.

35. Οὗτος] A divine confirmation from heaven of St. Peter's recent confession. (*Euseb.*)

37. *κατελθόντων*] See Matt. xvii. 14.

41. Ἀποκριθείς] Matt. xvii. 17.

45. *ἠγνόουν τὸ ῥῆμα*] *they did not understand the thing spoken,* because they had preconceived notions of a temporal and triumphant Messiah. See Acts i. 6.

48. Ὁ *γὰρ μικρότερος*] *for he who is the less among you;* that is, makes himself *less* in *comparison* with the rest. The comparative *μικρότερος* is contrasted with the comparative *μείζων* in *v.* 46. Make yourselves *less*, and you will be made *greater.* Humility is the road to glory.

50. *ὃς γὰρ οὐκ ἔστι*] See on Mark ix. 40, and what *Theophyl.* says here, "He who is not against God is on His part; and he who does not gather with God, he is with the Evil One."

n Mark 16. 19. Acts 1. 2. (104/X) 51 [n] Ἐγένετο δὲ, ἐν τῷ συμπληροῦσθαι τὰς ἡμέρας τῆς ἀναλήψεως αὐτοῦ,
καὶ αὐτὸς τὸ πρόσωπον αὐτοῦ ἐστήριξε τοῦ πορεύεσθαι εἰς Ἱερουσαλήμ. 52 Καὶ
ἀπέστειλεν ἀγγέλους πρὸ προσώπου αὐτοῦ, καὶ πορευθέντες εἰσῆλθον εἰς κώμην
o John 4. 4, 9. Σαμαρειτῶν ὥστε ἑτοιμάσαι αὐτῷ. 53 [o] Καὶ οὐκ ἐδέξαντο αὐτὸν ὅτι τὸ πρόσ-
p 2 Kings 1. 10, 12. ωπον αὐτοῦ ἦν πορευόμενον εἰς Ἱερουσαλήμ. 54 [p] Ἰδόντες δὲ οἱ μαθηταὶ
αὐτοῦ Ἰάκωβος καὶ Ἰωάννης εἶπον, Κύριε, θέλεις εἴπωμεν πῦρ καταβῆναι ἀπὸ
τοῦ οὐρανοῦ καὶ ἀναλῶσαι αὐτοὺς, ὡς καὶ Ἠλίας ἐποίησε; 55 Στραφεὶς δὲ
q John 3. 17. & 12. 47. ἐπετίμησεν αὐτοῖς καὶ εἶπεν, Οὐκ οἴδατε οἵου πνεύματός ἐστε ὑμεῖς· 56 [q] ὁ γὰρ
Υἱὸς τοῦ ἀνθρώπου οὐκ ἦλθε ψυχὰς ἀνθρώπων ἀπολέσαι, ἀλλὰ σῶσαι. Καὶ
ἐπορεύθησαν εἰς ἑτέραν κώμην.

(105/V) 57 Ἐγένετο δὲ, πορευομένων αὐτῶν ἐν τῇ ὁδῷ εἶπέ τις πρὸς αὐτὸν,
r Matt. 8. 19—22. Ἀκολουθήσω σοι ὅπου ἂν ἀπέρχῃ, κύριε. 58 [r] Καὶ εἶπεν αὐτῷ ὁ Ἰησοῦς,
Αἱ ἀλώπεκες φωλεοὺς ἔχουσι, καὶ τὰ πετεινὰ τοῦ οὐρανοῦ κατασκηνώσεις, ὁ δὲ
Υἱὸς τοῦ ἀνθρώπου οὐκ ἔχει ποῦ τὴν κεφαλὴν κλίνῃ.

59 Εἶπε δὲ πρὸς ἕτερον, Ἀκολούθει μοι· ὁ δὲ εἶπε, Κύριε, ἐπίτρεψόν μοι ἀπελ-
θόντι πρῶτον θάψαι τὸν πατέρα μου· 60 εἶπε δὲ αὐτῷ ὁ Ἰησοῦς, Ἄφες τοὺς

— ἡμῶν] ὑμῶν is found in many MSS. (e. g. B, C, D, K, L, M) and Versions. See Mark ix. 40.

Tell me, dost thou *forbid* one who in *Christ's name* casts out devils? Has the sting of envy wounded thee? Was it not rather thy duty to reflect that the man was not the worker of these wonders, but the grace of God that was in him wrought them by the power of Christ? Dost thou then forbid one who conquers Satan by Christ? Yes—for "he followeth not us." O blind speech! What, if he be not mentioned with the holy Apostles, yet being crowned with divine grace, he is equally with thee adorned with Apostolic power. See 1 Cor. xii. 8. Forbid not therefore him who, in Christ's name, is crushing Satan: for he is not against *you*. All who love Christ and act to His glory, and in His Name, and in obedience to His word, and who are crowned by His grace are *for us;* they are on our side. This is the law of the Churches. We honour all such who act thus: for we know that it is Christ Who works in them and by them; and by loving them we honour Him. See *Cyril* here, p. 250. Cp. on Mark ix. 38—40.

51. ἀναλήψεως] His *Ascension*. See Mark xvi. 19. Acts i. 11. 22. 1 Tim. iii. 16. The word ἀνελήφθη had been already prepared for this sense of *ascension* by the LXX applying it to Elijah (2 Kings ii. 9—11). Our Lord's Agony, Cross, and Passion were at hand. But He looked *through* them all to His Glorious *Ascension;* and, as *Bengel* observes, Ejus sensum imitatur stylus Evangelistæ.

— τὸ πρόσωπον αὐτ. ἐστήριξε] *He set fast His face.* A Hellenistic expression, derived from the Old Testament. So the LXX, Ezek. xiv. 8. Jer. xxi. 10, ἐστήρικα τὸ πρόσωπόν μου. Cf. 2 Kings xii. 17, ἔταξε τὸ πρόσωπον αὐτοῦ ἀναβῆναι εἰς Ἱερουσαλήμ. And see *Vorst.* de Hebraism. cap. 39. "I have set my face as a flint," is said of the Messiah preparing Himself with an unflinching courage for *suffering* (Isa. l. 7); and this seems to be imitated here.

53. οὐκ ἐδέξαντο] *they received Him not.* See John iv. 20. 40—43. Cp. *Jerome*, iv. p. 194. Hence the Galilæans often went to Jerusalem for the feasts by the region *east* of Jordan. See on xvii. 11. Cp. *Joseph.* Ant. xx. 6. 1; and De Vitâ suâ, c. 52.

— πρόσωπον—πορευόμενον] So LXX (2 Sam. xvii. 11), τὸ πρόσωπόν σου πορευόμενον. Probably it was now the time of one of the three great Jewish Festivals, and the Samaritans perceived that our Lord was one of those who were going up to Jerusalem for the feast; and they considered this as a reproach to themselves, who did *not* go up; and as an act of contempt to their own Temple on Gerizim, where they said *men ought to worship*, and not at Jerusalem. Cp. *Jerome* ad Algasiam, p. 194.

54—56.] On these verses see the Sermon of *Bp. Andrewes*, iv. 241.

— Ἰάκωβος] *James and John;* the sons of Thunder (Mark iii. 17). "Quid mirum filios tonitrui fulgurare voluisse?" (*Ambrose.*) But our Lord changed their hearts by the light of the Holy Spirit, which cleansed away the dross of human passion, and left the pure ore of divine love, and inflamed them with fervent zeal for the *salvation* of souls.

— πῦρ] Our Lord wrought miracles on all the elements but *Fire—that* is reserved for the *End.* (*Bengel.*)

— ὡς καὶ Ἠλίας] *as also Elias did.* 2 Kings i. 10—12. On this and other instances of abuse of "Piorum Exempla," which are no safe rule of conduct, see *Bp. Sanderson*, Prælect. de Oblig. Conscient. iii. § 10 (vol. iv. p. 50 of his Works), and note below on Gal. ii. 13. Hæc quæ in Scripturis Sanctis legimus non ideò, quia *facta* credimus, etiam *facienda* credamus, ne violemus *præcepta*, dum passim sectamur *exempla*. *Aug.* de Mendac. cap. 9.

55. Οὐκ—ὑμεῖς] ὑμεῖς is emphatic. *You* who would destroy *others* know not how evil *your own* spirit is. A warning to those who endeavour to propagate Christianity by violence;

These Samaritans refused to receive Christ Himself. Yet they were not to be punished by the Apostles themselves with bodily pains and penalties. How much less should Ministers of Christ endeavour to unsheath the sword and use the secular arm against the life of those who refuse to *receive* what is *supposed*, perhaps erroneously, by the persecuting party, to be the Religion of Christ! "Religionis non est Religionem cogere." (*Tertullian* ad Scap. 2.) "Defendenda est non occidendo sed moriendo." (*Lactant.* Inst. v. 20.)

Romish Divines—who advocate the use of the sword in propagating Christianity, and put that principle into practice in the Inquisition—endeavour to set aside this conclusion by referring to the case of Ananias *smitten* (as they say) dead by St. Peter (Acts v. 4, 5), and to St. Paul striking Elymas with blindness (Acts xiii. 11). "Usus est Evangelicâ severitate Petrus Ananiam et Sapphiram *occidens*, usus est Paulus Elymam *excæcans*." (*Maldonatus.*)

But this is an untrue account of the matter, and injurious to the Apostles St. Peter and St. Paul. St. Peter did not kill Ananias, but *foretold* his death. And St. Paul did not smite Elymas with blindness, but *announced* to him that the hand of the *Lord* was upon him (Acts xiii. 11). And thus these Apostles proved their commission to be from God, Who alone could enable them to foresee the future. See on Acts v. 5, and xiii. 11.

The words οὐκ οἴδατε to σῶσαι are absent from many MSS.; but see *Alf.*

58. εἶπεν αὐτῷ] Our Lord read his heart; and his answer is to be interpreted accordingly: from Christ's answer we may conclude, "istum hominem, si sequeretur Christum, *sua* quæsiturum fuisse, non *quæ Jesu Christi*. Quid ergo respondit? *Vulpes foveas habent*, &c. *Filius autem hominis non habet ubi caput reclinet.* Sed ubi non habet? In fide tuâ. Vulpes habent foveas in corde tuo, dolosus es: volatilia cœli habent nidos in corde tuo: elatus es. Non Me sequeris." *S. Aug.* Serm. c. 2, and Serm. lxii. 2, who says elsewhere, "Pauci sequuntur Jesum *propter* Jesum."

59. θάψαι τὸν πατέρα] *to bury my father.* See on Matt. viii. 22, and cp. *S. Aug.* Serm. lxii. 2, "Pium erat quod volebat facere; sed docuit Magister quid deberet *præponere*. Volebat enim Christus eum esse Vivi Verbi Prædicatorem ad faciendos victuros. Erant autem *alii* per quos illa necessitas (i. e. sepeliendi patrem) impleretur. Infideles cadaver quandò sepeliunt, mortui mortuum sepeliunt. Illius corpus animum perdidit, illius anima Deum. Sicut enim vita corporis anima est, sic vita animæ Deus." And again, Serm. c. 2, "Honorandus est pater, sed obediendum est Deo. Amandus est generator, sed præponendus est Creator. Ego ad Evangelium te voco. Mihi necessarius es; majus est hoc

νεκροὺς θάψαι τοὺς ἑαυτῶν νεκρούς· σὺ δὲ ἀπελθὼν διάγγελλε τὴν βασιλείαν
τοῦ Θεοῦ.
($\frac{106}{x}$) 61 [a] Εἶπε δὲ καὶ ἕτερος, Ἀκολουθήσω σοι, Κύριε· πρῶτον δὲ ἐπίτρεψόν [a] 1 Kings 19. 20.
μοι ἀποτάξασθαι τοῖς εἰς τὸν οἶκόν μου· 62 εἶπε δὲ πρὸς αὐτὸν ὁ Ἰησοῦς, Οὐδεὶς
ἐπιβαλὼν τὴν χεῖρα αὐτοῦ ἐπ' ἄροτρον, καὶ βλέπων εἰς τὰ ὀπίσω, εὔθετός ἐστιν
εἰς τὴν βασιλείαν τοῦ Θεοῦ.
X. ($\frac{107}{x}$) 1 Μετὰ δὲ ταῦτα ἀνέδειξεν ὁ Κύριος καὶ ἑτέρους ἑβδομήκοντα, καὶ

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quàm quod vis facere: *Sine mortuos*, &c. Pater tuus mortuus est, sunt alii mortui (i. e. infideles) qui sepeliant mortuos. Nolite igitur anteriora posterioribus subdere. Amate parentes, sed præponite Deum."

See above, Matt. xxiii. 9, and below, xiv. 26, the best exposition of this saying.

61. πρῶτον δὲ ἐπίτρεψόν μοι ἀποτάξασθαι] *but first allow me to bid farewell to those at my home.* ἀποτάξασθαι, *valedicere*, see Mark vi. 46. It often happens, that when a man goes home, and is engaged in bidding farewell to his friends, some among them are found who will draw him off from God to the world. (*Theophyl.*)

The very wish to consult relatives when *God calls*, is a disqualification for His service. (*Cyril.*)

Vocat te Oriens, et tu attendis Occidentem. (*Aug.*)

Bonum studium, sed majus impedimentum; nam qui *partitur* studium, derivat affectum; et qui dividit curam, differt profectum. Ergo *priùs amanda sunt quæ maxima sunt*: ipsis discipulis, cùm à Domino mitterentur, *neminem in viâ salutare* præscriptum est; non quòd benevolentiæ displiceret officium, sed quòd persequendæ devotionis intentio plus placeret. (*Ambrose.*)

These three incidents appear to have been combined here by the Holy Spirit for the purpose of teaching,

That in designing to follow Christ, we must look only to Christ, and follow Him for His own sake; not for any worldly interest, but at the sacrifice, if need be, of all earthly advantage. Abraham became the *friend of God* and the father of the faithful by his readiness even to slay his son at God's command. (*Cyril.*)

That when He calls us, no earthly tie, however dear, may draw us from prompt obedience to the call.

That in offering ourselves to Christ, we must give Him the first place in our affections. He must have the whole heart; and having once put the hand to the plough, in His service, we may not look off from it to any earthly object, however good in itself, if we desire to be fit for the kingdom of God.

Compare Phil. iii. 14, and our Lord's words to the Church, Ps. xlv. 11. The Holy Ghost propounds for our imitation the example of the Apostles, who *immediately, as soon as they were called, left all, and followed Christ.* Matt. iv. 20. 22. Mark x. 28. Luke v. 28; cp. Gal. i. 15, 16. Christ assures all who do so, that they shall receive manifold more in this present time, and in the world to come life everlasting. Mark x. 29, 30. Luke xviii. 29, 30.

62. ἄροτρον] *plough.* An intimation that the ministerial life is like that of the tiller of the ground. Cp. 1 Cor. iii. 9. The Christian Minister is a Feeder of Sheep; a Dresser of a Vineyard; a Sower; a Master-builder; a Watchman; all these names imply duties requiring diligence, vigilance, and toil.

Ch. X. *Preliminary Note to the* x. xi. xii.—xvii. *Chapters.*

This and the following Chapters, xi. xii. xiii. xiv. xv. xvi. xvii., contain incidents in a great measure peculiar to St Luke's narrative. These appear to fall in the period of our Lord's Ministry between the Festival of Tabernacles (John vii. 2) in October, and His arrival at Bethany, near Jerusalem, six days before His last Passover. Cp. note on xiii. 4. 6.

Whether in this interval He revisited Galilee is doubtful. The Evangelist has already said *that the days of his* ἀνάληψις, or *going up into heaven, were now being fulfilled* (ix. 51), and that *He set His face to go to Jerusalem* (*vv.* 52, 53); see also xiii. 22, i. e. He had then prepared Himself with deliberate constancy to *suffer.* See below, note on xii. 49.

It seems probable that the events here recorded did not take place in Galilee. The words in x. 13, concerning *Chorazin*, need not have been uttered in Galilee; and even if they were, yet from their *material* connexion with what precedes, might naturally be *introduced* by the Evangelist there. On the supposed difficulty in xvii. 11, see note there.

Rather, these incidents seem to have occurred in the northern neighbourhood of Jerusalem, and near the City of *Ephraim* (John xi. 54), perhaps about twenty miles north of Jerusalem (*Robinson's* Palestine, ii. 121—125, probably *Ephrain* of 2 Chron. xiii. 19); and in *Peræa*, on the east side of Jordan, which He crossed a short time before His last passover in His way to *Jericho* (the largest city of Judæa next to Jerusalem), where the narrative of St. Luke falls into that of St. Matthew and St. Mark (see on Matt. xix. 1. Mark x. 1. Luke xvii. 11); and thence, on the Saturday before the Crucifixion, to *Bethany*, where *all the four Evangelists meet.*

It would seem, that our Lord, in His tenderness and long-suffering to the Jews, concentrated His last efforts upon *Judæa*, and its neighbouring country *Peræa.* And, as if His own personal agency and that of His Apostles were not enough, He proceeds now (ch. x.) to ordain the *Seventy* to preach and work miracles, in every city and place which He was about to visit. See also the affecting apostrophe to Jerusalem at this time. (Luke xiii. 34, 35.)

A theory has been propounded by *Schleiermacher* ("*über die Schriften des Lucas*," Berlin, 1817, p. 158), and seems to be approved by *Olshausen* on ix. 51, and *Kuinoel* (x. 23; xi. 33; xv. 41), that this portion of St. Luke has been compiled from two fragmentary narratives by some other person, who was not fully informed of the events. *De Wette* goes further, and says, that in this portion we have an unchronological and unhistorical collection, which is due to the circumstance that St. Luke had met with a good deal of material which he did not arrange elsewhere, and therefore threw together here.

These opinions, which (it is superfluous to say) were unknown to Christian Antiquity, are at variance with St. Luke's assertion (i. 3), παρηκολουθηκότι ἄνωθεν πᾶσιν ἀκριβῶς. See further on ch. xi. *v.* 14.

1. ὁ Κύριος] *the Lord.* See on vii. 13. This expression fitly introduces the Ordination of the *Seventy*, by the Divine Head of the Κυριακὴ, or *Church*, the οἰκία Κυρίου. The Mission of Ministers, is "actus verè *dominicus.*" (*Beng.*)

The appointment of the *Seventy* is mentioned by St. Luke alone.

St. Matthew and St. Mark had recorded the designation of the *Twelve*; and it was reserved for St. Luke to describe, in his Gospel, this extension of the Christian Ministry by the appointment of the Seventy; and to commemorate its still further enlargement by the nomination of the *Seven Deacons* in the Acts of the Apostles, vi. 1—7. This was an appropriate task to be performed by him who may be called the Evangelist of the Gentile World, and the Historian of the Universal Church.

On these verses (1—9), see an excellent Homily by *Greg. M.* Hom. in Ev. i. 17, p. 1946, well worthy to be carefully read by every Christian Preacher.

— ἑβδομήκοντα] *seventy.* Some MSS. here (B, D, M, and others) add δύο, *two.* But it does not follow that this reading is to be adopted. For the Jews often speak of *seventy*—a round number—when they mean *seventy-two*, e. g. in the case of the seventy Interpreters of the Old Testament. The exact number here may have been *seventy-two*, a multiple of twelve (the number of the tribes); and the number adopted on other occasions. The number seventy was that of the heads of the family of Israel (Gen. xlvi. 27), and of the *Elders* constituted by Moses (Numb. xi. 16. 25, and of the *Palm-trees* at Elim, Exod. xv. 27. *Cyril*, p. 246). And the Jews supposed that the languages of the world were seventy, see *à Lapide* on Gen. xi. 32; or as some say, seventy-two (*S. Aug.*, *S. Hieron.*, *Euseb.*, *Bede*).

As the Apostles are succeeded by *Bishops* in the Church, so the *Seventy* by *Presbyters.* "We very well know," says *Bp. Andrewes* to *Peter Moulin*, "that the Apostles and the seventy-two disciples were two Orders, and these distinct. And this likewise we know, that every where among the Fathers, Bishops and Presbyters are taken to be after their example; that *Bishops* succeeded the *Apostles*, and *Presbyters* the *Seventy-two.*" He then quotes *Cyprian*, *S. Jerome*, *S. Ambrose.*

The original Latin words may be found in *Bp. Andrewes*, in p. 169 of Opuscula Postuma, published in 1629, and in English, 1647, and the whole correspondence is inserted in the late *Dr. Wordsworth's* Christian Institutes, iii. 222—267; the passage quoted is in p. 231. See also *Bp. Andrewes*, in his admirable

ἀπέστειλεν αὐτοὺς ἀνὰ δύο πρὸ προσώπου αὐτοῦ εἰς πᾶσαν πόλιν καὶ τόπον,
οὗ ἤμελλεν αὐτὸς ἔρχεσθαι.
(108/V) 2 [a] Ἔλεγεν οὖν πρὸς αὐτούς, Ὁ μὲν θερισμὸς πολύς, οἱ δὲ ἐργάται ὀλίγοι·
δεήθητε οὖν τοῦ Κυρίου τοῦ θερισμοῦ, ὅπως ἐκβάλῃ ἐργάτας εἰς τὸν θερισμὸν
αὐτοῦ. (109/V) 3 [b] Ὑπάγετε, ἰδοὺ ἐγὼ ἀποστέλλω ὑμᾶς ὡς ἄρνας ἐν μέσῳ λύκων.
(110/II) 4 [c] Μὴ βαστάζετε βαλλάντιον, μὴ πήραν, μηδὲ ὑποδήματα· καὶ μηδένα
κατὰ τὴν ὁδὸν ἀσπάσησθε. (111/V) 5 [d] Εἰς ἣν δ' ἂν οἰκίαν εἰσέρχησθε, πρῶτον
λέγετε, Εἰρήνη τῷ οἴκῳ τούτῳ· 6 καὶ ἐὰν ᾖ ἐκεῖ υἱὸς εἰρήνης, ἐπαναπαύσεται ἐπ'
αὐτὸν ἡ εἰρήνη ὑμῶν, εἰ δὲ μήγε, ἐφ' ὑμᾶς ἀνακάμψει. (112/II) 7 [e] Ἐν αὐτῇ δὲ τῇ
οἰκίᾳ μένετε· ἐσθίοντες καὶ πίνοντες τὰ παρ' αὐτῶν· ἄξιος γὰρ ὁ ἐργάτης τοῦ
μισθοῦ αὐτοῦ ἐστι· μὴ μεταβαίνετε ἐξ οἰκίας εἰς οἰκίαν. (113/X) 8 Καὶ εἰς ἣν δ'
ἂν πόλιν εἰσέρχησθε, καὶ δέχωνται ὑμᾶς, ἐσθίετε τὰ παρατιθέμενα ὑμῖν, 9 [f] καὶ
θεραπεύετε τοὺς ἐν αὐτῇ ἀσθενεῖς, καὶ λέγετε αὐτοῖς, Ἤγγικεν ἐφ' ὑμᾶς ἡ
βασιλεία τοῦ Θεοῦ. (114/II) 10 [g] Εἰς ἣν δ' ἂν πόλιν εἰσέρχησθε, καὶ μὴ δέχωνται
ὑμᾶς, ἐξελθόντες εἰς τὰς πλατείας αὐτῆς εἴπατε, 11 "Καὶ τὸν κονιορτὸν τὸν κολλη-
θέντα ἡμῖν ἐκ τῆς πόλεως ὑμῶν ἀπομασσόμεθα ὑμῖν· πλὴν τοῦτο γινώσκετε,
ὅτι ἤγγικεν ἐφ' ὑμᾶς ἡ βασιλεία τοῦ Θεοῦ." 12 [h] Λέγω ὑμῖν, ὅτι Σοδόμοις ἐν τῇ
ἡμέρᾳ ἐκείνῃ ἀνεκτότερον ἔσται, ἢ τῇ πόλει ἐκείνῃ. (115/V) 13 Οὐαί σοι, Χοραζίν,
οὐαί σοι, Βηθσαϊδά, ὅτι εἰ ἐν Τύρῳ καὶ Σιδῶνι ἐγένοντο αἱ δυνάμεις αἱ γενόμεναι
ἐν ὑμῖν, πάλαι ἂν ἐν σάκκῳ καὶ σποδῷ καθήμεναι μετενόησαν. 14 Πλὴν Τύρῳ
καὶ Σιδῶνι ἀνεκτότερον ἔσται ἐν τῇ κρίσει ἢ ὑμῖν. 15 Καὶ σύ, Καφαρναούμ, ἡ

a Matt. 9. 37, 38. John 4. 35. 2 Thess. 3. 1.
b Matt. 10. 16.
c Matt. 10. 9, 10. ch. 9. 3. & 22. 35. Mark 6. 8. 2 Kings 4. 29.
d Matt. 10. 12. Mark 6. 10.
e Lev. 19. 13. Deut. 24. 14. & 25. 4. Matt. 10. 10, 11. 1 Cor. 9. 4, et seqq. 1 Tim. 5. 18.
f ch. 9. 2. Matt. 3. 2. & 4. 17.
g Matt. 10. 14. Mark 6. 11. ch. 9. 5. Acts 13. 51. & 18. 6.
h Matt. 11. 21—23.

Sermon on Acts ii. 42, on Worshipping of Imaginations, vol. ii. p. 63.

The Fathers saw the Twelve Apostles, and the Seventy Presbyters typified in the twelve fountains and seventy palm-trees at Elim. Exod. xv. 27. See *S. Cyril* here, p. 246, ed. *Mai*, p. 274, *Smith*. *S. Jerome* de xlii. Mansionibus (Ep. 127), Mans. vi.: "Nec dubium, quin de xii *Apostolis* sermo sit, de quorum fontibus derivatæ aquæ totius mundi siccitatem rigant. Juxta has aquas lxx creverunt Palmæ, quos et ipsos secundi ordinis intelligimus Præceptores, Luca Evangelista testante (x. 1) xii fuisse Apostolos et lxx discipulos minoris gradus, quos et binos ante se Dominus præmittebat.'

And *Theophylact* here says, "Elim means *ascent*, and in our ascent to the spiritual knowledge of the Gospel we find twelve Wells—the Apostles; and seventy Palm-trees—the Disciples." The Apostles are Wells, as being fountains of sweet water, flowing from one Divine Source; and the Palm-trees are refreshed and nourished by the water, and bear sweet fruit, and have for leaves and branches the emblems of victory (John xii. 13), even in heaven (Rev. vii. 9).

As to the *names* of some of the Seventy see *Clemens Alex.* in *Euseb.* i. 12.

— *ἀπέστειλεν αὐτοὺς ἀνὰ δύο*] *He sent them forth two and two*, to be examples, witnesses, supports and stimulants to each other (*Origen*, *Theoph.*); a precedent too much neglected in modern Missions. *Greg. M.* l. c. says well, "*binos* ad prædicandum mittit, nam minùs quàm inter duos caritas haberi non potest; et nobis tacitus innuit, quia qui caritatem erga alterum non habet, prædicationis officium suscipere nullatenus debeat."

See also above as to the Apostles, Mark vi. 7, among whom are three *pairs* of *brothers*. See on Matt. iv. 18.

2. Ὁ *μὲν θερισμὸς πολύς*] *The harvest is great;* the same words as He used before He sent out the Twelve. Matt. ix. 37.

4. Μὴ *βαστάζετε*] See on Matt. x. 9.

— *βαλλάντιον*] *a purse.* A word used only by St. Luke among the Evangelists. See above on Mark vi. 8. On the form *βαλλάντιον*, *with* the double λ, see *Winer*, p. 42.

— *μηδένα κατὰ τὴν ὁδὸν ἀσπάσησθε*] *salute no one by the way; the way* on which you go, as Preachers, in the discharge of your duty.

The phrase has been explained by reference to the formal and tedious modes of Eastern Salutations (*Kuin.*), but this does not seem necessary or appropriate. It is rather an Oriental mode of expression (cp. 2 Kings iv. 29), indicating that their whole heart was to be in their work; so that, comparatively, *nothing else*, even what *was most easy and necessary*, was to be done or thought of. Cp. what is said on domestic salutations, ix. 61, and the burial of a father, *v.* 60, and below, xiv. 26.

"Omnia prætermittatis," says *S. Aug.* Serm. c. 1, "dum quod injunctum est peragatis:" and *S. Ambrose* says, "Non salutationis sedulitas aufertur, sed obstaculum impediendæ devotionis aboletur, ut quandò divina mandantur, paulisper sequestrentur humana. Pulchra est salutatio, sed pulchrior matura executio divinorum: ideò et honesta prohibentur, ne impediatur ministerium, cujus mora culpa sit."

They were not to salute any in the *way*, but they were to pronounce salutations on their entrance into *houses*, and say, "*Peace be to this house*" (*v.* 5). Courtesy was not to interfere with duty; it was itself to be consecrated into duty.

5. Εἰρήνη *τῷ οἴκῳ τούτῳ*] *Peace to this house.* A divine authorization of Benediction by Presbyters of the Church. See 1 Cor. x. 16, and the Office of Visitation of the Sick in the Book of Common Prayer; and *George Herbert*, ch. xxxvi. "The Parson blessing;" and *Hooker*, V. xxv. 3. *Bingham*, Antiq. II. xix. 15.

6. *υἱὸς εἰρήνης*] *a son of Peace;* i. e. a peaceable man, with that loving spirit which is necessary for the *reception* of a divine benediction. See *Cyril*, p. 281, *Smith*. Our Lord thus teaches us, that the profitable use of sacerdotal benedictions, and other means of grace in His Church, depends on the *temper* of those to whom they are *ministered*. As to the phrase here, cp. Matt. ix. 15, *οἱ υἱοὶ τοῦ νυμφῶνος*. xxiii. 15, *υἱὸν γεέννης*. Luke xvi. 8, *οἱ υἱοὶ τοῦ φωτός*. xx. 36, *υἱοὶ τῆς ἀναστάσεως*. John xii. 36; xvii. 12, *ὁ υἱὸς τῆς ἀπωλείας*. Ephes. ii. 2; ii. 3, *τέκνα ὀργῆς*. v. 6, *υἱοὶ ἀπειθείας*. 1 Thess. v. 5. 2 Pet. ii. 14, *κατάρας τέκνα*.

7. *ἄξιος—αὐτοῦ*] *the labourer is worthy of his hire.* This saying is quoted as *Scripture* by St. Paul, 1 Tim. v. 18, where see note; and for other quotations of St. Luke's Gospel by St. Paul see 1 Thess. v. 3, and 1 Cor. x. 27, where St. Paul quotes the saying of our Lord in the *next verse here*, *ἐσθίετε τὰ παρατιθέμενα ὑμῖν*; and see above, p. 168—170, as to the inference concerning the *date* of this Gospel.

11. *ἀπομασσόμεθα ὑμῖν*] *we wipe off from ourselves on you.* See on *Theocr.* xv. 95, where perhaps the true reading may be *μή μοι κονίαν ἀπομάξῃ*.

12. *ἀνεκτότερον*] See on Matt. x. 15.

13. Οὐαί *σοι*] Because these cities were in Galilee, it does not follow that this was spoken in Galilee. The words have an intimate connexion with what has just preceded, and also with what follows. Observe the use of *τοῦ οὐρανοῦ* in *vv.* 15 and 18, and see also *v.* 21; and therefore, even if they were spoken in Galilee (see Matt. xi. 20), they have an appropriate place here.

The connexion which the Holy Ghost appears to have preferred in dictating the Gospels, is a connexion of *substance* rather than of *time* or *place*.

See above on Luke iii. 19, on Matt. xxvi. 6, and Mark xiv. 5.

ἕως τοῦ οὐρανοῦ ὑψωθεῖσα, ἕως ᾅδου καταβιβασθήσῃ. (116/I) 16 Ὁ ἀκούων ὑμῶν
ἐμοῦ ἀκούει, καὶ ὁ ἀθετῶν ὑμᾶς ἐμὲ ἀθετεῖ, ὁ δὲ ἐμὲ ἀθετῶν ἀθετεῖ τὸν ἀποστεί-
λαντά με.

(117/X) 17 Ὑπέστρεψαν δὲ οἱ ἑβδομήκοντα μετὰ χαρᾶς λέγοντες, Κύριε, καὶ τὰ
δαιμόνια ὑποτάσσεται ἡμῖν ἐν τῷ ὀνόματί σου. 18 [i] Εἶπε δὲ αὐτοῖς, Ἐθεώρουν i Rev. 12. 8, 9.
τὸν Σατανᾶν ὡς ἀστραπὴν ἐκ τοῦ οὐρανοῦ πεσόντα. 19 [j] Ἰδοὺ δίδωμι ὑμῖν τὴν j Mark 16. 18. Acts 28. 5.
ἐξουσίαν τοῦ πατεῖν ἐπάνω ὄφεων καὶ σκορπίων, καὶ ἐπὶ πᾶσαν τὴν δύναμιν τοῦ
ἐχθροῦ· καὶ οὐδὲν ὑμᾶς οὐ μὴ ἀδικήσῃ. 20 [k] Πλὴν ἐν τούτῳ μὴ χαίρετε ὅτι τὰ k Exod. 32. 32. Isa. 4. 3.
πνεύματα ὑμῖν ὑποτάσσεται· χαίρετε δὲ ὅτι τὰ ὀνόματα ὑμῶν ἐγράφη ἐν τοῖς Dan. 12. 1. Phil. 4. 3.
οὐρανοῖς. Rev. 13. 8.

(118/V) 21 [l] Ἐν αὐτῇ τῇ ὥρᾳ ἠγαλλιάσατο τῷ πνεύματι ὁ Ἰησοῦς καὶ εἶπεν, l Matt. 11. 25—27.
Ἐξομολογοῦμαί σοι, Πάτερ, Κύριε τοῦ οὐρανοῦ καὶ τῆς γῆς, ὅτι ἀπέκρυψας m Ps. 8. 7.
ταῦτα ἀπὸ σοφῶν καὶ συνετῶν, καὶ ἀπεκάλυψας αὐτὰ νηπίοις· ναί, ὁ Πατήρ, ὅτι Heb. 2. 8. Matt. 11. 27.
οὕτως ἐγένετο εὐδοκία ἔμπροσθέν σου. Καὶ στραφεὶς πρὸς τοὺς μαθητὰς εἶπεν, & 28. 18. John 3. 35.
(119/III) 22 [m] Πάντα μοὶ παρεδόθη ὑπὸ τοῦ Πατρός μου, καὶ οὐδεὶς γινώσκει τίς & 17. 2. 1 Cor. 15. 27.
ἐστιν ὁ Υἱός, εἰ μὴ ὁ Πατήρ, καὶ τίς ἐστιν ὁ Πατήρ, εἰ μὴ ὁ Υἱός, καὶ ᾧ ἐὰν Eph. 1. 21, 22. Phil. 2. 9. John 1. 18.
βούληται ὁ Υἱὸς ἀποκαλύψαι· (120/V) 23 [n] καὶ στραφεὶς πρὸς τοὺς μαθητὰς κατ' & 6. 46. & 14. 8, 9.
ἰδίαν εἶπε, Μακάριοι οἱ ὀφθαλμοὶ οἱ βλέποντες ἃ βλέπετε· 24 λέγω γὰρ ὑμῖν, ὅτι n Matt. 13. 16. 1 Pet. 1. 10.

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17. Ὑπέστρεψαν] *They returned.* An instance of what was remarked in the previous note. St. Luke, whose practice it is to *finish off* with a subject on which he has entered, introduces here the *return* of the seventy, in connexion with their *sending forth.* "Semper ad *eventum* festinat." See on iii. 19, and on Matt. xx. 29, and on Mark x. 46.

18. Ἐθεώρουν τὸν Σατανᾶν] *I was beholding Satan fallen from heaven.* When you were casting out devils, I *was beholding* the effect of My power, exercised by you, on Satan, in My Name.

As *Theophylact* explains the words, "Wonder not that the devils are subject to you, for their Prince is fallen from heaven. Although men saw not this, I saw it, who see what is Invisible. He fell as lightning, because he was a bright Archangel and Lucifer ('and because he fell suddenly,' *Euthym.*), and is plunged into darkness. If, then, *he* is fallen, what will not his servants (the inferior spirits) suffer? And the words '*from heaven*' may be understood '*from his glory*,' in which he is worshipped in the world as God." On ἀπὸ τοῦ οὐρανοῦ, i. e. from high estate, see Isa. xiv. 12. Matt. xi. 23. Rev. xii. 4, and cp. John iii. 31. Our Lord's view was also prophetic of Satan's future and final fall. On the victory over Satan achieved by Christ, the Seed of the woman, see above, viii. 31, and below, xxii. 3.

19. δίδωμι] Mark xvi. 18. Rom. xvi. 20. Some read δέδωκα.

— τὴν ἐξουσίαν τ. π.] *The* power of treading; which belongs only to Me and Mine, and can only be given by Me.

— ὄφεων καὶ σκορπίων] *of serpents and scorpions.* These words, following the mention of the fall of *Satan*, who is the *Dragon* (Rev. xx. 2), the *Old Serpent* (Rev. xii. 9; xx. 2. 2 Cor. xi. 3), suggest that there is some connexion between his power and the operation of venomous reptiles; and that they may be left in the world by the Providence of God, as a visible warning to man of what he will endure hereafter from the *worm that dieth not* (Mark ix. 44—48), unless he places himself by faith and obedience under the protection of Christ, Who enables His disciples to tread on *serpents and scorpions and all the power of the Enemy.* (Cp. Mark xvi. 18.)

The *literal* fulfilment of this prophecy in certain cases, e. g. that of St. Paul at Malta (Acts xxviii. 3. 5), was a visible pledge of the protection and strength granted by Christ to His disciples against the noxious and poisonous powers of the *spiritual* world. It is partly with reference to this conflict that Christ is called "the *Eagle*,"—"the Great *Eagle*" (see Rev. xii. 14. Matt. xxiv. 28. Luke xvii. 37),—i. e. the King of Birds,—the *Eagle* being, in the Natural World, the Enemy and Destroyer of the *Serpent.*

— ἀδικήσῃ] *injure.* See Rev. ii. 11; vi. 6; vii. 2, 3.

20. μὴ χαίρετε] *rejoice not.* The spirits themselves whom you cast out may warn you against pride,—for they were once angels in heaven. Even Judas himself had power to cast out devils. Cp. Matt. vii. 22. 1 Cor. xiii. 1, 2.

— τὰ ὀνόματα ὑμῶν ἐγράφη] *your names were written in heaven.* See Phil. iv. 3. Heb. xii. 23. It is of God's free grace to *write* us there. We cannot inscribe ourselves. And though written by God, our names may be blotted out. Rev. iii. 5. Exod. xxxii. 32, 33. Rev. xxii. 19. Rejoice because your names were written in *heaven*, though they may be cast out as evil on *earth* (vi. 22).

21. ἠγαλλιάσατο] *He rejoiced.* See Matt. xi. 25. Note, some MSS. have ἐν τῷ πνεύματι τῷ ἁγίῳ.

— Ἐξομολογοῦμαι] *I acknowledge* with thanks.

— σοφῶν] See on Matt. ix. 13.

22. μοὶ παρεδόθη] μοὶ is emphatic,—'*it was given* to Me, and to *none other*;' therefore μ. παρ. has been rightly restored from the best MSS. for παρεδόθη μοι. Cp. Matt. xxviii. 18.

23—37.] In these verses and in the fellow-Parable our Lord handles by anticipation the great argument of *Justification by Faith*, afterwards treated by St. Paul in his Epistles to the Galatians and Romans;

He declares to His *disciples* that blessed are their eyes, for they see; and that the things which they behold are those very things which the Patriarchs of old and the Prophets and Kings under the *Law* had desired to see.

Thus He teaches that the Law was the shadow of the Gospel, and that the Gospel is the fulfilment of the Law.

Upon this the Lawyer stands up, astonished by our Lord's statement, and tempts Him. Thou hast said, that they who hear and see Thy words and works are blessed, and that these things which Thou sayest and doest are the things which the Kings and Prophets under the Law desired to see. I ask Thee, What shall *I do* to inherit eternal Life? Our Lord answers him from the Law, *How readest thou?* The Lawyer gives the Legal summary of duty to God and Man. Our Lord replies in the terms of the Law, *This do* and *thou shalt live.* But hast thou done this? Canst thou do it? Has any one ever done it? Then what hope hast thou from the Law? The Lawyer desiring to justify himself, that is, to *establish his own righteousness*, to prove himself righteous, and to show that he could earn *eternal life* as *wages due to his own works*, asks, *And who is my neighbour?* Our Lord replies by the Parable which proves how inadequate and defective were his notions, and the notions of the Jewish Nation, of which he was a teacher and a representative, as to the true requirements of the Law.

In this Parable, rightly understood (see *v.* 31), our Lord delivers a divine Sermon on that subject,—which He had already introduced by declaring the blessedness of His own disciples,—namely, the *universal need of a Redeemer*; the *preparatory* and manuductory character of the Mosaic *Law* and the *Prophets*, and their fulfilment in the *Gospel*; and the Doctrine of *Justification by Faith* in Himself; and the inadequacy of all legal obedience alone to merit eternal life.

He is thus led to speak of *Original Sin.* He represents Human Nature stripped of original righteousness by the arch-thief Satan. He shows Mankind in Adam, and all His progeny lying in the road stripped naked, wounded, and half dead. The Aaronic Priesthood comes and looks upon the traveller and passes by on the other side. The Levitical Law comes and casts a transitory glance upon him, and passes by on the other side. They cannot heal him. At length, last of all, the Samaritan comes,—

πολλοὶ προφῆται καὶ βασιλεῖς ἠθέλησαν ἰδεῖν ἃ ὑμεῖς βλέπετε, καὶ οὐκ εἶδον
καὶ ἀκοῦσαι ἃ ἀκούετε, καὶ οὐκ ἤκουσαν.
o Matt. 22. 35. Mark 12. 28. ($\frac{121}{II}$) 25 o Καὶ ἰδοὺ νομικός τις ἀνέστη ἐκπειράζων αὐτὸν καὶ λέγων, Διδά-
σκαλε, τί ποιήσας ζωὴν αἰώνιον κληρονομήσω; 26 Ὁ δὲ εἶπε πρὸς αὐτὸν,
p Deut. 6. 5. & 10. 12. & 30. 6. Lev. 19. 18. Rom. 13. 9. Gal. 5. 14. James 2. 8. Ἐν τῷ νόμῳ τί γέγραπται; πῶς ἀναγινώσκεις; 27 p Ὁ δὲ ἀποκριθεὶς εἶπεν,
Ἀγαπήσεις Κύριον τὸν Θεόν σου ἐξ ὅλης τῆς καρδίας σου, καὶ ἐξ
ὅλης τῆς ψυχῆς σου, καὶ ἐξ ὅλης τῆς ἰσχύος σου, καὶ ἐξ ὅλης τῆς
q Lev. 18. 5. Ezek. 20. 11, 13. διανοίας σου· καὶ τὸν πλησίον σου ὡς σεαυτόν. 28 q Εἶπε δὲ αὐτῷ,
Ὀρθῶς ἀπεκρίθης· τοῦτο ποίει, καὶ ζήσῃ. ($\frac{122}{X}$) 29 Ὁ δὲ θέλων δικαιοῦν ἑαυτὸν
εἶπε πρὸς τὸν Ἰησοῦν, Καὶ τίς ἐστὶ μοῦ πλησίον; 30 Ὑπολαβὼν δὲ ὁ Ἰησοῦς
εἶπεν, Ἄνθρωπός τις κατέβαινεν ἀπὸ Ἱερουσαλὴμ εἰς Ἱεριχὼ, καὶ λῃσταῖς
περιέπεσεν, οἳ καὶ ἐκδύσαντες αὐτὸν καὶ πληγὰς ἐπιθέντες ἀπῆλθον ἀφέντες
ἡμιθανῆ τυγχάνοντα. 31 Κατὰ συγκυρίαν δὲ ἱερεύς τις κατέβαινεν ἐν τῇ ὁδῷ

Christ comes,—and pours in oil and wine,—and sets him on His own beast; for He Himself bore our infirmities; He bore our sins in His own body on the tree (1 Pet. ii. 24), and carries him to the spiritual inn of the Church open to all Nations (*πανδοχεῖον*), and gives him in charge to the Host, and promises that when He comes again He will repay him whatever he expends upon him.

Thus then He teaches the true nature of the Law as compared with the Gospel, and declares that He Himself alone is both willing and able to save and restore the whole *Human Race.*

In reading such Parables as this and that of the Prodigal Son (xv. 11—32), every one must perceive how faithful and like-minded a companion and fellow-traveller the holy Evangelist St. Luke is in his Gospel, to the blessed Apostle St. Paul, the great Preacher of Universal Redemption in Christ, and of the doctrine of Original Sin, and of the preparatory and figurative character of the Mosaic Law, and of Justification by Faith in Christ, in his Epistles to the Galatians and the Romans. See below, the *Introduction* to the latter Epistle, p. 186—198, and above, *Introduction* to this Gospel, p. 161—163.

24. *οὐκ εἶδον*] *they never saw them.*

25. *ἐκπειράζων*] *tempting*, drawing Him *out* (*ἐκ*). Thou sayest, Blessed are they who hear and see Thee. The Law says, "Do this and thou shalt live." (Levit. xviii. 5. Cp. Rom. x. 5. Gal. iii. 12.) *What then shall I do to inherit eternal life?* The Lawyer tries to show that Christ contradicts Moses. Thus he tempts Him.

26. *Ἐν τῷ νόμῳ τί γέγραπται;*] *What is written in the Law?* It has been supposed that in asking this question our Lord pointed to the Lawyer's phylactery, on which was written the text Deut. vi. 4, which he quoted, and which the Jews were wont to recite daily. *Vitring.* de Synag. pt. ii. lib. iii. c. 15. *Buxtorf*, de Syn. cap. 9, and see on Matt. xxiii. 5.

29. *θέλων δικαιοῦν ἑαυτόν*] *willing to justify himself.* The Lawyer had heard Christ's word declaring the blessedness of His Disciples as compared with Kings and Prophets (*v.* 23). And He *rose up* (*v.* 25),—an attitude mentioned to mark the contrast between his self-confidence and the lowliness of a disciple,—and said, By *doing what*, shall *I* inherit eternal life? He would *earn* heaven as *wages* due to his own *works*. The Lawyer desiring to justify himself, i. e. to prove himself to be righteous by his own performance of the Law, is a type of the Jewish Nation, which sought "to establish its own righteousness by the deeds of the Law, and would not submit to the righteousness or justification provided by God through faith in Christ." (Rom. x. 3; iii. 21, 22.)

— *τίς ἐστὶ μοῦ πλησίον*] Observe *μοῦ πλησίον*, *My* neighbour; though in *v.* 27 we have *τὸν πλησίον σου*. Our Lord answers such questions as these by *not replying to them directly*· and so tacitly censures them, and shows that they ought not to be put, and that they proceed from an evil heart. He *inverts* them, and as it were places them on the *basis of duty* (see on xiii. 23). He answers the Lawyer, by leading him to declare that *every man*, though a *Samaritan*, i. e. a foreigner and an enemy (see Luke ix. 52, 53; xvii. 18. John iv. 40. 45), is *neighbour* to a Jew, whom he assists in distress; and that *no one*, though a Priest or Levite of Jerusalem, *is neighbour* to a Jew whom he leaves wounded in the road; and that it is his duty to consider, not who is neighbour to himself, but to whom, however estranged from him, he can act a neighbour's part. The Samaritan who *does good*, is neighbour to the Jew; and the Samaritan, as neighbour to the Jew, is therefore entitled, as such, to *receive* good at the Jew's hands. *Every one*, therefore, is our neighbour. "Whosoever is *another* is our brother." (*Bp. Pearson*, Art. ix.) Cp. *S. Aug.* de Doctr. Christ. i. 30: "Eum esse *proximum* intelligamus, cui vel exhibendum est officium misericordiæ si indiget, vel exhibendum esset, si indigeret. Ex quo est consequens, ut etiam ille à quo nobis hoc vicissim exhibendum est, *proximus* sit noster: *proximi* enim nomen *ad aliquid* est, nec quisquam esse proximus nisi proximo potest."

Winer (p. 119) expresses surprise at the *omission* of the Article before *πλησίον* here. But *μοῦ πλησίον*, *my* neighbour, is itself a definite phrase, and we should not expect the insertion of *ὁ* after *μοῦ*.

30. *ἀπὸ Ἱερουσαλήμ*] *from Jerusalem.* This confirms the opinion that the events of this portion of the history are connected with Jerusalem (see above, *v.* 1).

The road here described was infested with robbers (*Joseph.* Ant. xv. 7. *S. Jerome*, in Jerem. iii. 2, and ad Paul. Ep. 77). The distance from Jerusalem to Jericho was 150 stadia (*Joseph.* Ant. iv. 8. See also *Lightfoot*, Chorograph. ch. xlvi. vol. ii. 43—45). The traveller came from the "Holy City,"—probably a Jew. The Priest and Levite were perhaps coming from their service in the Temple.

— *εἰς Ἱεριχώ*] *to Jericho*,—the Scriptural type of the City of *this World*, as opposed to *Jerusalem*, the *Holy City*, the City of God. Josh. vi. 26. 1 Kings xvi. 34.

31. *Κατὰ συγκυρίαν*] *by a coincidence.* See *Trench*, p. 308, with his remarks, p. 310, on the relation of the Samaritans (as *strangers*, *ἀλλόφυλοι*, *ἀλλογενεῖς*, *ἀλλοεθνεῖς*, of Cuthite and Assyrian extraction) to the Jews.

This Parable—delivered by Christ in the last year of His Ministry, and not long before He went on the road to Jericho—has also a higher spiritual meaning, and is designed to commend for imitation the example of Christ, the *Good Samaritan*, traduced and rejected as such by His countrymen. See *Aug.* Serm. clxxi. 2, and on Ps. li.

Christ came from heaven to the place where Mankind lay, stripped of original righteousness, and wounded by the arch-thief and robber, the devil. The Mosaic Law and Levitical Priesthood, which came as it were *per accidens*, *κατὰ συγκυρίαν*, *οὐ προηγουμένως—διὰ τὴν ἀνθρωπίνην ἀσθένειαν μὴ δυναμένην ἐξ ἀρχῆς δέξασθαι τὸ κατὰ Χριστὸν μυστήριον*, were unable to restore Mankind, and could only cast on it a transient glance, and pass by. But Christ pours in the cleansing wine and healing oil of His Word and Sacraments, and other means of grace, and carries it on His own Body, and places it under the care of His Church, on His ascension to heaven, with a promise of an eternal reward, to the dispensers and stewards of His mysteries (1 Pet. iv. 10), when He returns again at the Great Day.

See *Aug.* Serm. cxxxi. 6: "Oleum et Vinum Baptisma. Hoc est quod infusum est in viâ;" and he interprets *τὸ ἴδιον κτῆνος* by "caro in quâ ad nos venire dignatus est." *S. Aug.* Quæst. Ev. ii. 19. *τὸ σῶμα αὐτοῦ· μέλη γὰρ αὐτοῦ ἡμᾶς ἐποίησε.* (*Theoph.*)

The inn to which the traveller is brought is the Church,—*πανδοχεῖον ἡ Ἐκκλησία, ἡ πάντα ὑποδεχομένη* (*Theoph.*), who interprets the *δύο δηνάρια* as the *δύο διαθήκας*. Cp. *Aug.* Serm. cxxxi. 6.

See *Origen*, who says,—"Aiebat quidam de presbyteris, parabolam volens interpretari, hominem qui descendit esse Adam; Ierusalem, paradisum; Jericho, mundum; latrones, contrarias fortitudines; sacerdotem. legem; Levitem, prophetas; Sama-

ἐκείνῃ, καὶ ἰδὼν αὐτὸν ἀντιπαρῆλθεν. 32 Ὁμοίως δὲ καὶ Λευΐτης γενόμενος
κατὰ τὸν τόπον ἐλθὼν καὶ ἰδὼν ἀντιπαρῆλθε. 33 r Σαμαρείτης δέ τις ὁδεύων r John 4. 9.
ἦλθε κατ᾽ αὐτὸν, καὶ ἰδὼν αὐτὸν ἐσπλαγχνίσθη, 34 καὶ προσελθὼν κατέδησε
τὰ τραύματα αὐτοῦ ἐπιχέων ἔλαιον καὶ οἶνον· ἐπιβιβάσας δὲ αὐτὸν ἐπὶ τὸ ἴδιον
κτῆνος ἤγαγεν αὐτὸν εἰς πανδοχεῖον, καὶ ἐπεμελήθη αὐτοῦ. 35 Καὶ ἐπὶ τὴν
αὔριον ἐξελθὼν ἐκβαλὼν δύο δηνάρια ἔδωκε τῷ πανδοχεῖ, καὶ εἶπεν αὐτῷ,
Ἐπιμελήθητι αὐτοῦ, καὶ ὅ τι ἂν προσδαπανήσῃς, ἐγὼ ἐν τῷ ἐπανέρχεσθαί με
ἀποδώσω σοι. 36 Τίς οὖν τούτων τῶν τριῶν πλησίον δοκεῖ σοι γεγονέναι τοῦ
ἐμπεσόντος εἰς τοὺς λῃστάς; 37 Ὁ δὲ εἶπεν, Ὁ ποιήσας τὸ ἔλεος μετ᾽ αὐτοῦ.
Εἶπεν οὖν αὐτῷ ὁ Ἰησοῦς, Πορεύου καὶ σὺ ποίει ὁμοίως.

38 s Ἐγένετο δὲ ἐν τῷ πορεύεσθαι αὐτοὺς καὶ αὐτὸς εἰσῆλθεν εἰς κώμην τινά· s John 11. 1. & 12. 2, 3.
γυνὴ δέ τις ὀνόματι Μάρθα ὑπεδέξατο αὐτὸν εἰς τὸν οἶκον αὐτῆς. 39 t Καὶ τῇδε t Acts 22. 3.
ἦν ἀδελφὴ καλουμένη Μαρία, ἣ καὶ παρακαθίσασα παρὰ τοὺς πόδας τοῦ Κυρίου
ἤκουε τὸν λόγον αὐτοῦ. 40 Ἡ δὲ Μάρθα περιεσπᾶτο περὶ πολλὴν διακονίαν·
ἐπιστᾶσα δὲ εἶπε, Κύριε, οὐ μέλει σοι ὅτι ἡ ἀδελφή μου μόνην με κατέλιπε
διακονεῖν; εἰπὲ οὖν αὐτῇ ἵνα μοὶ συναντιλάβηται. 41 Ἀποκριθεὶς δὲ εἶπεν
αὐτῇ ὁ Ἰησοῦς, Μάρθα, Μάρθα, μεριμνᾷς καὶ τυρβάζῃ περὶ πολλά· 42 ἑνὸς δέ
ἐστι χρεία. Μαρία δὲ τὴν ἀγαθὴν μερίδα ἐξελέξατο, ἥτις οὐκ ἀφαιρεθήσεται
ἀπ᾽ αὐτῆς.

XI. (128/V) 1 Καὶ ἐγένετο ἐν τῷ εἶναι αὐτὸν ἐν τόπῳ τινὶ προσευχόμενον, ὡς
ἐπαύσατο, εἶπέ τις τῶν μαθητῶν αὐτοῦ πρὸς αὐτὸν, Κύριε, δίδαξον ἡμᾶς

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ritem, Christum; animal, corpus Domini; pandocheum (quod universos suscipiat), Ecclesiam; stabularium, Ecclesiæ præsidem, cui dispensatio credita est. De eo verò quod Samarites reversurum se esse promittit, secundum Salvatoris figurabat adventum." See also *S. Aug.* Quæst. Ev. ii. 19. *Greg. Nazian.* Orat. 4, de Theol. *Basil. Jerome*, Ep. ad Fabiol., and on Matt. xx. *S. Cyril*, p. 259, and *Theophylact* here; and for an interesting English Exposition in this sense, see *W. Jones* of Nayland, Sermon xxxiii. vol. iv. p. 466, Lond. 1826, and *Burgon*. p. 261. And the *Church of England*, by joining this Parable with Gal. iii. 16—23 on the Thirteenth Sunday after Trinity, seems (as *Dean Trench* has observed) to set the stamp of her approval on this exposition.

34. *ἔλαιον καὶ οἶνον*] *oil* as a lenitive, to soothe; *wine* as an *abstersive*, to cleanse the wound. *Plin.* xxix. 9. *Wetst.*

— *ἐπὶ τὸ ἴδιον κτῆνος*] *on his own beast;* and walked on foot to the inn, while the sick man rode. So Christ, the good Samaritan, carried us. See on *v.* 31.

A lesson of love *for Christ* as our true *neighbour* follows of course. "Nihil tàm proximum quàm caput membris," says *S. Ambrose*, "Eum quasi Dominum diligamus, Eum quasi proximum." The Parable of the Good Samaritan thus explained, prepares the way, by a natural connexion, for the next incident,—the praise of Mary for her *love of Christ*.

— *πανδοχεῖον*] *inn;* 'diversorium,' *κατάλυμα*. (*Wetst.*)

36. *πλησίον—γεγονέναι*] to have *become* neighbour. Observe *γεγονέναι*. The neighbour Jews *became* strangers, the stranger Samaritan *became* a neighbour, to the wounded traveller. It is not place, but love, which makes neighbourhood.

37. *Ὁ ποιήσας*] He will not say "the *Samaritan*." (*Beng.*)

— *Πορεύου καὶ σὺ ποίει ὁμοίως*] *Go thou and do thou likewise.* Go thou, O Lawyer of the Jews, and imitate the example of the despised Samaritan. Imitate Him Whom thy countrymen revile as *a Samaritan* (John viii. 48). Imitate the Good Samaritan, Jesus Christ, Who has made thee and all men neighbours to Himself and to each other, by taking their nature and uniting it for ever to God; and Who makes Himself a neighbour to all, and all men neighbours to one another in Himself, in the Unity of the Church, and in the Sacrament of Baptism, and in the Communion of His own most precious Body and Blood.

38. *κώμην τινά*] *a certain village*, Bethany. Matt. xxi. 17; xxvi. 6. John xi. 1. 18; xii. 1,—another intimation that the circuits which our Lord was making were near Jerusalem.

39. *ἤκουε*] *was listening;* the imperfect tense, contrasted with *περιεσπᾶτο* (*v.* 40).

40. *περιεσπᾶτο*] *distrahebatur* (*Valck.*), who illustrates the word, and contrasts with it St. Paul's expression, which may be applied to *Mary*, and seems to have been framed on these words of St. Luke, I Cor. vii. 35, *εὐπρόσεδρον τῷ Κυρίῳ ἀπερισπάστως*.

"Martha laborans multum in illâ occupatione et negotio ministrandi interpellavit Dominum et de sorore conquesta est," says *Aug.* Serm. civ., who thus (Serm. ciii.) contrasts the case of Martha and Mary; "Martha Dominum pascere præparans circa multum ministerium occupabatur. Maria soror ejus pasci à Domino magis elegit. Intenta erat Martha quomodò pasceret Dominum; intenta Maria quomodò pasceretur à Domino. Illa multa disponebat, ista Unum aspiciebat."

— *Κύριε*] Martha requires Christ to command Mary to leave Him, to help her in her much serving. The secular spirit would make the spiritual desert its office, and serve the world.

41. *Μάρθα, Μάρθα*] *Martha, Martha.* "Repetitio nominis indicium est delectationis, aut movendæ intentionis ut audiret attentiùs . . ." (*S. Aug.*) Our Lord reproves her not for serving, but for being *distracted* about *many things*, and about *much* serving: *οὐ τὴν φιλοξενίαν κωλύει Κύριος, ἀλλὰ τὴν ποικιλίαν καὶ τύρβην, τοῦτ᾽ ἔστι τὸν περισπασμὸν καὶ τὴν ταραχὴν*, *Theoph.*, who adds, that our Lord did not reprove Martha, until she boasted of her service, and blamed her sister, and would have drawn her away from Christ, and for censuring her sister, who had chosen the "unum necessarium." "Tu circa *multa*, illa circa Unum. Præponitur unum multis. Non enim à multis unum, sed ab uno multa. Multa sunt quæ facta sunt, Unus est qui fecit." (*Aug.*)

42. *μερίδα*] *portion:* a word aptly chosen, because it is specially applied to *portions of a feast*, a *mess*. See the use of the word *μερὶς*, a *portion* of food, a *mess*, sent to a *guest*, in Gen. xliii. 34, *ἦραν δὲ μερίδας παρ᾽ αὐτοῦ πρὸς ἑαυτούς· ἐμεγαλύνθη δὲ ἡ μερὶς Βενιαμὶν παρὰ τὰς μερίδας πάντων πενταπλασίως*. See other passages in *Wetstein*, p. 726. Mary has chosen *the good μερίδα, that* of the *spiritual* banquet of Christ's words; and that *μερὶς* is not like the *μερίδες*, "meat which perisheth," which thou, Martha, art so busy in preparing; for *that* is a portion which will never be taken from her; it is "meat which endureth unto everlasting life." John vi. 27.

— *ἥτις οὐκ ἀφαιρεθήσεται*] *which shall not be taken away from her;* which will abide with her for ever in the world to come. "Hoc elegit quod semper manebit. Sedebat ad pedes Capitis nostri; quantò humiliùs sedebat tantò ampliùs capiebat. Confluit aqua ad humilitatem convallis: Unum est necessarium: hoc sibi Maria elegit. Transit labor multitudinis, manet caritas unitatis. A te quod elegisti auferetur. Hoc illa elegit quod semper manebit." (*Aug.*)

a Matt. 6. 9—13. προσεύχεσθαι, καθὼς καὶ Ἰωάννης ἐδίδαξε τοὺς μαθητὰς αὐτοῦ. 2 a Εἶπε δὲ
αὐτοῖς, Ὅταν προσεύχησθε λέγετε, Πάτερ ἡμῶν ὁ ἐν τοῖς οὐρανοῖς, ἁγιασθήτω
τὸ ὄνομά σου· ἐλθέτω ἡ βασιλεία σου· γενηθήτω τὸ θέλημά σου ὡς ἐν οὐρανῷ
καὶ ἐπὶ τῆς γῆς. 3 Τὸν ἄρτον ἡμῶν τὸν ἐπιούσιον δίδου ἡμῖν τὸ καθ᾽ ἡμέραν·
4 καὶ ἄφες ἡμῖν τὰς ἁμαρτίας ἡμῶν, καὶ γὰρ αὐτοὶ ἀφίεμεν παντὶ ὀφείλοντι ἡμῖν·
καὶ μὴ εἰσενέγκῃς ἡμᾶς εἰς πειρασμὸν, ἀλλὰ ῥῦσαι ἡμᾶς ἀπὸ τοῦ πονηροῦ.
b ch. 8. 1, &c. (124/X) 5 b Καὶ εἶπε πρὸς αὐτοὺς, Τίς ἐξ ὑμῶν ἕξει φίλον, καὶ πορεύσεται πρὸς
αὐτὸν μεσονυκτίου, καὶ εἴπῃ αὐτῷ, Φίλε, χρῆσόν μοι τρεῖς ἄρτους, 6 ἐπειδὴ φίλος
μου παρεγένετο ἐξ ὁδοῦ πρός με, καὶ οὐκ ἔχω ὃ παραθήσω αὐτῷ· 7 κἀκεῖνος
ἔσωθεν ἀποκριθεὶς εἴπῃ, Μή μοι κόπους πάρεχε, ἤδη ἡ θύρα κέκλεισται, καὶ τὰ
παιδία μου μετ᾽ ἐμοῦ εἰς τὴν κοίτην εἰσίν· οὐ δύναμαι ἀναστὰς δοῦναί σοι.
8 Λέγω ὑμῖν, εἰ καὶ οὐ δώσει αὐτῷ ἀναστὰς διὰ τὸ εἶναι αὐτοῦ φίλον, διά γε
τὴν ἀναίδειαν αὐτοῦ ἐγερθεὶς δώσει αὐτῷ ὅσων χρῄζει.
c Matt. 7. 7—11. (125/V) 9 Κἀγὼ ὑμῖν λέγω, c Αἰτεῖτε, καὶ δοθήσεται ὑμῖν· ζητεῖτε, καὶ εὑρήσετε·
κρούετε, καὶ ἀνοιγήσεται ὑμῖν· 10 πᾶς γὰρ ὁ αἰτῶν λαμβάνει, καὶ ὁ ζητῶν
εὑρίσκει, καὶ τῷ κρούοντι ἀνοιχθήσεται. 11 Τίνα δὲ ἐξ ὑμῶν τὸν πατέρα αἰτήσει
ὁ υἱὸς ἄρτον, μὴ λίθον ἐπιδώσει αὐτῷ; ἢ καὶ ἰχθῦν, μὴ ἀντὶ ἰχθύος ὄφιν ἐπι-
δώσει αὐτῷ; 12 ἢ καὶ ἐὰν αἰτήσῃ ᾠὸν, μὴ ἐπιδώσει αὐτῷ σκορπίον; 13 Εἰ οὖν
ὑμεῖς πονηροὶ ὑπάρχοντες οἴδατε δόματα ἀγαθὰ διδόναι τοῖς τέκνοις ὑμῶν, πόσῳ
μᾶλλον ὁ Πατὴρ ὁ ἐξ οὐρανοῦ δώσει πνεῦμα ἅγιον τοῖς αἰτοῦσιν αὐτόν;
d Matt. 12. 22—44. (126/V) 14 d Καὶ ἦν ἐκβάλλων δαιμόνιον, καὶ αὐτὸ ἦν κωφόν· ἐγένετο δὲ τοῦ

Ch. XI. 1. καθὼς καὶ Ἰωάννης] *as also John did. John* taught his disciples to *pray*, and *Christ* taught His disciples to *pray*. John's Prayer is lost; but Christ's Prayer remains, and is heard in every climate under heaven. He that is of the earth must give way to Him who is from heaven. "Terrena cœlestibus cedunt." *Tertullian*, de Oratione. Cp. John iii. 30, 31.

Concerning the stress laid in this Gospel on the *Duty* of *Prayer*, see above on v. 16.

2. Ὅταν προσεύχησθε λέγετε] *When ye pray, say.* See on Matt. vi. 9. By repeating the same Prayer (with some few variations) as He had delivered in the Sermon on the Mount, Our Lord not only teaches (1) to pray; and (2) how to pray, i. e. what ought to be the *matter* and *order* of our desires and petitions, but (3) He also authorizes and prescribes *set forms of prayer*. Cp. Matt. xxvi. 44.

— ὁ ἐν τοῖς οὐρανοῖς] These words are not in B, L, and some few Cursives, nor MSS.; but they are in A, C, D, E, F, G, H, K, M, P, S, U, V, X, Γ, Δ, Λ, and in Lr. *Cyril*, ed. *Smith*, p. 325.

St. Luke, writing to the Gentiles, never uses the term βασιλεία τῶν οὐρανῶν (but βασιλεία τοῦ Θεοῦ), lest he should countenance the heathen idea of a local deity, see above, p. 167; but the words πάτερ ὁ ἐν τοῖς οὐρανοῖς had been explained before, x. 20; see also xii. 33.

— ἁγιασθήτω τὸ ὄνομά σου] B, L, and some few other MSS. omit γενηθήτω τὸ θέλημά σου ὡς ἐν οὐρανῷ καὶ ἐπὶ τῆς γῆς, and ἀλλὰ ῥῦσαι ἡμᾶς ἀπὸ τοῦ πονηροῦ. See *Origen*, περὶ εὐχῆς, ii. p. 226. Cf. *August*. Enchirid. c. 116; and *Cyril*, p. 350, ed. *Smith*. But these words are found in A, C, D, E, F, G, H, K, M, P, S, U, V, X, Γ, Δ, Λ, Lr. And if these clauses were interpolated from St. Matthew, why was not the whole prayer here made identical with its form in *that* Gospel?

3. τὸ καθ᾽ ἡμέραν] For this use of τὸ, cp. xix. 48. James iv. 14, τὸ τῆς αὔριον. 2 Pet. ii. 22, τὸ τῆς ἀληθοῦς παροιμίας. And the sense is, Give to us, by *the* each day,—i. e. as it succeeds,—that bread which is needful for us. On ἐπιούσιον, see Matt. vi. 11.

7. κέκλεισται] *has been shut and is shut* with bar and bolt, which it will be troublesome to remove.

— εἰς τὴν κοίτην] i. e. have *come* to—and are now *in*—bed, and cannot rise and come *out* of it. On this use of εἰς see Mark i. 9. 39. Luke xii. 21; xxi. 37.

10. ἀνοιχθήσεται] So A, E, F, G, H, K, S, U, V, Γ, Δ, Λ.—ἀνοιγήσεται, *Elz*.

11 Τίνα δὲ ἐξ ὑμῶν] See Matt. vii. 9.

— τὸν πατέρα] *his father*.

— ἢ] So A, C, D, E, F, G, H, K, L, M, R, S, U, V.—εἰ, *Elz*. and others.

14. Καὶ ἦν ἐκβάλλων] This portion of St. Luke's narrative (*v*. 14—26) affords a striking instance of the manner employed in this Gospel by the Holy Spirit, of grouping together incidents and sayings according to their spiritual connexion. This is the truest connexion, especially in the eye of Him, with Whom the ideas of Time and Place are absorbed in Eternity and Omnipresence. And incidentally this mode of writing supplies a silent proof, not only of St. Luke's *posteriority* to St. Matthew and St. Mark, but also of the divine origin of the Gospels. Time and place are needful for *man*. And the Holy Spirit, by St. Matthew and St. Mark, had fixed the time and place of those incidents. (See Matt. xii. 22—37. Mark iii. 22—30.) He now deals with them by St. Luke according to their *inner* relation to each other.

These considerations are more necessary to be observed, because they seem to have been lost sight of by some Harmonists.

What then must be said of those, who (with *Schleiermacher* and *De Wette*) censure St. Luke here, as if he were an ill-informed and inaccurate compiler, because his Gospel is not subordinate to the lower laws of human agency, but is constructed on the higher principles of spiritual order and chronology? See above, viii. 1, and p. 207. But "Wisdom is justified of her children."

The *inner* connexion of this chapter is as follows:—

Our Lord is *praying*, and is desired by one of His disciples to teach them to pray. *Prayer*, then, is the key-note struck by a special incident. The rest follows in harmony. He gives a form of *prayer*; and proceeds to teach the blessedness of perseverance in *prayer*; with an assurance that God will give the *Holy Spirit* to those who *pray* for Him. The mention of the *Holy Spirit*, as a gift of God, leads naturally to the mention of Christ's power over the *Evil Spirit* generally, and particularly when *dumb*, i. e. when hindering *prayer*; and the proof thence given that the Kingdom of God is *come* to them, and ought to be joyfully received. And (in the paragraphs here inserted with this connexion) Our Lord goes on to warn them (*vv*. 14—23), that though He has the will and power to cast from their hearts the *Evil Spirit*, yet it is for them to *watch* and *pray* lest he return; for he *will desire* and *seek* to return, and if when cast out he *does return*, he will be more fierce and inveterate than before (*vv*. 24—26).

He goes on to show the blessedness of having Christ's image formed in our souls, which are thus safe against the Evil Spirit, and of bringing forth its fruits in our lives. And having described this blessedness, He contrasts with it the sinful and miserable condition and doom of those who reject or neglect the offers of the Kingdom, now displayed by His preaching and miracles. They, who are deaf to His gracious message, will be put to shame and condemned at the great day by the example of the Queen of Sheba and of the Ninevites (29—32). He then warns them, that

δαιμονίου ἐξελθόντος ἐλάλησεν ὁ κωφός· καὶ ἐθαύμασαν οἱ ὄχλοι. (127/II) 15 Τινὲς
δὲ ἐξ αὐτῶν εἶπον, Ἐν Βεελζεβοὺλ τῷ ἄρχοντι τῶν δαιμονίων ἐκβάλλει τὰ δαι-
μόνια· (128/V) 16 ἕτεροι δὲ πειράζοντες σημεῖον ἐξ οὐρανοῦ ἐζήτουν παρ' αὐτοῦ.
(129/II) 17 Αὐτὸς δὲ εἰδὼς αὐτῶν τὰ διανοήματα εἶπεν αὐτοῖς, Πᾶσα βασιλεία ἐφ'
ἑαυτὴν διαμερισθεῖσα ἐρημοῦται, καὶ οἶκος ἐπὶ οἶκον, πίπτει. 18 Εἰ δὲ καὶ ὁ
Σατανᾶς ἐφ' ἑαυτὸν διεμερίσθη, πῶς σταθήσεται ἡ βασιλεία αὐτοῦ; ὅτι λέγετε
ἐν Βεελζεβοὺλ ἐκβάλλειν με τὰ δαιμόνια. 19 Εἰ δὲ ἐγὼ ἐν Βεελζεβοὺλ ἐκβάλλω
τὰ δαιμόνια, οἱ υἱοὶ ὑμῶν ἐν τίνι ἐκβάλλουσι; διὰ τοῦτο κριταὶ ὑμῶν αὐτοὶ
ἔσονται. 20 Εἰ δὲ ἐν δακτύλῳ Θεοῦ ἐκβάλλω τὰ δαιμόνια, ἄρα ἔφθασεν ἐφ'
ὑμᾶς ἡ βασιλεία τοῦ Θεοῦ. 21 Ὅταν ὁ ἰσχυρὸς καθωπλισμένος φυλάσσῃ τὴν
ἑαυτοῦ αὐλὴν, ἐν εἰρήνῃ ἐστὶ τὰ ὑπάρχοντα αὐτοῦ· 22 ἐπὰν δὲ ὁ ἰσχυρότερος
αὐτοῦ ἐπελθὼν νικήσῃ αὐτὸν, τὴν πανοπλίαν αὐτοῦ αἴρει, ἐφ' ᾗ ἐπεποίθει, καὶ
τὰ σκῦλα αὐτοῦ διαδίδωσιν. 23 Ὁ μὴ ὢν μετ' ἐμοῦ κατ' ἐμοῦ ἐστι· καὶ ὁ μὴ
συνάγων μετ' ἐμοῦ σκορπίζει.

(130/V) 24 Ὅταν τὸ ἀκάθαρτον πνεῦμα ἐξέλθῃ ἀπὸ τοῦ ἀνθρώπου, διέρχεται δι'
ἀνύδρων τόπων ζητοῦν ἀνάπαυσιν· καὶ μὴ εὑρίσκον λέγει, Ὑποστρέψω εἰς τὸν
οἶκόν μου ὅθεν ἐξῆλθον. 25 Καὶ ἐλθὸν εὑρίσκει σεσαρωμένον καὶ κεκοσμημένον.
26 Τότε πορεύεται καὶ παραλαμβάνει ἑπτὰ ἕτερα πνεύματα πονηρότερα ἑαυτοῦ,
καὶ εἰσελθόντα κατοικεῖ ἐκεῖ· καὶ γίνεται τὰ ἔσχατα τοῦ ἀνθρώπου ἐκείνου
χείρονα τῶν πρώτων.

(131/X) 27 e Ἐγένετο δὲ, ἐν τῷ λέγειν αὐτὸν ταῦτα, ἐπάρασά τις γυνὴ φωνὴν ἐκ e Matt. 12. 38—42.
τοῦ ὄχλου εἶπεν αὐτῷ, Μακαρία ἡ κοιλία ἡ βαστάσασά σε, καὶ μαστοὶ οὓς
ἐθήλασας. 28 Αὐτὸς δὲ εἶπε, Μενοῦνγε μακάριοι οἱ ἀκούοντες τὸν λόγον τοῦ
Θεοῦ, καὶ φυλάσσοντες αὐτόν.

(132/V) 29 Τῶν δὲ ὄχλων ἐπαθροιζομένων ἤρξατο λέγειν, Ἡ γενεὰ αὕτη πονηρά
ἐστι· σημεῖον ἐπιζητεῖ, καὶ σημεῖον οὐ δοθήσεται αὐτῇ, εἰ μὴ τὸ σημεῖον Ἰωνᾶ
τοῦ προφήτου· 30 καθὼς γὰρ ἐγένετο Ἰωνᾶς σημεῖον τοῖς Νινευΐταις, οὕτως ἔσται
καὶ ὁ Υἱὸς τοῦ ἀνθρώπου τῇ γενεᾷ ταύτῃ. 31 Βασίλισσα νότου ἐγερθήσεται ἐν
τῇ κρίσει μετὰ τῶν ἀνδρῶν τῆς γενεᾶς ταύτης, καὶ κατακρινεῖ αὐτούς· ὅτι ἦλθεν
ἐκ τῶν περάτων τῆς γῆς ἀκοῦσαι τὴν σοφίαν Σολομῶνος· καὶ ἰδοὺ πλεῖον Σολο-
μῶνος ὧδε. 32 Ἄνδρες Νινευῗται ἀναστήσονται ἐν τῇ κρίσει μετὰ τῆς γενεᾶς
ταύτης, καὶ κατακρινοῦσιν αὐτήν· ὅτι μετενόησαν εἰς τὸ κήρυγμα Ἰωνᾶ· καὶ ἰδοὺ
πλεῖον Ἰωνᾶ ὧδε.

(133/II) 33 f Οὐδεὶς δὲ λύχνον ἅψας εἰς κρύπτην τίθησιν, οὐδὲ ὑπὸ τὸν μόδιον, f Matt. 5. 15. & 6. 22, 23.

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the light of the Holy Spirit is kindled in the heart, in order that it may burn brightly and purely in their lives (33—36), especially in rectitude of intention (i. e. for the glory of God, and according to the light of His law); and He warns them by woes denounced on the Pharisees, against an empty, barren, and hypocritical show of religion (37—52).

— ἐλάλησεν ὁ κωφός] *the dumb man spake.* Observe the transition from the neuter gender to the masculine. The spirit was dumb; and when the man was released from it, the *man* spake.

15. Βεελζεβούλ] See on Matt. x. 25; xii. 24—27.

17. οἶκος ἐπὶ οἶκον] *a house against itself*—not one house against another. Cp. Matt. xii. 25. Mark iii. 23, Σατανᾶς—Σατανᾶν.

20. δακτύλῳ] *with the finger*, without labour. See Matt. xxiii. 4.

21. Ὅταν ὁ ἰσχυρός] See Matt. xii. 29. Observe the article; Satan is *the* strong man; but Christ is *the* stronger than all.

— αὐλήν] *court-yard*,—a word used nine times in the history of the Crucifixion, when our Lord encountered Satan in the αὐλή of the High Priest. Matt. xxvi. 3—69.

23. ὁ μὴ συνάγων μετ' ἐμοῦ] *he that gathereth not with Me.* See Matt. xii. 30.

24. Ὅταν τὸ ἀκάθαρτον πνεῦμα] *when the evil spirit has gone out of the man.* This saying was applicable in the first instance to *that generation.* See on Matt. xii. 45. As long as the Israelites were in the bondage of Egypt, and lived according to its customs, they were possessed with an *unclean spirit:* but it was *cast out* when they received the Law of God from Moses. But because they did not receive Christ, of whom Moses wrote in the Law, the Evil Spirit returned to them with greater force, because he found their hearts void of godly fear and love, and took up his abode there. (*Cyril.*)

This saying is also applicable generally as a warning to every nation and every individual. The Evil Spirit has been cast out at Baptism. He goes about roaming through the *dry places* of Heathenism; among souls which have not been baptized into Christ. But he loves most to tempt *Christians* to *fall away* from Christ. Therefore he returns to the house whence he was cast out, and finds it swept and garnished, lying idle and empty, and returns with greater force and dwells there. See *Greg. Nazian.* p. 719.

27, 28. Μακαρία] *Blessed is the womb.*—This speech seems to have been suggested by the Virgin Mary's presence (see Matt. xii. 46); and our Lord's answer is more remarkable, as spoken in her hearing.

29. σημεῖον ἐπιζητεῖ] *seeketh a sign.* See on Matt. xii. 38—42.

30. Ἰωνᾶς σημεῖον] Hence it appears that Jonah's deliverance from the whale's belly was known to the Ninevites. As to the sign of *Jonah*, see the notes on Matt. xii. 39.

31. ἀνδρῶν] *men*, less wise than a *woman*, the Queen of Sheba.

33. Οὐδείς] See Matt. v. 15. The sense of these words (vv.

ἀλλὰ ἐπὶ τὴν λυχνίαν, ἵνα οἱ εἰσπορευόμενοι τὸ φέγγος βλέπωσιν. (134/V) 34 Ὁ
λύχνος τοῦ σώματός ἐστιν ὁ ὀφθαλμός· ὅταν οὖν ὁ ὀφθαλμός σου ἁπλοῦς ᾖ, καὶ
ὅλον τὸ σῶμά σου φωτεινόν ἐστιν· ἐπὰν δὲ πονηρὸς ᾖ, καὶ τὸ σῶμά σου
σκοτεινόν· 35 σκόπει οὖν μὴ τὸ φῶς τὸ ἐν σοὶ σκότος ἐστίν· 36 εἰ οὖν τὸ σῶμά
σου ὅλον φωτεινὸν, μὴ ἔχον τὶ μέρος σκοτεινὸν, ἔσται φωτεινὸν ὅλον, ὡς ὅταν
ὁ λύχνος τῇ ἀστραπῇ φωτίζῃ σε.
37 Ἐν δὲ τῷ λαλῆσαι, ἠρώτα αὐτὸν Φαρισαῖός τις ὅπως ἀριστήσῃ παρ' αὐτῷ·
εἰσελθὼν δὲ ἀνέπεσεν. 38 Ὁ δὲ Φαρισαῖος ἰδὼν ἐθαύμασεν ὅτι οὐ πρῶτον
g Matt. 23. 25—35. ἐβαπτίσθη πρὸ τοῦ ἀρίστου. (135/V) 39 Εἶπε δὲ ὁ Κύριος πρὸς αὐτὸν, g Νῦν ὑμεῖς
οἱ Φαρισαῖοι τὸ ἔξωθεν τοῦ ποτηρίου καὶ τοῦ πίνακος καθαρίζετε, τὸ δὲ ἔσωθεν
ὑμῶν γέμει ἁρπαγῆς καὶ πονηρίας. 40 Ἄφρονες, οὐχ ὁ ποιήσας τὸ ἔξωθεν καὶ τὸ
ἔσωθεν ἐποίησε; 41 Πλὴν τὰ ἐνόντα δότε ἐλεημοσύνην, καὶ ἰδοὺ πάντα καθαρὰ
ὑμῖν ἐστιν.
(136/V) 42 Ἀλλ' οὐαὶ ὑμῖν τοῖς Φαρισαίοις, ὅτι ἀποδεκατοῦτε τὸ ἡδύοσμον καὶ
τὸ πήγανον καὶ πᾶν λάχανον, καὶ παρέρχεσθε τὴν κρίσιν καὶ τὴν ἀγάπην τοῦ
Θεοῦ. Ταῦτα ἔδει ποιῆσαι κἀκεῖνα μὴ ἀφιέναι. (137/II) 43 Οὐαὶ ὑμῖν τοῖς

33—36), which are directed specially against the Pharisees, and those who resemble them, is as follows:—

The Pharisees sought for a sign, but they were an *evil generation*, and sought it with an evil intention. No sign, therefore, should be given to *them*. But signs enough (σημεῖα) would be afforded to those who are not evil, in the miracles (σημείοις) and doctrine of Christ. For Christ did not light the candle of His Gospel in the World to be hidden, but that all who will see, may see it. (See *S. Cyril* here.) But no one *can* see it, if he has an *evil eye*, i.e. a wicked intention, as the Pharisees had. (See *Gregor*. 28. Moral. c. 12, and *Bede*.) If the intention is holy, then all the whole man is full of light; but if it is evil, the whole man is full of darkness: and it is vain for such men that the Light is come into the world, "*for they love darkness rather than light, because their deeds are evil*" (John iii. 19). Our mind is our candle (Prov. xx. 27), which shines when it has the Light of God. (*Theoph*. on cap. xii. 35.) Take heed, therefore, that what God intended for thy light be not darkness. Let no cloud of passion or prejudice darken the inner light of the spiritual eye. If thy whole man be full of light, having no part dark, every thing (see *v*. 36) will be full of light, being illumined by the light of Christ, as when a candle with its bright shining doth give thee light.

— *εἰς κρύπτην*] into a vault or cellar, *crypt*. *Athen*. v. 205, A, *τοῦ ὑπερῴου κρύπτη*. *κρύπτην* is the reading of all the Uncial MSS. *Elz*. has *κρυπτόν*.

34. Ὁ λύχνος] See on Matt. vi. 22.

35. *μὴ—ἐστίν*] *that the light that is in thee be not darkness*. On this use of *μὴ* with an indicative, see *Winer*, p. 589.

36. *εἰ οὖν τὸ σῶμά σου ὅλον φωτεινόν*] It is alleged by some interpreters that this sentence is tautologous; that it has the same sense in the protasis and apodosis, and therefore it is said by *Kuinoel* to be "compositus ex interpretamentis atque glossematis ad *v*. 34 adscriptis."

But it is not tautologous. The sense is: *The light of the body* (i.e. of thy whole man) *is the eye; if thine eye be single* (i.e. if thou hast a single eye to God's glory in all thy thoughts and actions, and orderest them to that end, according to His Law), *thy whole body will be luminous. If, then, thy whole body be luminous, not having any part dark, all around thee will be light, as when a candle with its ἀστραπὴ beams upon thee.* ὅλον is the Hebrew כֹּל (*col*), *every thing*, and is used in this sense Matt. i. 22, τοῦτο δὲ ὅλον γέγονε, xiii. 33; xxi. 4; xxvi. 56. Luke xiii. 21, ἐζυμώθη ὅλον, and cp. 1 Cor. xii. 17. If thou art not like the Pharisee, who seeks a sign not for faith, but to cavil at it; if thou seekest humbly for the *truth*; if thou aimest only at one end—God's glory by good means—then in every circumstance and emergency of life, a clear conviction of what thou oughtest to do will immediately flash upon thee, as by the lightning of intuition.

37. Φαρισαῖος] *a Pharisee*. Here is the key-note of this passage to the end of the chapter.

Prayer was the key-note of the former part, struck by an incident at this time, viz. our Lord's being engaged in *Prayer* (see *v*. 1). So now; while He is preaching, a *Pharisee* asks Him to dine with him (*vv*. 37—40). Our Lord uses the occasion as one of exhortation and warning to the *Pharisees* generally.

This incident, like the former, is peculiar to St. Luke's Gospel; and on the note so struck, the Holy Spirit proceeds most fitly and beautifully to introduce a solemn strain of denunciation, delivered *afterwards* by Christ on another occasion (Matt. xxiii. 13—36).

Thus the Holy Spirit looks backward and forward, sees as it were with a glance what Christ has said and will say, and exhibits the rays in a spiritual prism, and concentrates them in one focus, in order to show more clearly the light of His divine teaching. See below, xii. 13.

— *ἀριστήσῃ*] The *ἄριστον* was a morning meal.

— *ἀνέπεσεν*] went and *reclined on* the couch, without first washing.

38. *οὐκ ἐβαπτίσθη*] Our Lord *did not wash* before the meal, *in order* that the Pharisee *might wonder*; and in order that He might teach the necessity of the *inward* washing of the soul.

39. Εἶπε δὲ ὁ Κύριος] *But the Lord said*. He entertained His host with a spiritual feast. He converts meals for the body into banquets for the soul.

— Νῦν] *Now*,—marking, perhaps, their degeneracy from the ancient law and from earlier times. You who boast yourselves better than your fathers are worse than they; *Grot*., who refers to *ἡ γενεὰ αὕτη* (see *v*. 50); the climax of moral depravity. But it may rather be, that *νῦν* is used here to bring out the contrast between inward and outward cleansing, as exemplified in the matter then actually present, a *domestic meal*. *Now*,—even now—while you are so careful to cleanse these *vessels* on this table, you are careless about *yourselves*.

— *ὑμῶν*] of *yourselves*, contrasted with *ποτηρίου*. You take more care of the *outside* of your *cups*, than of the *inside of yourselves*. Cp. *Juvenal*, xiv. 62—70.

41. *τὰ ἐνόντα*] *those things which are within*. What is *within* your vessels; and what is within *yourselves*,—your own *souls*.

He compares the Pharisees to their own *vessels* on the table the word *σκεῦος*, Hebr. כְּלִי, being often used for the human body. See on 1 Thess. iv. 4.

He blames them for cleansing the *outside* of the *vessel*, while the meats and drinks within it are the produce of extortion and rapacity. So it is with *themselves*.

First, therefore, cleanse that which is within, *τὰ ἐνόντα*. Give what is within your vessels,—i.e. your meat and drink,—in charity; the opposite to rapacity, by which they are too often acquired. Give your *heart*. And therefore the Prophet not only says, "deal out thy *bread*" (Isa. lviii. 7), but also, "draw out thy *soul* to the hungry" (lviii. 10). Give what is *within* in alms; deal *that* out in acts of love to God and man, which is the true almsgiving, and brings a blessing to the doer as well as to the receiver; and when the heart is thus cleansed, then all will be clean. Cp. *S. Cyprian* de Opere et Eleemosynis.

"Fac misericordiam," says *S. Aug*. (Serm. cvi.), "*à te incipe*. Mendicat à te *anima tua*: fac eleemosynam cum *animâ tuâ*. Miserere animæ tuæ, placens Deo. Da illi (i.e. animæ tuæ) panem.—Quem panem? *Ipse* tecum loquitur, Crede in *Christum* et mundabuntur quæ intus sunt et quæ foris sunt."

42. *τὸ ἡδύοσμον*] *your mint*. See Matt. xxiii. 23.

43. Οὐαί] See Matt. xxiii. 6.

*Φαρισαίοις, ὅτι ἀγαπᾶτε τὴν πρωτοκαθεδρίαν ἐν ταῖς συναγωγαῖς, καὶ τοὺς
ἀσπασμοὺς ἐν ταῖς ἀγοραῖς.* $(\frac{138}{\text{V}})$ 44 *Οὐαὶ ὑμῖν, Γραμματεῖς καὶ Φαρισαῖοι,
ὑποκριταὶ, ὅτι ἐστὲ ὡς τὰ μνημεῖα τὰ ἄδηλα, καὶ οἱ ἄνθρωποι περιπατοῦντες
ἐπάνω οὐκ οἴδασιν.*

$(\frac{139}{\text{V}})$ 45 *Ἀποκριθεὶς δέ τις τῶν νομικῶν λέγει αὐτῷ, Διδάσκαλε, ταῦτα λέγων
καὶ ἡμᾶς ὑβρίζεις.* 46 *Ὁ δὲ εἶπε, Καὶ ὑμῖν τοῖς νομικοῖς οὐαὶ, ὅτι φορτίζετε
τοὺς ἀνθρώπους φορτία δυσβάστακτα, καὶ αὐτοὶ ἑνὶ τῶν δακτύλων ὑμῶν οὐ
προσψαύετε τοῖς φορτίοις.* $(\frac{140}{\text{V}})$ 47 *Οὐαὶ ὑμῖν, ὅτι οἰκοδομεῖτε τὰ μνημεῖα τῶν
προφητῶν, οἱ δὲ πατέρες ὑμῶν ἀπέκτειναν αὐτούς·* 48 *ἄρα μαρτυρεῖτε καὶ συνευ-
δοκεῖτε τοῖς ἔργοις τῶν πατέρων ὑμῶν· ὅτι αὐτοὶ μὲν ἀπέκτειναν αὐτοὺς, ὑμεῖς δὲ
οἰκοδομεῖτε αὐτῶν τὰ μνημεῖα.* $(\frac{141}{\text{V}})$ 49 *Διὰ τοῦτο καὶ ἡ σοφία τοῦ Θεοῦ εἶπεν,
Ἀποστελῶ εἰς αὐτοὺς προφήτας καὶ ἀποστόλους, καὶ ἐξ αὐτῶν ἀποκτενοῦσι καὶ
ἐκδιώξουσιν,* 50 [h] *ἵνα ἐκζητηθῇ τὸ αἷμα πάντων τῶν προφητῶν, τὸ ἐκχυνόμενον* h Matt. 23. 34, 35.
ἀπὸ καταβολῆς κόσμου, ἀπὸ τῆς γενεᾶς ταύτης, 51 [i] *ἀπὸ τοῦ αἵματος Ἄβελ ἕως* i Gen. 4. 8.
[j] *τοῦ αἵματος Ζαχαρίου τοῦ ἀπολομένου μεταξὺ τοῦ θυσιαστηρίου καὶ τοῦ οἴκου·* j 2 Chron. 24. 20, 21.
[k] *ναὶ, λέγω ὑμῖν, ἐκζητηθήσεται ἀπὸ τῆς γενεᾶς ταύτης.* $(\frac{142}{\text{V}})$ 52 [l] *Οὐαὶ ὑμῖν τοῖς* k Matt. 23. 36. l Matt. 23. 13.
*νομικοῖς, ὅτι ἤρατε τὴν κλεῖδα τῆς γνώσεως· αὐτοὶ οὐκ εἰσήλθετε, καὶ τοὺς
εἰσερχομένους ἐκωλύσατε.*

$(\frac{143}{\text{X}})$ 53 *Λέγοντος δὲ αὐτοῦ ταῦτα πρὸς αὐτοὺς, ἤρξαντο οἱ Γραμματεῖς καὶ οἱ
Φαρισαῖοι δεινῶς ἐνέχειν, καὶ ἀποστοματίζειν αὐτὸν περὶ πλειόνων* 54 *ἐνεδρεύ-
οντες αὐτὸν, ζητοῦντες θηρεῦσαί τι ἐκ τοῦ στόματος αὐτοῦ, ἵνα κατηγορήσωσιν
αὐτοῦ.*

XII. $(\frac{144}{\text{II}})$ 1 *Ἐν οἷς ἐπισυναχθεισῶν τῶν μυριάδων τοῦ ὄχλου ὥστε κατα-
πατεῖν ἀλλήλους, ἤρξατο λέγειν πρὸς τοὺς μαθητὰς αὐτοῦ πρῶτον,* [a] *Προσέχετε* a Matt. 16. 6.
ἑαυτοῖς ἀπὸ τῆς ζύμης τῶν Φαρισαίων, ἥτις ἐστὶν ὑπόκρισις. $(\frac{145}{\text{V}})$ 2 [b] *Οὐδὲν δὲ* b Matt. 10. 26.
*συγκεκαλυμμένον ἐστὶν, ὃ οὐκ ἀποκαλυφθήσεται· καὶ κρυπτὸν, ὃ οὐ γνωσθή-
σεται.* 3 *Ἀνθ' ὧν ὅσα ἐν τῇ σκοτίᾳ εἴπατε, ἐν τῷ φωτὶ ἀκουσθήσεται· καὶ
ὃ πρὸς τὸ οὖς ἐλαλήσατε ἐν τοῖς ταμείοις, κηρυχθήσεται ἐπὶ τῶν δωμάτων.*
4 [c] *Λέγω δὲ ὑμῖν τοῖς φίλοις μου, Μὴ φοβηθῆτε ἀπὸ τῶν ἀποκτεινόντων τὸ* c Matt. 10. 27—33.
σῶμα, καὶ μετὰ ταῦτα μὴ ἐχόντων περισσότερόν τι ποιῆσαι· 5 *ὑποδείξω δὲ* Isa. 51. 7, 8. Jer. 1. 8.
ὑμῖν τίνα φοβηθῆτε· φοβήθητε τὸν μετὰ τὸ ἀποκτεῖναι ἐξουσίαν ἔχοντα ἐμβα-

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44. Οὐαί] See Matt. xxiii. 27.

— τὰ μνημεῖα τὰ ἄδηλα—οἴδασιν] *the tombs that do not appear*, so that men approach them unconsciously, and know not *when they walk* over them, and incur pollution unawares. *Elz.* has οἱ before περιπατοῦντες, but it is not in A, B, D, E, G, H, K, S, U, V, X, Γ, Δ, Λ.

45. καὶ ἡμᾶς] *even us.* Hence some distinguish between the Scribes and Lawyers; but see *Vorst.*, Heb. p. 84, and probably the meaning is, that by censuring the *Scribes* by name, He had taxed not only the Pharisees, but the *Lawyers* also. Not only dost thou censure the Pharisees, but us, the most learned of the nation. See *Cyril*.

46. οὐαί] See Matt. xxiii. 4.

49. ἡ σοφία τοῦ Θεοῦ] *the wisdom of God*, Christ Himself; as appears from Matt. xxiii. 34. The Divine Logos is the Sender of the Prophets, and spake by their mouths,—e. g. of Zacharias (2 Chron. xxiv. 20. 22), to whose words Christ refers.

51. Ζαχαρίου] See on Matt. xxiii. 35.

52. Οὐαί] See Matt. xxiii. 13.

— ἤρατε] *ye took away.* On αἴρειν, *auferre*, see Luke vi. 29, 30; xi. 22. John i. 29; x. 18; xix. 15. "Vobis vindicastis—doctrinam divinæ cognitionis vobis usurpatis." (*S. Ambrose.*)

— τὴν κλεῖδα τῆς γνώσεως] *the key of knowledge.* By which the treasures of the Holy Scriptures are unlocked and opened to the people (τὴν διὰ τοῦ νόμου χειραγωγίαν, *Theoph.*), and the key by which the kingdom of heaven is opened to them.

53. ἀποστοματίζειν] to *question* him; literally, to *catechize Him;* to make Him give answers by word of mouth to them, as if He was their pupil, and they His teachers, hearing Him say a lesson! See the passages from *Suidas* and *Pollux*, cited by *Wetst.* p. 732.

Ch. XII. 1. ζύμης] See Matt. xvi. 6. 11, 12. Mark viii. 15. 1 Cor. v. 6. 8.

3. ταμείοις] *secret chambers.* See Matt. vi. 6; x. 27. Mark iv. 22. *Kuinoel* thinks that the sense is, "Whatsoever ye have hitherto preached privately, henceforth preach publicly."

But the meaning appears rather to be, Whatever you have said privately, especially in your ministry, will be known publicly; and you will be rewarded accordingly at the Great Day, by your Father who heareth and seeth in secret. See *Origen* here.

4. Μὴ φοβηθῆτε ἀπὸ τῶν ἀποκ.] *Fear nothing from them.* This precept is a divine protest against the notion of a *sleep* of the *soul* after death;

Our Lord *distinguishes* between the state of the *body* after death, and the state of the *soul* after death. The *body* may be *killed*, but the *soul* cannot. But the state of the soul would *not* be different from that of the body, *if* the soul *sleeps* after death. For the body *sleeps*, and will be *awakened* at the Day of Judgment; therefore the soul would be as much killed as the body, if it slept after death; therefore it does not sleep, but retains its consciousness. It passes immediately on its dissolution from the body either to Paradise (see xxiii. 43), or to a place of misery and torment (see xvi. 23, and on 2 Cor. xii. 2).

The insertion of these precepts (4—12) delivered to His Apostles at their sending forth (Matt. x. 26—38) seems to be suggested here by what is related in xi. 54, that the Pharisees were conspiring against Him. Cp. Matt. x. 28.

On the Æolic forms ἀποκτεννόντων and ἀποκτενόντων, the readings of many MSS., see *Winer*, p. 76. One of them, probably, may be the true reading here.

λεῖν εἰς τὴν γέενναν· ναὶ, λέγω ὑμῖν, τοῦτον φοβήθητε. 6 Οὐχὶ πέντε στρουθία
πωλεῖται ἀσσαρίων δύο; καὶ ἓν ἐξ αὐτῶν οὐκ ἔστιν ἐπιλελησμένον ἐνώπιον
τοῦ Θεοῦ· 7 ἀλλὰ καὶ αἱ τρίχες τῆς κεφαλῆς ὑμῶν πᾶσαι ἠρίθμηνται. Μὴ οὖν
φοβεῖσθε· πολλῶν στρουθίων διαφέρετε. 8 Λέγω δὲ ὑμῖν, Πᾶς ὃς ἂν ὁμολο-
γήσῃ ἐν ἐμοὶ ἔμπροσθεν τῶν ἀνθρώπων, καὶ ὁ Υἱὸς τοῦ ἀνθρώπου ὁμολογήσει
ἐν αὐτῷ ἔμπροσθεν τῶν ἀγγέλων τοῦ Θεοῦ· (146/II) 9 ὁ δὲ ἀρνησάμενός με
ἐνώπιον τῶν ἀνθρώπων, ἀπαρνηθήσεται ἐνώπιον τῶν ἀγγέλων τοῦ Θεοῦ.
d Matt. 12. 31, 32. (147/II) 10 d Καὶ πᾶς ὃς ἐρεῖ λόγον εἰς τὸν Υἱὸν τοῦ ἀνθρώπου, ἀφεθήσεται αὐτῷ·
Mark 3. 28. 1 John 5. 16. τῷ δὲ εἰς τὸ ἅγιον Πνεῦμα βλασφημήσαντι οὐκ ἀφεθήσεται. (148/II) 11 e Ὅταν
e Matt. 10. 19, 20. Mark 13. 11. δὲ προσφέρωσιν ὑμᾶς ἐπὶ τὰς συναγωγὰς, καὶ τὰς ἀρχὰς, καὶ τὰς ἐξουσίας,
ch. 21. 14. μὴ μεριμνᾶτε πῶς ἢ τί ἀπολογήσησθε, ἢ τί εἴπητε· 12 τὸ γὰρ ἅγιον Πνεῦμα
διδάξει ὑμᾶς ἐν αὐτῇ τῇ ὥρᾳ ἃ δεῖ εἰπεῖν.
(149/X) 13 Εἶπε δέ τις αὐτῷ ἐκ τοῦ ὄχλου, Διδάσκαλε, εἰπὲ τῷ ἀδελφῷ μου
μερίσασθαι μετ' ἐμοῦ τὴν κληρονομίαν. 14 Ὁ δὲ εἶπεν αὐτῷ, Ἄνθρωπε, τίς μὲ
f 1 Tim. 6. 7, &c. κατέστησε δικαστὴν ἢ μεριστὴν ἐφ' ὑμᾶς; 15 Εἶπε δὲ πρὸς αὐτοὺς, f Ὁρᾶτε
καὶ φυλάσσεσθε ἀπὸ πάσης πλεονεξίας, ὅτι οὐκ ἐν τῷ περισσεύειν τινὶ ἡ ζωὴ
αὐτοῦ ἐστιν ἐκ τῶν ὑπαρχόντων αὐτοῦ.
16 Εἶπε δὲ παραβολὴν πρὸς αὐτοὺς λέγων, Ἀνθρώπου τινὸς πλουσίου
εὐφόρησεν ἡ χώρα· 17 καὶ διελογίζετο ἐν ἑαυτῷ λέγων, Τί ποιήσω, ὅτι οὐκ ἔχω
ποῦ συνάξω τοὺς καρπούς μου; 18 Καὶ εἶπε, Τοῦτο ποιήσω· καθελῶ μοῦ τὰς
ἀποθήκας, καὶ μείζονας οἰκοδομήσω, καὶ συνάξω ἐκεῖ πάντα τὰ γενήματά μου
g Eccles. 14. 9. 1 Cor. 15. 32. καὶ τὰ ἀγαθά μου, 19 καὶ ἐρῶ τῇ ψυχῇ μου, g Ψυχὴ, ἔχεις πολλὰ ἀγαθὰ κείμενα
James 5. 5. εἰς ἔτη πολλά· ἀναπαύου, φάγε, πίε, εὐφραίνου. 20 Εἶπε δὲ αὐτῷ ὁ Θεὸς, Ἄφρον,
ταύτῃ τῇ νυκτὶ τὴν ψυχήν σου ἀπαιτοῦσιν ἀπὸ σοῦ· ἃ δὲ ἡτοίμασας τίνι ἔσται;
21 Οὕτως ὁ θησαυρίζων ἑαυτῷ, καὶ μὴ εἰς Θεὸν πλουτῶν.
h Matt. 6. 25—33. (150/V) 22 h Εἶπε δὲ πρὸς τοὺς μαθητὰς αὐτοῦ, Διὰ τοῦτο ὑμῖν λέγω, μὴ μεριμνᾶτε
τῇ ψυχῇ ὑμῶν τί φάγητε· μηδὲ τῷ σώματι τί ἐνδύσησθε· 23 ἡ ψυχὴ πλεῖόν ἐστι
τῆς τροφῆς, καὶ τὸ σῶμα τοῦ ἐνδύματος. 24 Κατανοήσατε τοὺς κόρακας, ὅτι οὐ

5. *γέενναν*] *hell;* a stern speech to *friends*, but spoken in the sternness of love.

— *τοῦτον*] *this person, δεικτικῶς*, i. e. Me, the Judge of all. See on Matt. xvi. 18.

6. *στρουθία*] See Matt. x. 29.

8. *Πᾶς ὃς ἂν ὁμολογήσῃ*] See Matt. x. 32.

10. *πᾶς ὃς ἐρεῖ λόγον*] See Matt. xii. 32. Mark iii. 28.

11. *Ὅταν δὲ προσφέρωσιν*] See Matt. x. 19. Mark xiii. 11. Luke xxi. 12.

13. *Εἶπε δέ τις*] *some person said*, who had felt our Lord's power. Here is another example of the beautiful and instructive method in which this Gospel is written. Incidents occurring to Christ at this time are as it were *texts*, on which the Holy Spirit delivers Sermons collected from materials of discourses spoken at other seasons of Christ's ministry. See above, x. 1. 17. 25; xi. 1. 37; xii. 1.

The present incident becomes a text for a Sermon on *Covetousness* (13—34). And thus the Holy Spirit teaches us to consider every event of our lives as an occasion for applying to ourselves the words of Christ. He instructs us to read, mark, learn, and inwardly digest the Holy Gospel, in such a manner, that we may be able to bring its precepts to bear on the principal occurrences, public and private, of our own lives and of the world's history.

15. *πάσης*] So A, B, D, K, L, M, Q, R, U, X. *Elz.* has *τῆς*.

17. *τοὺς καρπούς μου*] *my fruits.* He profanely calls them *my fruits*, and promises himself the enjoyment of them for *many years* (*S. Cyril*), when they were to be taken from him *that night.*

Compare the speech of Nabal (1 Sam. xxv. 11), who says, "Shall I take *my* bread, and *my* water, and *my* flesh that I have killed for *my* shearers?" and on the very next day his heart died within him and he became as a stone, and in ten days after he died. Contrast the words in Deut. viii. 13—18, and David's language, 1 Chron. xxix. 14.

18. *καθελῶ μοῦ τὰς ἀποθήκας, κ.τ.λ.*] *I will pull down my barns and build greater.* Observe *μοῦ* emphatic. He talks of *his* barns, *his* fruits, *his* goods, although he had only a few hours to breathe!

He will house there *all his* goods: there is no mention of any thing for God and the Poor. "Vanum consilium!" says *S. Aug.* (Serm. xxxvii. 9). "Stulte! in quo tibi sapiens videris, quid dixisti? . . . . Nesciebat pauperum ventres apothecis suis esse tutiores. Recondebat perituros fructus periturus, nihil largiens Domino, ad quem fuerat exiturus. Quam frontem habiturus est in illo Judicio cùm audire cœperit *Esurivi, et non dedisti mihi manducare?*" (Matt. xxv. 42.) How different are the Christian's *barns! ἔχεις ἀποθήκας τὰς τῶν πτωχῶν γαστέρας*, says *Theoph.*

— *γενήματα*] *fruits.* Matt. xxvi. 29. Mark xiv. 25. 2 Cor. ix. 10.

20. *Ἄφρον*] *Thou fool!* who thinkest thyself so wise! *Ἄφρων* is opposed to *φρόνιμος*, *prudent* (on which see xvi. 8), and is the word used by the LXX for נָבָל (*nabal*), *stultus*, and with a reference to the history of Nabal (1 Sam. xxv. 25. 36—38), to whom the Fool in this Parable bears a striking resemblance in his words, acts, and end. (*Vitringa. Trench*, p. 337.)

Similarly the man, who sows the seed in the ground, and does not infer from it the truth of the Resurrection, is addressed as *Thou fool!* by St. Paul, 1 Cor. xv. 36.

— *ἀπαιτοῦσιν*] *they claim* as their *due.* See note above, vi. 38. Cp. below, xii. 48, *αἰτήσουσι.*

21. *μὴ εἰς Θεόν*] *not for God.* Observe the accusative; contrast it with *ἑαυτῷ*. As *Beng.* says, "Deo nihil accedit aut decedit." That man is rich toward God who lays up treasure in heaven (cp. 1 Tim. vi. 17), and so he is rich indeed. By being rich *εἰς Θεὸν*, he becomes rich for ever.

22—31. *μὴ μεριμνᾶτε, κ.τ.λ.*] See Matt. vi. 25—31.

23. *ἡ ψυχή*] Many MSS. (e. g. B, D, L, M, S, V, X) have *ἡ γὰρ*, which may be the true reading.

— *τῆς τροφῆς*] *its* food; so *τοῦ ἐνδύματος*, *its* clothing.

24. *κόρακας*] *ravens.* Whose parents are careless of them. Cp. Job xxxviii. 41. Ps. cxlvii. 9. *Rosenm.* refers to Aristotle and Pliny, on the *ἀστοργία κοράκων*.

σπείρουσιν οὐδὲ θερίζουσιν, οἷς οὐκ ἔστι ταμεῖον οὐδὲ ἀποθήκη, [i]καὶ ὁ Θεὸς i Job 38. 41. Ps. 147. 9.
τρέφει αὐτούς· πόσῳ μᾶλλον ὑμεῖς διαφέρετε τῶν πετεινῶν; 25 Τίς δὲ ἐξ ὑμῶν
μεριμνῶν δύναται προσθεῖναι ἐπὶ τὴν ἡλικίαν αὐτοῦ πῆχυν ἕνα; 26 Εἰ οὖν
οὔτε ἐλάχιστον δύνασθε, τί περὶ τῶν λοιπῶν μεριμνᾶτε; 27 Κατανοήσατε τὰ
κρίνα πῶς αὐξάνει· οὐ κοπιᾷ οὐδὲ νήθει, λέγω δὲ ὑμῖν, οὐδὲ Σολομῶν ἐν πάσῃ
τῇ δόξῃ αὐτοῦ περιεβάλετο ὡς ἓν τούτων. 28 Εἰ δὲ τὸν χόρτον ἐν τῷ ἀγρῷ
σήμερον ὄντα, καὶ αὔριον εἰς κλίβανον βαλλόμενον, ὁ Θεὸς οὕτως ἀμφιέννυσι,
πόσῳ μᾶλλον ὑμᾶς, ὀλιγόπιστοι; 29 Καὶ ὑμεῖς μὴ ζητεῖτε τί φάγητε ἢ τί
πίητε, καὶ μὴ μετεωρίζεσθε, 30 ταῦτα γὰρ πάντα τὰ ἔθνη τοῦ κόσμου ἐπιζητεῖ·
ὑμῶν δὲ ὁ Πατὴρ οἶδεν ὅτι χρῄζετε τούτων. 31 [j]Πλὴν ζητεῖτε τὴν βασιλείαν j Matt. 6. 33.
τοῦ Θεοῦ, καὶ ταῦτα πάντα προστεθήσεται ὑμῖν. $(\frac{151}{X})$ 32 Μὴ φοβοῦ, τὸ μικρὸν
ποίμνιον, ὅτι [k]εὐδόκησεν ὁ Πατὴρ ὑμῶν δοῦναι ὑμῖν τὴν βασιλείαν. $(\frac{152}{II})$ 33 Πω- k Matt. 11. 25, 26.
λήσατε τὰ ὑπάρχοντα ὑμῶν, καὶ δότε ἐλεημοσύνην, $(\frac{153}{V})$ [l]ποιήσατε ἑαυτοῖς l Matt. 6. 20.
βαλλάντια μὴ παλαιούμενα, θησαυρὸν ἀνέκλειπτον ἐν τοῖς οὐρανοῖς, ὅπου ch. 16. 9. 1 Tim. 6. 19.
κλέπτης οὐκ ἐγγίζει, οὐδὲ σὴς διαφθείρει· 34 ὅπου γάρ ἐστιν ὁ θησαυρὸς ὑμῶν,
ἐκεῖ καὶ ἡ καρδία ὑμῶν ἔσται. $(\frac{154}{X})$ 35 [m]Ἔστωσαν ὑμῶν αἱ ὀσφύες περι- m Eph. 6. 14. 1 Pet. 1. 13.
εζωσμέναι, καὶ [n]οἱ λύχνοι καιόμενοι, 36 καὶ ὑμεῖς ὅμοιοι ἀνθρώποις προσ- n Matt. 25. 1, &c.
δεχομένοις τὸν κύριον ἑαυτῶν πότε ἀναλύσει ἐκ τῶν γάμων, ἵνα ἐλθόντος καὶ
κρούσαντος εὐθέως ἀνοίξωσιν αὐτῷ· $(\frac{155}{V})$ 37 [o]μακάριοι οἱ δοῦλοι ἐκεῖνοι, οὓς o Matt. 24. 46.
ἐλθὼν ὁ κύριος εὑρήσει γρηγοροῦντας· ἀμὴν λέγω ὑμῖν, ὅτι περιζώσεται καὶ
ἀνακλινεῖ αὐτοὺς, καὶ παρελθὼν διακονήσει αὐτοῖς· 38 καὶ ἐὰν ἔλθῃ ἐν τῇ
δευτέρᾳ φυλακῇ, καὶ ἐν τῇ τρίτῃ φυλακῇ ἔλθῃ, καὶ εὕρῃ οὕτω, μακάριοί εἰσιν p Matt. 24. 43.
οἱ δοῦλοι ἐκεῖνοι. $(\frac{156}{II})$ 39 [p]Τοῦτο δὲ γινώσκετε, ὅτι εἰ ᾔδει ὁ οἰκοδεσπότης 1 Thess. 5. 2. 2 Pet. 3. 10.
ποίᾳ ὥρᾳ ὁ κλέπτης ἔρχεται, ἐγρηγόρησεν ἄν, καὶ οὐκ ἂν ἀφῆκε διορυγῆναι Rev. 3. 3. & 16. 15.

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25. ἡλικίαν] *age*, term of life. See Matt. vi. 27.

27, 28. Κατανοήσατε τὰ κρίνα—Εἰ δὲ τὸν χόρτον κ.τ.λ.] *Consider the lilies how they grow.—If God so clothe the grass, how much more will He clothe you?* This may also be applied as an assurance of a *glorious Resurrection.* If in each successive spring, after the winter's frost and death, God clothes the flowers of the field with the apparel of such fresh verdure and beautiful colours, will He not much more clothe *you* with the bright raiment of a glorious body, like to that of the Angels (xx. 36), and of Christ (Phil. iii. 21)? See *S. Cyril* here.

29. μὴ μετεωρίζεσθε] Be not ye like vessels tossed aloft on the changeful tide and billows of worldly anxiety, ambition, and vanity. "Ne fluitem dubiæ spe pendulus horæ" (*Horat.* Epist. i. 18. 110); and "Magno curarum fluctuat æstu" (*Virg.* Æn. viii. 19); μετέωρος dicitur de *navibus in alto navigantibus* Polyæn. Strateg. iv. p. 246, εἰς τὸ πέλαγος μετεωρίζονται, *in altum provehuntur.* Diod. Sic. p. 448, B, μετεώρων πλεουσῶν αὐτῶν, *cùm in medio mari navigarent;* add. Thucyd. i. 48. Etiam de *navibus, quæ in mari ventis ac tempestate gravissimè jactantur* Diod. Sic. 340, B, μετέωροι διεφθάρησαν. Hinc factum est, ut poneretur quoque *de fluctuatione animi, inter spem metumque dubii atque suspensi, de iis, qui animo sollicito, suspenso, dubio, sunt*, ut metaphora petita sit à navibus, quæ vento et fluctibus in alto jactantur. Notabilis hanc in rem est locus *Philonis* de Monarch. p. 817, A, quem *Loesnerus* attulit: γνῶθι δὲ σαυτὸν καὶ μὴ συμπεριφέρου ταῖς ὑπὲρ δύναμιν ὁρμαῖς καὶ ἐπιθυμίαις, μηδέ σε τῶν ἀνεφίκτων ἔρως αἱρέτω καὶ μετεωριζέτω· τῶν γὰρ ἐφικτῶν οὐδενὸς ἀμοιρήσεις. Cp. 2 Macc. v. 17, ἐμετεωρίζετο τὴν διάνοιαν. (*Kuin.*)

32. τὸ μικρόν] *the little* flock,—especially in its beginning, and despised as such by the world; but yet the flock of Christ the Good Shepherd, Who will judge all Nations, and separate the Sheep from the Goats. Matt. xxv. 32.

33. Πωλήσατε τὰ ὑπάρχοντα] *Sell your possessions.* See Matt. xix. 21, and below, xviii. 22. Do not hoard them for yourself; do not (like the rich fool, *vv.* 18, 19) call them *your fruits:* do not consider yourself as the *proprietor* of your goods, which are not 'res *mancipi*,' but for *use;* not κτήματα, but χρήματα. Regard others as the proprietors of them, and yourself as their steward; regard them not as *yours*, but as *God's* (see 1 Chron. xxix. 12—14. Dan. ii. 20; v. 23), for He can recall them in a night (*v.* 20). Be rich to Him; dedicate them to Him; divest yourself of them; alienate them; devote them to God, and dispose of them in mercy to Christ (see Matt. xxv. 40); and so lay up your goods in purses that will never wax old.

S. Basil says (in Homil. de Avaritiâ), "It is the bread of the hungry which thou receivest, it is the garment of the naked which thou hoardest in thy chest, the shoes of the beggar which rot in thy keeping. Art thou not a *robber for counting as thine own what thou hast received* in order to distribute?" "Our Lord's command," says also *S. Basil*, regul. breves, 92, "teaches us not to *cast away* as evil what we have, but to *distribute.*" And *S. Cyril* here, "In order that you may obtain the eternal riches, despise this world's wealth;" and *Bede* adds, "this is not a command that no money be kept by the Saints for their own use (see on Acts ii. 44), since we read that our Lord Himself had a purse, and gave alms therefrom (John xiii. 29), but that righteousness should not be neglected for fear of poverty."

This world's wealth has many enemies who spoil it; but no one can hurt the wealth that is laid up in heaven; for its Keeper is God, Who sleepeth not. Trust your wealth to Him, and you will receive it again with increase. (*Cyril.*)

35. ὀσφύες περιεζωσμέναι—λύχνοι καιόμενοι] *loins girded* for active service (see John xiii. 4), and *lamps burning*, in order to receive your Lord coming at night. Cp. Matt. xxv. 1. Eph. vi. 14. 1 Pet. i. 13. And see the Homily of *Greg. M.* here, xii. 50, p. 1482. "To be girded (says *S. Cyril*) signifies activity; to have the light burning signifies knowledge and love. See also *S. Aug.* (Serm. cviii.): "Lumbos accinctos habere, ab omnibus illicitis concupiscentiis abstinere; debemus fervere et lucere operibus bonis, hoc est lucernas ardentes habere."

37. περιζώσεται] Christ *will gird Himself* to serve them who stand with their loins girt to receive Him. (*Cyril.*)

— παρελθών] *having come forward*, and *near to* them. See xvii. 7, and Acts xxiv. 7, the passages quoted by *Wetstein* here, p. 739.

38. ἐν τῇ τρίτῃ φυλακῇ] *in the third watch.* St. Luke, writing for Greek readers, divides the night into *three* watches, as the Greeks did (*Xenoph.* Anabasis, iv. ed. Hutch. p. 262, note); but St. Matthew and St. Mark, writing for Jews and Romans, divide it into *four*, as was customary with them. See *Townson*, p. 198.

τὸν οἶκον αὐτοῦ. 40 Καὶ ὑμεῖς οὖν γίνεσθε ἕτοιμοι· ὅτι ᾗ ὥρᾳ οὐ δοκεῖτε
ὁ Υἱὸς τοῦ ἀνθρώπου ἔρχεται.

q Matt. 24. 45—50. 41 q Εἶπε δὲ αὐτῷ ὁ Πέτρος, Κύριε, πρὸς ἡμᾶς τὴν παραβολὴν ταύτην λέγεις.
ἢ καὶ πρὸς πάντας; (157/V) 42 Εἶπε δὲ ὁ Κύριος, Τίς ἄρα ἐστὶν ὁ πιστὸς οἰκονόμος
καὶ ὁ φρόνιμος, ὃν καταστήσει ὁ κύριος ἐπὶ τῆς θεραπείας αὐτοῦ, τοῦ διδόναι ἐν
καιρῷ τὸ σιτομέτριον; 43 μακάριος ὁ δοῦλος ἐκεῖνος, ὃν ἐλθὼν ὁ κύριος αὐτοῦ
εὑρήσει ποιοῦντα οὕτως· 44 ἀληθῶς λέγω ὑμῖν, ὅτι ἐπὶ πᾶσι τοῖς ὑπάρχουσιν
αὐτοῦ καταστήσει αὐτόν. (158/V) 45 Ἐὰν δὲ εἴπῃ ὁ δοῦλος ἐκεῖνος ἐν τῇ καρδίᾳ
αὐτοῦ, Χρονίζει ὁ κύριός μου ἔρχεσθαι, καὶ ἄρξηται τύπτειν τοὺς παῖδας καὶ τὰς
παιδίσκας, ἐσθίειν τε καὶ πίνειν καὶ μεθύσκεσθαι, 46 ἥξει ὁ κύριος τοῦ δούλου
ἐκείνου ἐν ἡμέρᾳ ᾗ οὐ προσδοκᾷ, καὶ ἐν ὥρᾳ ᾗ οὐ γινώσκει, καὶ διχοτομήσει
r Numb. 15. 30. Deut. 25. 2. John 9. 41. & 15. 22. Acts 7. 30. James 4. 17. αὐτὸν, καὶ τὸ μέρος αὐτοῦ μετὰ τῶν ἀπίστων θήσει. (159/X) 47 r Ἐκεῖνος δὲ ὁ
δοῦλος ὁ γνοὺς τὸ θέλημα τοῦ κυρίου ἑαυτοῦ, καὶ μὴ ἑτοιμάσας μηδὲ ποιήσας
s Lev. 5. 17. 1 Tim. 1. 13. πρὸς τὸ θέλημα αὐτοῦ, δαρήσεται πολλὰς, 48 s ὁ δὲ μὴ γνοὺς, ποιήσας δὲ ἄξια
πληγῶν, δαρήσεται ὀλίγας. Παντὶ δὲ ᾧ ἐδόθη πολὺ, πολὺ ζητηθήσεται παρ'
t ver. 51. 1 Pet. 4. 12. αὐτοῦ, καὶ ᾧ παρέθεντο πολὺ, περισσότερον αἰτήσουσιν αὐτόν. (160/V) 49 t Πῦρ
ἦλθον βαλεῖν ἐπὶ τὴν γῆν, καὶ τί θέλω εἰ ἤδη ἀνήφθη; 50 Βάπτισμα δὲ ἔχω
βαπτισθῆναι, καὶ πῶς συνέχομαι ἕως ὅτου τελεσθῇ; 51 Δοκεῖτε ὅτι εἰρήνην
u Matt. 10. 34, 35. παρεγενόμην δοῦναι ἐν τῇ γῇ; οὐχὶ, λέγω ὑμῖν, ἀλλ' ἢ διαμερισμόν. 52 u Ἔσον-
ται γὰρ ἀπὸ τοῦ νῦν πέντε ἐν οἴκῳ ἑνὶ διαμεμερισμένοι, τρεῖς ἐπὶ δυσὶ, καὶ δύο
ἐπὶ τρισί. 53 Διαμερισθήσεται πατὴρ ἐφ' υἱῷ, καὶ υἱὸς ἐπὶ πατρὶ, μήτηρ ἐπὶ

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40. *ἕτοιμοι*] Matt. xxiv. 44. Luke xxi. 34.

42. *Τίς ἄρα*] See on Matt. xxiv. 45—51.

— *ὁ φρόνιμος*] Not merely *the* faithful, but *the* prudent. The Article ὁ is found in B, D, E, H, K, P, Q, S, V, Δ, Λ, and brings out the great truth that faithfulness is prudence, and that faithlessness is folly.

47. *πολλάς*] *many;* sc. *πληγὰς*, *stripes*. Similar ellipses are found in 2 Cor. xi. 24. Cp. *ἀπὸ μιᾶς* (Luke xiv. 18), i. e. *γνώμης* (Matt. x. 42); *ψυχροῦ*, sc. *ὕδατος*, *μαλακὰ*, sc. *ἐνδύματα* (Matt. xi. 8). Cf. Rev. iii. 4, *ἐν λευκοῖς*. On the accusative after *δαρήσεται*, cp. Matt. xx. 22, *βάπτισμα βαπτισθῆναι*, and *Glass.* Phil. S. p. 398.

As to the doctrine that there will be *different degrees* of *glory* and *misery* hereafter, see above on Matt. x. 15, and below on 1 Cor. iii. 15; and see *Chrys.* Hom. xli. in 1 Cor., *ἐν βασιλείᾳ πάντες οὐ τῶν αὐτῶν ἀπολαύσονται*. *S. Ambrose* in Luc. vi., "Sicut incrementa virtutum item incrementa præmiorum." Cp. *S. Aug.* Enchir. cap. 113; and de Civ. Dei, ii. 30; and on Ps. cl.; and others quoted by *Gerhard*, Loci Commun. vol. ix. p. 702; De vitâ æternâ, § 129.

49. *Πῦρ ἦλθον βαλεῖν*] *I came to cast fire* on the earth. And yet He commanded His disciples to say, "*Peace* be to this house" (x. 5). And He is the Prince of Peace, and the announcement at the Nativity was "Peace on earth" (ii. 14); and He said to His disciples, "Peace I leave with you, My Peace I give unto you" (John xiv. 27); He is our Peace (Eph. ii. 14). Yet still, notwithstanding all this, such is the world's sinfulness and the Devil's malice, that the Gospel of Peace itself will be made an occasion of strife; and He warns us that this *will be* the result,—in order that we may not be staggered and perplexed by it. See above on Matt. x. 34, and xviii. 7, and below, xvii. 1.

— *τί θέλω εἰ ἤδη ἀνήφθη;*] *what will I, if it hath been already kindled?* If others have kindled it, what is *My will*, but to suffer in it? They may kindle the fire, but they cannot do this except by My permission, and they cannot force me to suffer in it; but I suffer in it *willingly*,—*I give* My life for the life of the world. (John vi. 51.) Let My friends imitate Me.

Our Lord uses two metaphors,—one from *fire*, the other from *water*. The sense is as follows: Such is the effect of human corruption and Satan's malice, that My Coming, which is an embassy of Love, will be the signal of a conflagration of strife. See *Tertullian* c. Marcion. iv. 29, "Ipse Christus interpretabitur illius *ignis* qualitatem. *Putatisne venisse Me pacem mittere in terram? Non, dico vobis, sed separationem:* Igitur ignem eversionis intendit, qui pacem negavit. Quale prælium tale et incendium." I myself, who am Love itself, shall be the first object of its fury. The fire is already kindled which is to consume Me as its victim. But *τί θέλω;* what do *I will?* I, by whose *will* the furious elements have been quelled,—I, who said to the Leper, *θέλω, καθαρίσθητι* (Matt. viii. 3),—What do I will? To do my Father's Will—to suffer (Matt. xxvi. 39). I lay down My life *willingly;* No one can take it from Me against My Will (John x. 18). What is My desire, if it has been *already kindled*, that is, lit by *others?* He thus guards us against the supposition that *He* is the *Author* of the fire. No, it is kindled by the malice of Satan and of man. And Christ is its *Victim*. But He is a *willing* Victim. Far from shrinking from the fire in which, like the Paschal Lamb *roasted* by *fire*, He is to be immolated as a holocaust, He is ready to be offered; He is now about to give Himself up for the sacrifice. He is now going up to Jerusalem to be there slain.

Or, to change the figure, I have *a baptism* to be baptized with, the baptism of a sea of suffering, the baptism of My own Blood. (See Matt. xx. 22.) But *τί θέλω; what is my will?* To pass through the Red Sea of my own Blood; I long for that time. See *Theoph.* and *Euthym.* here. *S. Irenæus*, i. 18, "*valdè propero* ad illud." I am *straitened* till it is fulfilled; for so, and so only, can the World be saved. It is the *Red Sea*, which I, who sum up the true Israel in Myself (see Matt. ii. 15), must pass through, that they may be freed from the Egyptian bondage of Satan, and may enter the Canaan of God.

Christ's *Death* was His *Baptism*. In it He was buried; He was, as it were, *drowned* (Ps. xlii. 9), and then He rose again, *emerged*, as it were, from the waterflood, with His body now prepared for glory and immortality. And therefore we are *baptized* into His *death*, "buried with Him in Baptism, wherein also we are risen together with Him." See on Col. ii. 12. Well therefore might He yearn for this consummation.

Our Lord, *the true and faithful Martyr* (Rev. i. 5; iii. 14), thus set the example, according to which the Apostles, who were tried and purified like silver in the *fire of suffering* (see on Mark ix. 49), looked forward *with joy* to the time when they would be *offered up* (see 2 Tim. iv. 6), and welcomed the fire and the wild beasts with holy exultation. See *S. Ignat.* ad Rom. cap. 5, *πῦρ, καὶ σταυρὸς, θηρίων τε συστάσεις, κ.τ.λ.* Cf. ad Rom. 4. Smyrn. 4, *ἐγγὺς μαχαίρας, ἐγγὺς Θεοῦ· μεταξὺ θηρίων, μεταξὺ Θεοῦ*. They could say, We went through *fire* and *water*, and Thou broughtest us forth into a wealthy place (Ps. lxvi. 11).

50. *πῶς συνέχομαι*] *how am I straitened*. Since it is to be, let it be soon. "What *thou* doest, do *quickly*," said Christ to the traitor (John xiii. 27). The nearer He is to His passion, the greater His yearning for it. Compare St. Paul's words, Phil. i. 23. 2 Tim. iv. 6. As to the word *συνέχω*, cp. viii. 37. Acts xviii. 5. 2 Cor. v. 14. *ὡσανεὶ ἀγωνιῶ, διὰ τὴν βραδύτητα*. (*Euthym.*)

51.] See *v.* 49.

θυγατρὶ, καὶ θυγάτηρ ἐπὶ μητρὶ, πενθερὰ ἐπὶ τὴν νύμφην αὐτῆς, καὶ νύμφη ἐπὶ
τὴν πενθερὰν αὐτῆς.
($\frac{161}{\text{V}}$) 54 ʸἜλεγε δὲ καὶ τοῖς ὄχλοις, Ὅταν ἴδητε τὴν νεφέλην ἀνατέλλουσαν ἀπὸ
δυσμῶν εὐθέως λέγετε, Ὄμβρος ἔρχεται, καὶ γίνεται οὕτω. 55 Καὶ ὅταν νότον
πνέοντα, λέγετε, Ὅτι καύσων ἔσται, καὶ γίνεται. 56 ᵛ Ὑποκριταὶ, τὸ πρόσωπον v Matt. 16. 3.
τῆς γῆς καὶ τοῦ οὐρανοῦ οἴδατε δοκιμάζειν, τὸν δὲ καιρὸν τοῦτον πῶς οὐ δοκιμά-
ζετε; 57 Τί δὲ καὶ ἀφ' ἑαυτῶν οὐ κρίνετε τὸ δίκαιον; ($\frac{162}{\text{V}}$) 58 ʷ ὡς γὰρ ὑπάγεις w Matt. 5. 25, 26.
μετὰ τοῦ ἀντιδίκου σου ἐπ' ἄρχοντα, ˣ ἐν τῇ ὁδῷ δὸς ἐργασίαν ἀπηλλάχθαι x Ps. 32. 6. Isa. 55. 6.
ἀπ' αὐτοῦ, μήποτε κατασύρῃ σε πρὸς τὸν κριτὴν, καὶ ὁ κριτής σε παραδῷ τῷ
πράκτορι, καὶ ὁ πράκτωρ σε βάλῃ εἰς φυλακήν· 59 λέγω σοι, οὐ μὴ ἐξέλθῃς
ἐκεῖθεν, ἕως οὗ καὶ τὸ ἔσχατον λεπτὸν ἀποδῷς.
XIII. ($\frac{163}{\text{X}}$) 1 Παρῆσαν δέ τινες ἐν αὐτῷ τῷ καιρῷ ἀπαγγέλλοντες αὐτῷ περὶ
τῶν Γαλιλαίων, ὧν τὸ αἷμα Πιλάτος ἔμιξε μετὰ τῶν θυσιῶν αὐτῶν. 2 Καὶ
ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν αὐτοῖς, Δοκεῖτε ὅτι οἱ Γαλιλαῖοι οὗτοι ἁμαρτωλοὶ
παρὰ πάντας τοὺς Γαλιλαίους ἐγένοντο, ὅτι τοιαῦτα πεπόνθασιν; 3 Οὐχὶ, λέγω
ὑμῖν, ἀλλ', ἐὰν μὴ μετανοῆτε, πάντες ὡσαύτως ἀπολεῖσθε. 4 Ἢ ἐκεῖνοι οἱ δέκα
καὶ ὀκτὼ, ἐφ' οὓς ἔπεσεν ὁ πύργος ἐν τῷ Σιλωὰμ καὶ ἀπέκτεινεν αὐτοὺς, δοκεῖτε
ὅτι οὗτοι ὀφειλέται ἐγένοντο παρὰ πάντας ἀνθρώπους τοὺς κατοικοῦντας ἐν
Ἱερουσαλήμ; 5 Οὐχὶ, λέγω ὑμῖν, ἀλλ', ἐὰν μὴ μετανοῆτε, πάντες ὁμοίως ἀπο-
λεῖσθε.
($\frac{164}{\text{X}}$) 6 ᵃἜλεγε δὲ ταύτην τὴν παραβολήν· Συκῆν εἶχέ τις ἐν τῷ ἀμπελῶνι a Isa. 5. 2. Matt. 21. 19.
αὐτοῦ πεφυτευμένην, καὶ ἦλθε ζητῶν καρπὸν ἐν αὐτῇ, καὶ οὐχ εὗρεν· 7 Εἶπε δὲ

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53. *πατὴρ ἐφ' υἱῷ—νύμφη ἐπὶ τὴν πενθερὰν αὐτῆς*] Why in the former case is ἐπὶ with a dative and in the latter with an accusative? In the former He is speaking of natural relationships, in the other of affinity. In one case the division grows up from *within*, in the other it appears to be stirred up from without. The parents fall out of themselves with their own children; the mother-in-law is excited against her daughter-in-law.

54. *Ὅταν ἴδητε*] Matt. xvi. 2.

— *τὴν νεφέλην*] *the* cloud which portends rain (1 Kings xviii. 44).

56. *Ὑποκριταί*] *Hypocrites.* Ye who deceive others and *yourselves.* See on Matt. xxiii. 13.

57. *Τί δὲ καὶ ἀφ' ἑαυτῶν οὐ κρίνετε τὸ δίκαιον;*] *Why of your own selves do ye not judge what is right?* On the design of such appeals in Scripture to *Natural Light and Reason*, see *Hooker*, II. iv. and III. viii. Cp. notes on 1 Cor. x. 15; xi. 13. 1 Thess. v. 21; and see *Origen* and *Bede* here.

58. *ὡς γὰρ ὑπάγεις*] See on Matt. v. 25, 26. The *ἀντίδικος* here is interpreted by *S. Aug.* (Serm. cix. 3) to be *the Word of God.* "Adversarius est nobis, quamdiu sumus et ipsi nobis. Si peccas, dicit tibi, Noli. Adversarius est voluntatis tuæ, donec fiat auctor salutis tuæ. Quamdiu tu tibi inimicus es, inimicum habes sermonem Dei. Esto tibi amicus, et concordas cum ipso. Audi, et concordâsti; et finitâ viâ (i. e. vitæ tuæ) non timebis judicem. Pro Judice, invenies Patrem; pro ministro sævo, angelum tollentem in sinum Abrahæ; pro carcere, Paradisum."

Otherwise, the Word which Christ has spoken, that will *condemn* you at the last Day (John xii. 48). The *πράκτωρ* = *exactor.* For the Latin *κοδράντης* St. Luke uses the Greek *λεπτόν.* (See xxi. 2; and above, *Introduction*, p. 166.)

Ch. XIII. 1. *ὧν τὸ αἷμα Πιλάτος ἔμιξε*] *whose blood Pilate mingled with* that of *their own sacrifices;* i. e. when they came to the Temple to offer them.

The suggestion of the narrators is; God must have been specially angry with these Galilæans who were cut off by a heathen, in God's house, at His altar, and when engaged in an act of worship to God. The Argument is similar to that of Job's friends. Job iv. 7; viii. 20; xxii. 5.

On Pilate's acts of cruelty, see *Joseph.* Ant. xviii. 14. Bell. Jud. i. 2, and ii. 9, and on his character generally, *Bp. Pearson* on the Creed, Art. iv. p. 306, and notes.

The Galilæans were remarkable for their restless and turbulent spirit; a spirit which displayed itself at Jerusalem in the courts and area of the Temple at the time of the Passover, and other religious festivals, when the city was most crowded by worshippers, and the popular zeal was inflamed against the heathen power of Rome. To quell these outbreaks the citadel Antonia overhanging the Temple was garrisoned by the Romans. See Acts xxi. 34. *Joseph.* xv. 11. 4; xvii. 9. 3, and *Wetstein.* Perhaps it was on the occasion of one of these riots that Pilate put those Galilæans to the sword.

3. *ἐὰν μὴ μετανοῆτε*] *except ye repent.* A special prophetic warning to the Jews, who did *not* repent, and perished.

He proceeds in the Parable of the Fig-tree, to declare the future judgments hanging over *them.*

4. *πύργος ἐν τῷ Σιλωάμ*] *the tower*, near the fountain of *Siloa* (Isa. viii. 6), or *Siloam*, in the valley, on the S.E. of Jerusalem (Nehem. iii. 15). Cp. *Joseph.* B. J. ii. 16; v. 12; vi. 8; and *S. Hieron.* ad Isa. viii. 6. Jerem. ii. 23; xix. 2; xxxii. 35. *Robinson's* Palest. ii. 147: see further on John vii. at *end* of the chapter, and ix. 7.

The mention of both these incidents here agrees with the opinion that our Lord was now near Jerusalem (see above on x. 1, and note x. 30, and xiii. 6).

If men are overtaken by destruction even when *sacrificing* to God in the *Temple*, and when they think themselves *safe* in the *Tower*, let no one put off his Repentance; for "except ye repent, ye shall *all likewise perish.*"

— *ὀφειλέται*] *debtors.* See Matt. vi. 12. Luke xi. 4.

6. *Συκῆν*] *a fig-tree.* The Jewish People is represented in the barren leafy fig-tree, afterwards withered by Christ (see Matt. xxi. 19—21. Mark xi. 13—21); they who imputed special guilt to these Galilæans; they to whom Christ had come now for *three years*, looking for fruit. Here also is a note of time and place which seems to confirm the opinion that our Lord was now near Jerusalem, at the end of the *third year* of His Ministry. See *S. Ambrose* here, and *Theoph.*

This *Parable* of the *Fig-tree* ought to be viewed in connexion with the *withering* of the Fig-tree, which was a Parable in *action*, relating to the same subject (Matt. xxi. 19). The Parable delivered *now* is the warning of *future* Judgment on Jerusalem, and a prelude to it. The *withering*, which took place in the ensuing spring, just before our Lord's Crucifixion, is a rehearsal, as it were, of the execution of the Judgment denounced in the Parable. This consideration may perhaps do something to remove the objection stated by some, that the *three years* in the Parable cannot refer to our Lord's Ministry, because the Jewish Nation was not destroyed *in the next year*, but forty years after.

At the beginning of his own ministry the Baptist had said, "Behold, the axe is laid at the root of the tree," iii. 9. (*Cyril.*)

6—13.] On these verses, see the exposition of *Greg. M.* Hom. in Evang. xi xi.

πρὸς τὸν ἀμπελουργὸν, Ἰδοὺ τρία ἔτη ἔρχομαι ζητῶν καρπὸν ἐν τῇ συκῇ ταύτῃ,
καὶ οὐχ εὑρίσκω· ἔκκοψον αὐτὴν, ἱνατί καὶ τὴν γῆν καταργεῖ; 8 Ὁ δὲ ἀποκρι-
θεὶς λέγει αὐτῷ, Κύριε, ἄφες αὐτὴν καὶ τοῦτο τὸ ἔτος, ἕως ὅτου σκάψω περὶ
αὐτὴν, καὶ βάλω κόπρια· $(\frac{165}{\text{II}})$ 9 κἂν μὲν ποιήσῃ καρπόν·—εἰ δὲ μήγε, εἰς τὸ
μέλλον ἐκκόψεις αὐτήν.

10 Ἦν δὲ διδάσκων ἐν μιᾷ τῶν συναγωγῶν ἐν τοῖς σάββασι· 11 καὶ ἰδοὺ γυνὴ
ἦν πνεῦμα ἔχουσα ἀσθενείας ἔτη δέκα καὶ ὀκτὼ, καὶ ἦν συγκύπτουσα καὶ μὴ
δυναμένη ἀνακύψαι εἰς τὸ παντελές. 12 Ἰδὼν δὲ αὐτὴν ὁ Ἰησοῦς προσεφώνησε
καὶ εἶπεν αὐτῇ, Γύναι, ἀπολέλυσαι τῆς ἀσθενείας σου. 13 Καὶ ἐπέθηκεν αὐτῇ
b Exod. 20. 9. Deut. 5. 13. Ezek. 20. 12. — τὰς χεῖρας, καὶ παραχρῆμα ἀνωρθώθη, καὶ ἐδόξαζε τὸν Θεόν. 14 b Ἀποκριθεὶς
δὲ ὁ ἀρχισυνάγωγος ἀγανακτῶν ὅτι τῷ σαββάτῳ ἐθεράπευσεν ὁ Ἰησοῦς, ἔλεγε
τῷ ὄχλῳ, Ἓξ ἡμέραι εἰσὶν ἐν αἷς δεῖ ἐργάζεσθαι, ἐν ταύταις οὖν ἐρχόμενοι
c Exod. 23. 5. Deut. 22. 4. Matt. 12. 1, 11. Mark 3. 2. ch. 6. 7. & 14. 5. John 7. 23. — θεραπεύεσθε, καὶ μὴ τῇ ἡμέρᾳ τοῦ σαββάτου. 15 c Ἀπεκρίθη οὖν αὐτῷ ὁ
Κύριος καὶ εἶπεν, Ὑποκριταὶ, ἕκαστος ὑμῶν τῷ σαββάτῳ οὐ λύει τὸν βοῦν αὐτοῦ
ἢ τὸν ὄνον ἀπὸ τῆς φάτνης, καὶ ἀπαγαγὼν ποτίζει; 16 ταύτην δὲ, θυγατέρα
Ἀβραὰμ οὖσαν, ἣν ἔδησεν ὁ Σατανᾶς ἰδοὺ δέκα καὶ ὀκτὼ ἔτη, οὐκ ἔδει λυθῆναι
d Isa. 45. 24. — ἀπὸ τοῦ δεσμοῦ τούτου τῇ ἡμέρᾳ τοῦ σαββάτου; $(\frac{166}{\text{X}})$ 17 d Καὶ ταῦτα λέγοντος
αὐτοῦ, κατῃσχύνοντο πάντες οἱ ἀντικείμενοι αὐτῷ· καὶ πᾶς ὁ ὄχλος ἔχαιρεν
ἐπὶ πᾶσι τοῖς ἐνδόξοις τοῖς γινομένοις ὑπ' αὐτοῦ.

$(\frac{167}{\text{II}})$ 18 Ἔλεγε δὲ, Τίνι ὁμοία ἐστὶν ἡ βασιλεία τοῦ Θεοῦ; καὶ τίνι ὁμοιώσω
e Matt. 13. 31—33. — αὐτήν; 19 e Ὁμοία ἐστὶ κόκκῳ σινάπεως, ὃν λαβὼν ἄνθρωπος ἔβαλεν εἰς κῆπον
ἑαυτοῦ, καὶ ηὔξησε καὶ ἐγένετο εἰς δένδρον μέγα, καὶ τὰ πετεινὰ τοῦ οὐρανοῦ
κατεσκήνωσεν ἐν τοῖς κλάδοις αὐτοῦ.

$(\frac{168}{\text{V}})$ 20 Πάλιν εἶπε, Τίνι ὁμοιώσω τὴν βασιλείαν τοῦ Θεοῦ; 21 Ὁμοία ἐστὶ
ζύμῃ, ἣν λαβοῦσα γυνὴ ἐνέκρυψεν εἰς ἀλεύρου σάτα τρία, ἕως οὗ ἐζυμώθη ὅλον.
f Matt. 9. 35. Mark 6. 6. — $(\frac{169}{\text{II}})$ 22 f Καὶ διεπορεύετο κατὰ πόλεις καὶ κώμας διδάσκων, καὶ πορείαν
ποιούμενος εἰς Ἱερουσαλήμ. $(\frac{170}{\text{V}})$ 23 Εἶπε δέ τις αὐτῷ, Κύριε, εἰ ὀλίγοι οἱ

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7. *ἱνατί καὶ τὴν γῆν καταργεῖ;*] Why does it not only bear no fruit, but (*καὶ, also*) hinder the *land* from bearing any, by occupying the place of a better tree? It is itself sterile; and (so to speak) it *sterilizes* the soil. (*καταργεῖ = ποιεῖ ἀεργὸν*, Eur. Phœn. 760. Ezra iv. 21. 23; v. 5; vi. 8.) See *Wetstein*.

9. *κἂν μὲν ποιήσῃ καρπόν*] if so, *well*. Examples of a similar *aposiopesis* may be seen in 2 Sam. v. 8. 1 Chron. iv. 10. Mark ix. 23. Luke xix. 42.

11. *γυνή*] The *woman*, bowed by infirmity, may represent the Church raised and invigorated by Christ. See *S. Ambrose*, who observes the succession of incidents here, the *Jewish* Nation threatened in the Fig-tree: the *Church* restored in the Woman. "In Synagogæ typo arborem excidi jubet, in typo Ecclesiæ feminam salvat."

12. *ἀπολέλυσαι*] *thou hast been loosed.* Observe the *perfect* tense, expressive of Christ's Omnipotence, and of the efficacy of Faith. Compare *ἀφέωνταί σου αἱ ἁμαρτίαι*, v. 20; vii. 47.

15. *Ὑποκριταί*] So A, B, E, F, G, K, L, M, S, T, U, Γ, Δ, Λ.—*Elz.* *ὑποκριτά*. Cp. *v.* 17.

16. *ἣν ἔδησεν ὁ Σατανᾶς*] *whom Satan bound. Satan*, the Enemy, is the Author of all evil, physical and moral, in the World. See Matt. xiii. 28. 39. 2 Cor. xii. 7. Here is an answer to the question, *πόθεν τὸ κακόν;*

— *τῇ ἡμέρᾳ τοῦ σαββάτου*] *on the Sabbath day.* See *S. Iren.* iv. 19, who shows that in doing these works of mercy on the Sabbath Day, to the glory of God who instituted the Sabbath, Who is ever working the greatest good on the Sabbath Day, for the spiritual health of man for whom "the Sabbath was made," Christ did, in the highest sense of the word, *keep the law of the Sabbath*. Cp. on John v. 17, and see *S. Ambrose* here.

18. *Ἔλεγε δέ*] *He said.* See Matt. xiii. 31—33. St. Luke had just related that all His enemies were ashamed, and all the people were rejoicing in His acts. Here seems to be the clue for the introduction of what follows, viz. that, as now all Christ's enemies were confounded, and all the people rejoiced in all His works, so, as He Himself prophesied, *it will be at the end;* namely, although the Gospel may be despised *now* as a mere grain of mustard-seed (see Matt. xiii. 31), yet it will spread its branches through the world; though it is now but a *little leaven*, it will leaven the whole lump.

Thus these Parables are connected with what follows; If the Gospel is thus to be generally diffused, will they who are saved *be few?* And they are connected with the warning that the gate of life *is narrow*, and that entrance is not to be gained without *striving* (*v.* 24), and that all who do evil will be cast out (*v.* 27); and that many who now hear the Gospel but do not obey it, and who are invited to eat and drink at Christ's table, will plead in vain at the great day, that they have had Christ's Word and Sacraments; and that some of *the first* in privileges here, will *be last* at the judgment hereafter; and that many among the children of the Kingdom, who rely on their fleshly lineage from Abraham (see Matt. iii. 9. John viii. 33—56), will be cast out; and many of the Gentiles shall come in from all the ends of the Earth (*vv.* 29, 30), and sit down with Abraham, Isaac, and Jacob, and all the Prophets in the Kingdom of God.

Therefore let none of the servants of Christ ever despond, but look with faith and hope, as well as with godly fear, to the end.

19. *κόκκῳ—κῆπον*] A grain cast in a garden waxes a great tree, and covers the earth.

"Except a grain (*κόκκος*) fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit" (John xii. 24). The grain (*κόκκος*, 1 Cor. xv. 37) is not quickened except it die. The body of Christ sown in the garden of Calvary (John xix. 42) is the seed of the Church—of its life of grace here, and of its resurrection to glory hereafter. (Cp. *S. Ambrose* and *Burgon*. here.)

22. *εἰς Ἱερουσαλήμ*] *to Jerusalem.* He goes of His own accord to Jerusalem, in order to be there for the Passover, and to suffer there (see above, on x. 1). Where there were most diseased in soul, there the Physician of souls goes. (*Theoph.*) Thither the Good Shepherd goes, to lay down His life for the sheep.

23. *εἰ ὀλίγοι οἱ σωζόμενοι;*] *whether those who are saved are*

σωζόμενοι; Ὁ δὲ εἶπε πρὸς αὐτούς, 24 [g] Ἀγωνίζεσθε εἰσελθεῖν διὰ τῆς g Matt. 7. 13, 14.
στενῆς πύλης, ὅτι πολλοί, λέγω ὑμῖν, ζητήσουσιν εἰσελθεῖν, καὶ οὐκ ἰσχύ- John 7. 34. & 8. 21. & 13. 33.
σουσιν· (171/V) 25 ἀφ' οὗ ἂν ἐγερθῇ ὁ οἰκοδεσπότης καὶ ἀποκλείσῃ τὴν θύραν, καὶ Rom. 9. 31.
ἄρξησθε ἔξω ἑστάναι καὶ κρούειν τὴν θύραν λέγοντες, [h] Κύριε, Κύριε, ἄνοιξον h Matt. 7. 22, 23.
ἡμῖν· καὶ ἀποκριθεὶς ἐρεῖ ὑμῖν, Οὐκ οἶδα ὑμᾶς πόθεν ἐστέ. 26 Τότε ἄρξεσθε
λέγειν, Ἐφάγομεν ἐνώπιόν σου καὶ ἐπίομεν, καὶ ἐν ταῖς πλατείαις ἡμῶν ἐδίδαξας.
27 Καὶ ἐρεῖ, Λέγω ὑμῖν, οὐκ οἶδα ὑμᾶς πόθεν ἐστὲ, ἀπόστητε ἀπ' ἐμοῦ, πάντες οἱ
ἐργάται τῆς ἀδικίας. (172/V) 28 [i] Ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν i Matt. 8. 12.
ὀδόντων, ὅταν ὄψησθε Ἀβραὰμ καὶ Ἰσαὰκ καὶ Ἰακὼβ, καὶ πάντας τοὺς
προφήτας ἐν τῇ βασιλείᾳ τοῦ Θεοῦ, ὑμᾶς δὲ ἐκβαλλομένους ἔξω. 29 [j] Καὶ j Matt. 8. 11.
ἥξουσιν ἀπὸ ἀνατολῶν καὶ δυσμῶν, καὶ ἀπὸ βορρᾶ καὶ νότου, καὶ ἀνακλιθή-
σονται ἐν τῇ βασιλείᾳ τοῦ Θεοῦ. (173/II) 30 [k] Καὶ ἰδοὺ εἰσὶν ἔσχατοι, οἳ ἔσονται k Matt. 19. 30.
πρῶτοι· καί εἰσι πρῶτοι, οἳ ἔσονται ἔσχατοι.

(174/X) 31 Ἐν αὐτῇ τῇ ἡμέρᾳ προσῆλθόν τινες Φαρισαῖοι λέγοντες αὐτῷ,
Ἔξελθε καὶ πορεύου ἐντεῦθεν, ὅτι Ἡρώδης θέλει σε ἀποκτεῖναι. 32 Καὶ εἶπεν
αὐτοῖς, Πορευθέντες εἴπατε τῇ ἀλώπεκι ταύτῃ, Ἰδοὺ ἐκβάλλω δαιμόνια καὶ
ἰάσεις ἐπιτελῶ σήμερον καὶ αὔριον, [l] καὶ τῇ τρίτῃ τελειοῦμαι. 33 Πλὴν δεῖ με l Heb. 2. 10.
σήμερον καὶ αὔριον καὶ τῇ ἐχομένῃ πορεύεσθαι· ὅτι οὐκ ἐνδέχεται προφήτην

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few? The present participle is used by way of anticipation, in a future sense, as in S. Clement of Alexandria's treatise, *τίς ὁ σωζόμενος πλούσιος*, vol. ii. p. 935, ed. Potter. So *ἀποφορτιζόμενον*, Acts xxi. 3. *καταργουμένων*, 1 Cor. ii. 6, and *οἱ ἀπολλύμενοι*, and *οἱ σωζόμενοι*, 2 Cor. ii. 15. *ἀπολλυμένου*, 1 Pet. i. 7. *λυομένων*, 2 Pet. iii. 11; and see *Winer*, Gramm. N. T. p. 322.

On the connexion, see on *v.* 18. Perhaps the inquirer supposed that salvation was only for the Jews; and could not reconcile that prevalent opinion with our Lord's previous discourse.

To these questions concerning *others*, our Lord replies, by exhorting the inquirers to work out their *own salvation* by doing their own duty, and so diverts them from curious and unprofitable speculations. Cp. John xxi. 21, 22. Acts i. 6—8; and see above, on x. 29, and below, on xvii. 37.

31. Ἡρώδης] *Herod*. The tetrarch of *Galilee*. This incident is not at variance with what has been said on x. 1, and on xiii. 4. 6,—namely, that our Lord was now not far from *Jerusalem*. For, Herod was Ruler of *Peræa* as well as of Galilee; and John the Baptist had been put to death at Machærus, where Herod had a Palace (*Joseph*. B. J. vii. 6. Antiq. xvii. 8 and 11), about ten miles east of Jericho, and thirty east of Jerusalem.

St. Matt. xix. 1; xx. 29, and St. Mark x. 1. 46, speak of our Lord being now in *Peræa* (τὰ ὅρια τῆς Ἰουδαίας πέραν τοῦ Ἰορδάνου), whence He passed over the river Jordan, and so came to Jericho, and thence to Bethany and Jerusalem for His Passion. (Luke xviii. 35. Matt. xx. 29. Mark x. 46.) Herod had put John to death, not in Galilee, but Peræa; and if our Lord was now, as seems probable, in Peræa or near it, it was very likely that the Pharisees (who were themselves plotting His destruction, see on *v.* 32) should endeavour to intimidate Him with a threat of Herod's anger, and to alarm Him with the prospect of a death like that of His forerunner the Baptist.

What follows (*vv.* 33—35) concerning Jerusalem seems to prove that the incident must have occurred in its neighbourhood, which our Lord would not quit, because He must die at Jerusalem (*v.* 33).

32. ἀλώπεκι] *fox*. As to Herod's character formed on the model of that of Tiberius, in subtlety and dissimulation, see Luke iii. 19. Mark viii. 15. *Joseph*. Ant. xviii. 4. "Personam egit," says *Wetstein*, "servi apud Tiberium, domini apud Galilæos, amici Sejano, Artabano, fratribus suis Archelao, Philippo, Herodi alteri, quorum studia erant diversissima et inter se, et à studiis Herodis ipsius."

Our Lord asserts His own *divine prophetical character* by open rebuke of the *Ruler of His own Country*. In the discharge of the same office, which authorized and required the utterance of language not suitable to other lips (Acts xxiii. 5. 2 Pet. ii. 10. Jude 8), He denounced woes also on the *appointed Teachers* of the Nation, the Scribes and Pharisees. (Matt. xxiii. 15. 23—29. Luke xi. 42—52.)

—. ταύτῃ] *this* fox. Our Lord does not say *ἐκείνῃ*, but *ταύτῃ*, i. e. *this here;* meaning, perhaps, to intimate, that there was as much subtlety in those, who (under a semblance of friendship, but desiring to rid themselves of Him, Who weakened their influence with the people flocking to hear Him) told Him of Herod's intentions, as in Herod himself. The *Pharisees* were *identified with Herod*, in conspiring against Christ. They in their wily hypocrisy were "*this fox*." There was more of astuteness and hypocrisy in this pretended friendship of the Jewish teachers in Jerusalem, than in the open enmity of the tetrarch of Galilee. The message, therefore, was for them as well as for Herod. Attend closely to the expression,—"Go and tell *this fox*." Our Lord veiled His meaning, as He was wont. The words *seem* to be directed to Herod, but they refer also to the *Pharisees*. They who are the bearers of the message to Herod are to deliver it also to *themselves*. See *Cyril*, p. 468.

— σήμερον] The sense is, the times and seasons are in My hand, not in yours or in Herod's. When "My hour is come," then I will lay down My life: and this will be at a time when you and Herod will kill Me,—but, as far as the *time* is concerned, *against* your own will. See Matt. xxvi. 5.

— τελειοῦμαι] *I am perfected*. Cp. John xix. 28, *τετέλεσται*. *τελειοῦσθαι* is the word specially applied to the inauguration *of a Priest*. Christ, the Great Universal High Priest of the World, was *perfected* by suffering, and entered into the Holy Place with His own *Blood*, and being thus *perfected* became the Author of eternal salvation to all who obey Him, and so He was the Son *perfected* for ever. See Heb. ii. 10; v. 9; vii. 28.

The word *τελειοῦσθαι* is also specially applicable to the glorious consummation of a Martyr's death. See the ancient inscription concerning St. Thomas, in *Routh*, Rel. Sac. i. 376, *ὁ ἅγιος Θωμᾶς λόχι (λόγχῃ) ὑπὸ Ἰνδίᾳ τελειοῦται*.

You and Herod may unite with Pontius Pilate, and imagine that you have put an end to Christ; but His end is the beginning of His Glory, His Death is the entrance into Life: when you suppose that you have destroyed Him, then He is *perfected*.

33. Πλὴν δεῖ με—πορεύεσθαι] *Besides*, and yet—i. e. notwithstanding Herod and you desire to destroy Me here and now, I must needs continue to *walk;* you cannot arrest My *progress* in preaching and working, till I go up to Jerusalem. Christ is Lord of place and time: and though they seek to kill Him now and here, He proceeds undisturbed in His course, till He goes and offers Himself as the Lamb of God at the Passover at Jerusalem. It is as impossible for them to arrest His course, as that of the sun in the heaven.

The word *πορεύεσθαι*, as here used by Christ, is the Hebr. הָלַךְ, to walk, i. e. to proceed in a certain track (דֶּרֶךְ) of life, action, and beneficence. He takes up the same word as had been used by them, but gives it a higher sense. *δεῖ*, says *S. Cyril*, means not necessity, but *will*. What Christ *wills*, *must be*.

— οὐκ ἐνδέχεται] *it is not possible that a prophet should perish out of Jerusalem*. What a severe sentence from the all-seeing Judge on Jerusalem, the Holy City, the seat of Judgment, the seat of the House of David (Ps. cxxii. 5)! It was full of

m Matt. 23. 37—39. ἀπολέσθαι ἔξω Ἱερουσαλήμ. (175/V) 34 m Ἱερουσαλὴμ, Ἱερουσαλὴμ, ἡ ἀπο-
κτείνουσα τοὺς προφήτας, καὶ λιθοβολοῦσα τοὺς ἀπεσταλμένους πρὸς αὐτὴν
ποσάκις ἠθέλησα ἐπισυνάξαι τὰ τέκνα σου, ὃν τρόπον ὄρνις τὴν ἑαυτῆς
n Lev. 26. 31, 32. Ps. 69. 25. νοσσιὰν ὑπὸ τὰς πτέρυγας, καὶ οὐκ ἠθελήσατε. 35 n Ἰδοὺ ἀφίεται ὑμῖν
Isa. 1. 7. Dan. 9. 27. ὁ οἶκος ὑμῶν· Λέγω δὲ ὑμῖν, ὅτι οὐ μή με ἴδητε, ἕως ἂν ἥξῃ ὅτε εἴπητε,
Micah 3. 12. Εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι Κυρίου.
XIV. (176/X) 1 Καὶ ἐγένετο ἐν τῷ ἐλθεῖν αὐτὸν εἰς οἶκόν τινος τῶν ἀρχόντων
τῶν Φαρισαίων σαββάτῳ φαγεῖν ἄρτον, καὶ αὐτοὶ ἦσαν παρατηρούμενοι αὐτόν.
a Matt. 12. 10. 2 καὶ ἰδοὺ ἄνθρωπός τις ἦν ὑδρωπικὸς ἔμπροσθεν αὐτοῦ. 3 a Καὶ ἀποκριθεὶς
ὁ Ἰησοῦς εἶπε πρὸς τοὺς νομικοὺς καὶ Φαρισαίους λέγων, Εἰ ἔξεστι τῷ σαβ-
βάτῳ θεραπεύειν; οἱ δὲ ἡσύχασαν. 4 Καὶ ἐπιλαβόμενος ἰάσατο αὐτὸν, καὶ
b Exod. 23. 5. Deut. 22. 4. ἀπέλυσε· (177/II) 5 b καὶ ἀποκριθεὶς πρὸς αὐτοὺς εἶπε, Τίνος ὑμῶν υἱὸς ἢ βοῦς
ch. 13. 15. εἰς φρέαρ ἐμπεσεῖται, καὶ οὐκ εὐθέως ἀνασπάσει αὐτὸν ἐν τῇ ἡμέρᾳ τοῦ σαβ-
βάτου; 6 Καὶ οὐκ ἴσχυσαν ἀνταποκριθῆναι αὐτῷ πρὸς ταῦτα.
(178/X) 7 Ἔλεγε δὲ πρὸς τοὺς κεκλημένους παραβολὴν ἐπέχων πῶς τὰς πρωτο-
c Prov. 25. 6, 7. κλισίας ἐξελέγοντο, λέγων πρὸς αὐτοὺς, 8 c Ὅταν κληθῇς ὑπό τινος εἰς γάμους,
μὴ κατακλιθῇς εἰς τὴν πρωτοκλισίαν, μήποτε ἐντιμότερός σου ᾖ κεκλημένος ὑπ'
αὐτοῦ, 9 καὶ ἐλθὼν ὁ σὲ καὶ αὐτὸν καλέσας ἐρεῖ σοι, Δὸς τούτῳ τόπον, καὶ τότε
ἄρξῃ μετὰ αἰσχύνης τὸν ἔσχατον τόπον κατέχειν. 10 Ἀλλ' ὅταν κληθῇς, πορευ-
θεὶς ἀνάπεσε εἰς τὸν ἔσχατον τόπον, ἵνα ὅταν ἔλθῃ ὁ κεκληκώς σε εἴπῃ σοι,
Φίλε, προσανάβηθι ἀνώτερον· τότε ἔσται σοι δόξα ἐνώπιον τῶν συνανακειμένων
d Job 22. 29. Prov. 29. 23. σοι. (179/V) 11 d Ὅτι πᾶς ὁ ὑψῶν ἑαυτὸν ταπεινωθήσεται, καὶ ὁ ταπεινῶν ἑαυτὸν
Matt. 23. 12. ch. 1. 51. ὑψωθήσεται.
& 18. 14. James 4. 6, 10. (180/X) 12 e Ἔλεγε δὲ καὶ τῷ κεκληκότι αὐτὸν, Ὅταν ποιῇς ἄριστον ἢ δεῖπνον, μὴ
1 Pet. 5. 5. e Neh. 8. 12. φώνει τοὺς φίλους σου, μηδὲ τοὺς ἀδελφούς σου, μηδὲ τοὺς συγγενεῖς σου,
Tob. 4. 7. Prov. 3. 9, 28. μηδὲ γείτονας πλουσίους, μήποτε καὶ αὐτοί σε ἀντικαλέσωσι, καὶ γένηταί σοι
ἀνταπόδομα. 13 Ἀλλ' ὅταν ποιῇς δοχὴν, κάλει πτωχοὺς, ἀναπήρους, χωλοὺς,
τυφλοὺς, 14 καὶ μακάριος ἔσῃ, ὅτι οὐκ ἔχουσιν ἀνταποδοῦναί σοι, ἀνταποδοθή-
σεται γάρ σοι ἐν τῇ ἀναστάσει τῶν δικαίων.
f Isa. 25. 6. 15 Ἀκούσας δέ τις τῶν συνανακειμένων ταῦτα εἶπεν αὐτῷ, Μακάριος ὃς
Matt. 22. 2. Rev. 19. 9. φάγεται ἄρτον ἐν τῇ βασιλείᾳ τοῦ Θεοῦ. (181/V) 16 f Ὁ δὲ εἶπεν αὐτῷ, Ἄνθρωπός

Judgment; Righteousness lodged in it, but now murderers. (Isa. i. 21.) It is become the "sentina iniquitatis, laniena prophetarum," the sink of iniquity, the shambles of God's prophets, and claims a monopoly of sin. (1 Thess. ii. 15.)

34. Ἱερουσαλήμ] See Matt. xxiii. 37.

35. ἀφίεται ὑμῖν ὁ οἶκος ὑμῶν] *your house*,—that Holy *House* which *was* God's House, but is become *your* house, being made "a den of thieves," *that* is left to *you*, being soon about to be *deserted* by *God*. (*Theophyl.*) See on Matt. xxiv. 15.

— οὐ μή με ἴδητε] *ye shall not see Me.* This prophecy was to have a double fulfilment, first on Christ's *triumphal entry* (see Matt. xxi. 9. Mark xi. 9. Luke xix. 38, and *Cyril* here); and secondly (one yet future), in the conversion of the Jews. See on Matt. xxiii. 39.

Ch. XIV. 1. Φαρισαίων] *of the Pharisees.* Though our Lord knew their malice (see xiii. 32), yet He vouchsafed to be their guest, that He might feed them with the bread of life and with the instruction of His wonderful works. (*S. Cyril.*)

3. ἀποκριθεὶς] *answering* their *thoughts.*

5. υἱός] *son.* So A, B, E, G, H, M, S, U, V, Γ, Δ, Λ; and so *S. Cyril* in his newly-recovered Commentary, p. 471, 3. *Elz.* ὄνος. But υἱὸς ὑμῶν has a special force here. *You* rescue *your children* from a pit on the Sabbath; may not *I* deliver *My children*, who are also *sons* of Abraham, from the bonds of Satan on the Sabbath? Cp. xiii. 16. φρέαρ = pit for rain water. There is another reason for preferring the reading υἱός. The argument proceeds from a thing of greater value to one of less. You deliver *your children*, and *even your oxen*, on the Sabbath. Shall not I much more deliver My creatures and My children? If ὄνος were the true reading, it should follow *after* βοῦς (as in xiii. 15), and not precede it. The Scriptures often say "ox and ass" (Exod. xxiii. 12. Deut. xxii. 10. Isa. i. 3; xxxii. 20), but never "ass and ox."

There is also (as *Tregelles* observes, p. 200) a reference here to the Law of the *Sabbath*, as given Deut. v. 14, where *son* stands first among rational creatures, and *ox* among irrational.

7. Ἔλεγε δέ] *He said.* These Parables (7—24) are naturally connected with the occasion, and show how the repast of the body may be made the banquet of the soul.

12. μὴ φώνει] *call not;* i. e. *prefer mercy.* On this mode of teaching the *paramount* importance of a particular duty by comparing it with another, by means of a prohibition or negative, see on Matt. ix. 13.

— καὶ γένηταί σοι ἀνταπόδομα] *and a recompense be made thee.* "Hospitalem esse remuneraturis affectus est avaritiæ." (*S. Ambrose.*)

14. μακάριος ἔσῃ] *thou shalt be blessed.* Because they cannot recompense thee. Let us therefore (says *Chrysostom*) not be disappointed and troubled at not receiving a recompense from men on earth; rather let us be troubled when we receive it, lest we learn to look only for reward on earth, and so lose our reward in heaven.

— ἀναστάσει τῶν δικαίων] *the resurrection of the just.* When *all* shall rise (*Bede*), and the just be rewarded, and thou with them. The dead in Christ shall rise *first* (1 Cor. xv. 23. 1 Thess. iv. 16), and be first judged and *rewarded* (Matt. xxv. 34. 41).

15. φάγεται ἄρτον] See on Matt. xv. 2.

16—24.] On these verses see *Greg. M.* Hom. in Ev. xxxvi. p. 1619

τις ἐποίησε δεῖπνον μέγα, καὶ ἐκάλεσε πολλούς. 17 [g] Καὶ ἀπέστειλε τὸν δοῦλον g Prov. 9. 2, 5.
αὐτοῦ τῇ ὥρᾳ τοῦ δείπνου εἰπεῖν τοῖς κεκλημένοις, Ἔρχεσθε, ὅτι ἤδη ἕτοιμά
ἐστι πάντα. 18 [h] Καὶ ἤρξαντο ἀπὸ μιᾶς παραιτεῖσθαι πάντες. Ὁ πρῶτος εἶπεν h John 5. 40. Matt. 22. 5.
αὐτῷ, Ἀγρὸν ἠγόρασα, καὶ ἔχω ἀνάγκην ἐξελθεῖν καὶ ἰδεῖν αὐτόν, ἐρωτῶ σε,
ἔχε με παρῃτημένον. 19 Καὶ ἕτερος εἶπε, Ζεύγη βοῶν ἠγόρασα πέντε, καὶ
πορεύομαι δοκιμάσαι αὐτά, ἐρωτῶ σε, ἔχε με παρῃτημένον. 20 Καὶ ἕτερος εἶπε,
Γυναῖκα ἔγημα, καὶ διὰ τοῦτο οὐ δύναμαι ἐλθεῖν. 21 [i] Καὶ παραγενόμενος ὁ i Matt. 11. 5.
δοῦλος ἐκεῖνος ἀπήγγειλε τῷ κυρίῳ αὐτοῦ ταῦτα. Τότε ὀργισθεὶς ὁ οἰκοδεσ-
πότης εἶπε τῷ δούλῳ αὐτοῦ, Ἔξελθε ταχέως εἰς τὰς πλατείας καὶ ῥύμας τῆς
πόλεως, καὶ τοὺς πτωχοὺς καὶ ἀναπήρους καὶ χωλοὺς καὶ τυφλοὺς εἰσάγαγε ὧδε.
22 Καὶ εἶπεν ὁ δοῦλος, Κύριε, γέγονεν ὡς ἐπέταξας, καὶ ἔτι τόπος ἐστί. 23 Καὶ
εἶπεν ὁ κύριος πρὸς τὸν δοῦλον, Ἔξελθε εἰς τὰς ὁδοὺς καὶ φραγμούς, καὶ ἀνάγ-
κασον εἰσελθεῖν, ἵνα γεμισθῇ ὁ οἶκός μου· 24 [j] λέγω γὰρ ὑμῖν, ὅτι οὐδεὶς τῶν j Matt. 21. 43. & 22. 8.
ἀνδρῶν ἐκείνων τῶν κεκλημένων γεύσεταί μου τοῦ δείπνου. Acts 13. 46.
(182/V) 25 Συνεπορεύοντο δὲ αὐτῷ ὄχλοι πολλοί· καὶ στραφεὶς εἶπε πρὸς αὐτούς,
26 [k] Εἴ τις ἔρχεται πρός με, [l] καὶ οὐ μισεῖ τὸν πατέρα ἑαυτοῦ καὶ τὴν μητέρα, k Matt. 10. 37, 38.
καὶ τὴν γυναῖκα καὶ τὰ τέκνα, καὶ τοὺς ἀδελφοὺς καὶ τὰς ἀδελφάς, [m] ἔτι δὲ καὶ Deut. 13. 6. & 33. 9.
τὴν ἑαυτοῦ ψυχήν, οὐ δύναταί μου μαθητὴς εἶναι. 27 Καὶ ὅστις οὐ βαστάζει l Rom. 9. 13. m Rev. 12. 11.
τὸν σταυρὸν αὐτοῦ καὶ ἔρχεται ὀπίσω μου, οὐ δύναταί μου εἶναι μαθητής.
(183/X) 28 Τίς γὰρ ἐξ ὑμῶν θέλων πύργον οἰκοδομῆσαι οὐχὶ πρῶτον καθίσας
ψηφίζει τὴν δαπάνην εἰ ἔχει τὰ εἰς ἀπαρτισμόν; 29 ἵνα μήποτε θέντος αὐτοῦ
θεμέλιον καὶ μὴ ἰσχύοντος ἐκτελέσαι, πάντες οἱ θεωροῦντες ἄρξωνται ἐμπαίζειν
αὐτῷ 30 λέγοντες, Ὅτι οὗτος ὁ ἄνθρωπος ἤρξατο οἰκοδομεῖν, καὶ οὐκ ἴσχυσεν
ἐκτελέσαι. 31 Ἢ τίς βασιλεὺς πορευόμενος συμβαλεῖν ἑτέρῳ βασιλεῖ εἰς
πόλεμον, οὐχὶ καθίσας πρῶτον βουλεύεται, εἰ δυνατός ἐστιν ἐν δέκα χιλιάσιν

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16. πολλούς] *many;* i. e. the whole Jewish People, by the Baptist, by His Apostles, by His Disciples, and by Himself. On this use of πολλοὶ see Matt. xx. 28.

18. ἀπὸ μιᾶς] i. e. γνώμης. See on xii. 47.

— Ἀγρὸν ἠγόρασα, κ.τ.λ.] *I bought a field.* All these excuses had been anticipated and refuted by our Lord's teaching that there is *another field* for which we ought to sell all and buy it (Matt. xiii. 44); *another plough* to be followed (Luke ix. 62); another *yoke* to be taken on themselves (Matt. xi. 29); and now He teaches that there is another *marriage-feast* to be preferred before all earthly nuptials—a marriage-feast in which the soul is not only a guest, but is espoused as a bride to Christ (2 Cor. xi. 2).

— ἔχε με παρῃτημένον] have *me* excused. There is an emphasis on the pronoun *me*. Whatever may be the case with *others*, who can and ought to come, I am obliged to ask thee to excuse *me*.

It has been said that this phrase is a Latinism, '*excusatum me habeas*' (Martial, ii. 79); but, as *Meyer* observes, ἔχω is often used in Greek writers to signify a relative possession: '*have me* as *yours;*' but in a certain relation, i. e. as one excused by *you* on my entreaty. The applicant does not wish to detach himself from the lord, he wishes to be accounted his friend and dependent, but on *terms of his own*.

Here is the point of application to many who are willing to be Christ's on terms of their own making; who will not accept His offers of grace in *His* Way, e. g. by the Word and Sacraments, but think to be saved in a way of *their own*.

21.] "πλατείας latiores, ῥύμας angustiores vias." (*Rosen.*)

— πτωχοὺς καὶ ἀναπήρους, κ.τ.λ.] *beggars and maimed.* Such were all in Heathen lands. Without the Gospel the world is a vast Hospital of incurables (Eph. ii. 12).

23. ἀνάγκασον] *compel.* Use so much zeal and importunity, that they may feel constrained to come in (2 Tim. iv. 2). And the word shows the great power of the Gospel which would convert the Heathen from vice and idolatry to God. (*Theoph.*)

On the use of ἀναγκάζω, see Gal. ii. 3. 14; vi. 12. That this text does not authorize the application of violence in propagating religion, see *Grot.*, and above, note on ix. 55. "Aliter *compulit* Saulus pro Judaismo insaniens, aliter Paulus servus Jesu Christi." (*Beng.*)

24. οὐδεὶς τῶν ἀνδρῶν] *none of those men.* On the rejection of the Jews and the reception of the Gentiles, see Matt. xxi. 43; xxii. 8. Acts xiii. 46.

25. ὄχλοι πολλοί] *great Multitudes* were following Him. But He foresaw that Multitudes would fall away from Him, and that Multitudes would soon cry "Crucify Him" (Matt. xxvii. 22. Luke xxiii. 21). He shows that He reads their hearts and foresees the future; and winnows them (as Gideon did his 32,000, reduced to 300, Judges vii. 1—8) by prophecies of trial and tribulation.

26. οὐ μισεῖ] *doth not hate.* See on Matt. ix. 13, and cp. Matt. x. 37. We must *hate* all things,—our friends, our relatives, our own lives, if they draw us off from Christ. (*Theoph.*) We are to love our enemies; and that man is best loved, who, if he tempts us from God by words of carnal wisdom, is not heard. (*Greg.* Hom. 37 in Evang.) That which is bettered by being neglected or thwarted, as an evil counsellor in his evil counsel, is best *loved* by being *hated*. We must not allow other men's evil to overcome our good, but endeavour, for their sakes as well as our own, to overcome evil with good (Rom. xii. 21). Cp. *S. Ambrose* here.

— μοῦ] *of Me; μοῦ* is emphatic, and so placed also in *v.* 27 and *v.* 33. He may be a *man's* disciple without such sacrifices as these; but he cannot be *Christ's*.

28—31. πύργον—πόλεμον] *tower—battle.* Our Lord had been giving high and heavenly precepts, and tells us that if we would erect *our tower*, i. e. build up our lives and elevate ourselves to their spiritual altitude, we must first sit down and count the cost; we must frame our account for a large amount of difficulty and suffering. (Cp. *Gregor.* Moral. 37 in Evang.)

He had been speaking also of spiritual *warfare* against the powerful Enemy of our souls. We must prepare our forces accordingly. (*S. Cyril.*) Whosoever he be of you that forsaketh not all that he hath, cannot be My disciple. (See *v.* 26.)

28. τὰ εἰς ἀπαρ.] So A, E, G, K, M, S, U, Γ, Δ, Λ, Lr.—πρὸς, *Elz.* But it is necessary to calculate and count not only whether we have what *tends toward* (πρὸς), but what will *reach to* (εἰς) completion.—πρὸς has a *proper* place in *v.* 32.

ὑπαντῆσαι τῷ μετὰ εἴκοσι χιλιάδων ἐρχομένῳ ἐπ' αὐτόν; [32] εἰ δὲ μήγε, ἔτι
πόῤῥω αὐτοῦ ὄντος, πρεσβείαν ἀποστείλας ἐρωτᾷ τὰ πρὸς εἰρήνην. (184/V) [33] Οὕτως
οὖν πᾶς ἐξ ὑμῶν, ὃς οὐκ ἀποτάσσεται πᾶσι τοῖς ἑαυτοῦ ὑπάρχουσιν, οὐ δύναται
μοῦ εἶναι μαθητής.

n Matt. 5. 13. Mark 9. 50.

(185/II) [34] [n] Καλὸν τὸ ἅλας· ἐὰν δὲ τὸ ἅλας μωρανθῇ, ἐν τίνι ἀρτυθήσεται;
[35] Οὔτε εἰς γῆν οὔτε εἰς κοπρίαν εὔθετόν ἐστιν· ἔξω βάλλουσιν αὐτό. Ὁ ἔχων
ὦτα ἀκούειν ἀκουέτω.

a Matt. 9. 10. ch. 5. 29.

XV. (186/II) [1] [a] Ἦσαν δὲ αὐτῷ ἐγγίζοντες πάντες οἱ τελῶναι καὶ οἱ ἁμαρτωλοὶ
ἀκούειν αὐτοῦ. [2] Καὶ διεγόγγυζον οἱ Φαρισαῖοι καὶ οἱ Γραμματεῖς λέγοντες,
Ὅτι οὗτος ἁμαρτωλοὺς προσδέχεται, καὶ συνεσθίει αὐτοῖς. [3] Εἶπε δὲ πρὸς

b Matt. 18. 12.

αὐτοὺς τὴν παραβολὴν ταύτην λέγων, (187/V) [4] [b] Τίς ἄνθρωπος ἐξ ὑμῶν ἔχων
ἑκατὸν πρόβατα, καὶ ἀπολέσας ἓν ἐξ αὐτῶν, οὐ καταλείπει τὰ ἐννενηκονταεννέα

c Ezek. 34. 16.

ἐν τῇ ἐρήμῳ, καὶ πορεύεται ἐπὶ τὸ ἀπολωλὸς, ἕως εὕρῃ αὐτό; [5] [c] Καὶ εὑρὼν

d Ps. 119. 176. 1 Pet. 2. 25.

ἐπιτίθησιν ἐπὶ τοὺς ὤμους ἑαυτοῦ χαίρων, [6] [d] καὶ ἐλθὼν εἰς τὸν οἶκον συγκαλεῖ
τοὺς φίλους καὶ τοὺς γείτονας, λέγων αὐτοῖς, Συγχάρητέ μοι ὅτι εὗρον τὸ

e ch. 5. 32.

πρόβατόν μου τὸ ἀπολωλός. [7] [e] Λέγω ὑμῖν, ὅτι οὕτω χαρὰ ἔσται ἐν τῷ οὐρανῷ
ἐπὶ ἑνὶ ἁμαρτωλῷ μετανοοῦντι, ἢ ἐπὶ ἐννενηκονταεννέα δικαίοις, οἵτινες οὐ
χρείαν ἔχουσι μετανοίας.

(188/X) [8] Ἢ τίς γυνὴ δραχμὰς ἔχουσα δέκα, ἐὰν ἀπολέσῃ δραχμὴν μίαν, οὐχὶ
ἅπτει λύχνον, καὶ σαροῖ τὴν οἰκίαν, καὶ ζητεῖ ἐπιμελῶς ἕως ὅτου εὕρῃ; [9] καὶ
εὑροῦσα συγκαλεῖται τὰς φίλας καὶ τὰς γείτονας λέγουσα, Συγχάρητέ μοι ὅτι

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34. Καλὸν τὸ ἅλας, κ.τ.λ.] *Salt is good.* If a man, who ought to teach others, and to preserve them from corruption, lose his savour and become reprobate, how shall he be seasoned? (*Bede.*) See on Matt. v. 13, 14. Mark ix. 50. Heb. vi. 1—7.

Ch. XV. 1. Ἦσαν—ἐγγίζοντες] Here is another example of our Lord's Teaching, suggested by a particular incident, and then illustrated and explained by the Evangelist by means of other discourses delivered by Christ at other times. See above, x. 1; xii. 13; xiii. 4.

The first two Parables, that concerning the Lost Sheep and the Piece of Silver, refer directly to the objection of the Pharisees (in *v.* 3). The third parable has a wider scope (*v.* 11). See note there.

It may be observed here generally, that the Holy Spirit, writing by *St. Luke* to the *Gentiles*, is specially careful to record, and loves to dwell upon in this Gospel, the merciful sayings and acts of our Blessed Saviour to—

Foreigners, e. g. Samaritans (ix. 52; x. 33; xvii. 16).
Despised Jews, as Publicans (xv. 1; xviii. 10; xix. 5).
Penitent sinners generally (vii. 39—50; xxiii. 40).
The Gentile World (xv. 11). See the *Introduction* to this Gospel, p. 161. 167. On this passage to *v.* 10, see the Homily of *Greg. M.* in Evang. xxxiv. p. 1601.

2. διεγόγγυζον] *were murmuring eagerly*: "διὰ *certandi* significationem addit." *Hermann* ad Viger. p. 856. (*Meyer.*)

4. τὰ ἐννενηκονταεννέα ἐν τῇ ἐρήμῳ] *the ninety and nine in the wilderness.* ἔρημος is pasture-land, woodland, &c., opposed to the *city*,—not necessarily a *barren* wilderness. It is used by LXX for Hebr. מִדְבָּר (*midbar*), which is a large plain for *pasture*. See *Gesen.* in v., and above, Matt. v. 1.

The ninety and nine left by the "Good Shepherd" (John x. 11. 14. 16) are the myriads of heaven. (*Cyril.*) "Angelorum, Archangelorum, &c., innumerabiles greges," *S. Ambrose*, who adds, "Dives Pastor, cujus omnes nos *centesima pars* sumus."

The one lost Sheep is Mankind. "Ovis illa, quæ perierat in Adam, levatur in Christo." Cp. Isa. liii. 6. Ps. cxix. 176. (*S. Ambrose.*)

5. ἐπὶ τοὺς ὤμους] *on His Shoulders*; for He bare our sins on His own body on the Tree (1 Pet. ii. 24. Isa. liii. 4—6. Heb. ix. 28). "Humeri Christi crucis brachia sunt," says *S. Ambrose.* "Illic peccata mea deposui, in illâ patibuli nobilis cervice requievi."

6. οἶκον] *His home*—heaven is Christ's home and the home of Christians. He who is our Divine Head, ascended into Heaven, and has raised us His members to Heaven, and made us to sit in heavenly places with Himself. Eph. i. 20; ii. 6.

— τὸ πρόβατόν μου] See on *v.* 9.

7. ἐνὶ ἁμαρτωλῷ μετανοοῦντι] *one sinner repenting*; that is, He does *not* joy over the *sinner as* a sinner, but over him *repenting*; He joys over his *repentance*; over the sinner *ceasing to be a sinner.*

On these modes of speaking, in which human affections are ascribed to Almighty God, see *Glass.* de Ἀνθρωποπαθείᾳ, Phil. Sacr. Lib. v. Tract. i. c. 7, p. 726.

— ἢ ἐπὶ ἐννενηκονταεννέα] *rather than over ninety and nine.* See on Matt. xviii. 13, where μᾶλλον is expressed. See below, xviii. 14. On the ellipsis of μᾶλλον, see Ecclus. xxii. 15. 2 Mac. xiv. 42. Ps. cxviii. 8, 9. (*Valck.*)

— οὐ χρείαν ἔχουσι μετανοίας] This is to be explained from Matt. xviii. 13, τοῖς μὴ πεπλανημένοις.

Perhaps also there may be a tacit censure of the Pharisees (*vv.* 1, 2), who *imagine* themselves to have *no need* of repentance, and have no *desire* for it; χρείαν ἔχω is not *careo*, but *egeo*: and involves a sense of need, and a craving for its supply. See Matt. ix. 12, where the phrase οὐ χρείαν ἔχουσι occurs in this sense. See note there.

8. τίς γυνή] *a certain woman.* The Church of Christ. (*S. Ambrose.*) See note on *v.* 9.

— δραχμήν] *a drachma.* Man, made in the image of God, and engraven with the divine superscription. (See on Matt. xxii. 21.) *Cyril.* "Non mediocris hæc drachma, in quâ Regis est figura. Imago Regis census Ecclesiæ est. *Nos* drachma Dei sumus." Cp. *Aug.* in Ps. cxxxviii. "Quid est drachma? Nummus in quo imago Imperatoris nostri." (*S. Ambrose.*)

— ἅπτει λύχνον] *lights a candle and sweeps the house* · for the rooms of ancient houses were very dark, as may be seen by the specimens of them at Pompeii.

— σαροῖ τὴν οἰκίαν] Even as early as the time of *Greg. M.* the Latin Version used in the Church of Rome had here '*evertit* domum' for '*everrit.*' See his homily on this passage, Hom. xxxiv. p. 603, 'Domus *evertitur.*' Cp. above on Isa. xl. 2.

9. εὑροῦσα] There is the same order here as in other parables of Christ (Matt. xiii. 3—33), where first He describes *His own* office as the Sower of the Seed, of the good grain in the field, of the mustard-seed. And then subordinately and last of all He pourtrays that of the *Woman* (*v.* 33), i. e. His Church, infusing the leaven of His Gospel into the mass of human society till the whole is leavened.

So here; first Christ is represented as the Shepherd, and the sheep is called *His sheep* (τὸ πρόβατόν μου, *v.* 6), for He came forth from Heaven to seek and to save it, and to bring it back on His shoulders.

The Sheep is Christ's; but the Woman lights a candle (God's word) and sweeps the house where she herself dwells (*Tert.* Præsc. Hæret. xiv.), and she does not call the piece of silver *her own.* The penitent sinner, stamped with God's image, though marred and bedimmed, is not *her's*, but God's; and she owns that

εὗρον τὴν δραχμὴν ἣν ἀπώλεσα. (189/V) 10 [f] Οὕτω, λέγω ὑμῖν, χαρὰ γίνεται [f] Ezek. 18. 23, 32. & 33. 11.
ἐνώπιον τῶν ἀγγέλων τοῦ Θεοῦ ἐπὶ ἑνὶ ἁμαρτωλῷ μετανοοῦντι.
(190/X) 11 Εἶπε δὲ, Ἄνθρωπός τις εἶχε δύο υἱούς· 12 καὶ εἶπεν ὁ νεώτερος
αὐτῶν τῷ πατρὶ, Πάτερ, δός μοι τὸ ἐπιβάλλον μέρος τῆς οὐσίας· καὶ διεῖλεν
αὐτοῖς τὸν βίον. 13 Καὶ μετ' οὐ πολλὰς ἡμέρας συναγαγὼν ἅπαντα ὁ νεώτερος
υἱὸς ἀπεδήμησεν εἰς χώραν μακρὰν, καὶ ἐκεῖ διεσκόρπισε τὴν οὐσίαν αὐτοῦ
ζῶν ἀσώτως. 14 Δαπανήσαντος δὲ αὐτοῦ πάντα ἐγένετο λιμὸς ἰσχυρὰ κατὰ
τὴν χώραν ἐκείνην, καὶ αὐτὸς ἤρξατο ὑστερεῖσθαι. 15 Καὶ πορευθεὶς ἐκολλήθη
ἑνὶ τῶν πολιτῶν τῆς χώρας ἐκείνης· καὶ ἔπεμψεν αὐτὸν εἰς τοὺς ἀγροὺς αὐτοῦ
βόσκειν χοίρους. 16 Καὶ ἐπεθύμει γεμίσαι τὴν κοιλίαν αὐτοῦ ἀπὸ τῶν κερα-
τίων ὧν ἤσθιον οἱ χοῖροι· καὶ οὐδεὶς ἐδίδου αὐτῷ. 17 Εἰς ἑαυτὸν δὲ ἐλθὼν
εἶπε, Πόσοι μίσθιοι τοῦ πατρός μου περισσεύουσιν ἄρτων, ἐγὼ δὲ λιμῷ

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she lost it (*v.* 9), perhaps by neglect, which is not imputable to Christ, Who came to seek and to save *that which was lost* (*v.* 4, 5). Cp. *Greg. Nazian.* Orat. xlv. p. 865.

10. μετανοοῦντι] *repenting*, emphatic. See *v.* 7.

11. Εἶπε δέ] It does not appear that this parable was delivered on the same occasion as the former.

There is often a chasm of time between the paragraphs; of which the latter is prefaced by εἶπε δέ. See xiii. 18. 20, and xii. 13. 15. 22. 41, and note on x. 13.

This is the more necessary to be observed here, because the scope of the parable seems to be missed, by some Expositors endeavouring to identify the younger son with sinners *within the Church* (such as the Publicans), and making the elder son to represent the self-righteous in the *same Church*.

It is alleged indeed by some, that the two *sons* must be of the same dispensation, the Jewish; and that the younger son could not be the Gentile World, for that was never in God's house. But surely this is a very narrow view of Human Nature;

All men were in Adam: Adam was in Paradise, which was the Primitive Church of God. The Heathen world was once in God's House, and strayed away from it. They were "all God's offspring." See Acts xvii. 27. Rom. i. 19.

For an excellent exposition of this parable, see *S. Jerome* iv. 149, and cp. *S. Chrysost.* v. 720—728, Orat. 112.

The true interpretation of this portion of the Chapter seems to be as follows:

Publicans and sinners had resorted to Christ to hear his teaching. The Pharisees murmur against Him for receiving sinners and eating with them. He declares in the parable of *the lost sheep* that He, the Son of God, had come down from heaven for the express purpose of doing that, at which they, in their ignorance, cruelty, and unthankfulness, murmured; and that He has placed in the world His Church, represented by *the Woman*, for the restoration of penitent sinners, whose repentance and pardon, though cavilled at by self-righteous and evil men, is a cause of great joy to the Angels of Heaven, and to God Himself.

The Holy Spirit having recorded these Parables, proceeds to add another, enlarging our view of God's love *to the whole world*, the Jew and Gentile, represented by the two Sons; showing that *all* men *are children of one Father;* that all were originally brought up in one home, that the sin and misery of the Heathen was due to their own will and act; to their defection from God, and to their desertion of their Father's house, and to their preference of their own ways and devices to their Father's Will and Law; that they strayed away from their home to a far country, and made themselves aliens and foreigners, and without God in the world (Eph. ii. 12. 17. 19. 1 Pet. ii. 10. 25); and became slaves to a cruel master, the Devil, who sent them to feed swine and to fill their bellies with husks, to wallow, as it were, with the swine in the mire of uncleanness (2 Pet. ii. 22); but that God still strove with them and afflicted them with poverty and famine in order that they might yearn for their Father's house; and put His spirit into their hearts and made them long to return; and that on their return towards Him He runs to meet them, and falls on their neck and kisses them.

The Holy Spirit declares, that the same jealousy which was shown against the Publicans by some of their own fellow-countrymen, would be shown by the same elder son of God's family against his younger *brother the Gentile:* but that God, who welcomed the returning prodigal, would go out to call in his murmuring brother (*v.* 28).

Whatever might be the defection of the Gentile, or the envy and ingratitude of the Jew, the Father of all had been ever from the beginning gracious to all; is ever merciful to all, and ready to receive all, both Jew and Gentile, on their repentance, to His bosom and their home.

This Parable was also a Prophecy, and received a remarkable fulfilment in the jealous conduct of the Jews to the Gentiles; as afterwards recorded by *St. Luke* himself in the Acts of the Apostles, xiii. 50; xiv. 5; xvii. 5. 13; xviii. 12, 13; xxii. 21—23. Thus the Divine prescience of Christ is shown in this Parable.

This Parable is recorded by *St. Luke* alone; and finds its most appropriate place in *this* Gospel, the Gospel of "the beloved Physician," the Physician of the Gentile World, the Evangelist of Heathendom, the faithful friend and fellow-traveller of the great Apostle of the Gentiles, *St. Paul*. It exhibits clearly that feeling of Jewish envy, rancour, and jealousy (1 Thess. ii. 14—16), which he had to encounter every where, and which he strove by every means in his power to allay. See *Introduction* to the Epistle to the Romans, p. 182. 186, and above, *Introduction*, p. 162.

— δύο υἱούς] '*duos populos*,' the Jew and Gentile. *S. Aug.* Quæst. Evang. ii. 33.

12. τὸ ἐπιβάλλον] *that falleth to me:* as to ἐπιβάλλω in a *neuter* sense, see the examples in *Wetst.*, and note on Mark xiv. 72. ἐπιβάλλω is so used by LXX, σοὶ ἐπιβάλλει ἡ κληρονομία, 1 Macc. x. 29, 30. This word is very descriptive of the mind of the Gentile world. As if the inheritance was not a free *gift* of God; but belonged to them of right, or *fell to them* by necessity, or chance. Unthankfulness and forgetfulness of God's goodness are the precursors of apostasy from Him.

13. χώραν μακρὰν, κ.τ.λ.] *a far country.* "Oblivionem Dei. —*Fames* est indigentia *verbi* veritatis; Comes civium, aerius princeps, ad militiam *diaboli* pertinens. Porci, immundi spiritus sub ipso; siliquæ, seculares doctrinæ, sterili vanitate resonantes, quibus dæmonia delectantur." Cp. *S. Jerome*, Epist. 146.

— ἀσώτως] *dissolutely.* "'*Perditè;*' 'adolescentem luxu *perditum*.' Ipsa, si cupiat, *salus servare* prorsus non potis hancce familiam." *Terent.* Adelph. iv. 7. (*Valck.*)

14. ἰσχυρά] So A, B, D, L. Cp. Acts xi. 28.—*Elz.* ἰσχυρός. See *Winer*, p. 61, who calls the feminine a Dorism. St. Luke has also λιμὸς μέγας (iv. 25).

— αὐτός] "ipse, filius Domini multorum servorum benè pastorum." Cp. *v.* 17.

15. ἐκολλήθη] *joined himself and clave to—*. x. 11. Acts v. 13.

16. γεμίσαι τ. κ.] Some MSS. χορτασθῆναι—a gloss?

— κερατίων] *the siliquæ, or pods of the carob*, i. e. חָרוּבָא (*charuba*), συκῆ Αἰγυπτία. *Theophrast.* Plant. i. 18. French, *carouge*. German, *Johannis-brod Baum.* Cf. *Pers.* iii. 55. *Horat.* Ep. ii. 1. 123. *Juvenal*, xi. 58. *Plin.* N. H. xxiii. 79. They were given to swine (*Columella*, R. R. vii. 9), and are called κεράτια, from their horn-like form. See *Wetstein* and *Kuinoel* here, and *Winer*, Real. Lex. i. p. 593, v. Johannis-brod Baum. *Robinson*, Palest. iii. 272, and *Trench*, p. 398.

— οὐδεὶς ἐδίδου] *no one was giving to him*—even husks from the tree. (*Meyer.*)

17. Εἰς ἑαυτὸν ἐλθών] *Having come to himself.* "Formula ἔρχεσθαι εἰς ἑαυτὸν propriè dicitur *de iis, qui deliquium animi passi ad se redeunt;* deinde verò transfertur ad eos, *qui ad sanam mentem redeunt, qui ita agunt, ut homines sanæ mentis decet.* Diod. Sic. xiii. 95, τοῖς λογισμοῖς εἰς ἑαυτοὺς ἐρχόμεναι. Arrian. Epictet. iii. 1, ὅταν εἰς σεαυτὸν ἔλθῃς. Lucret. iv. 994. *Donec discussis redeant erroribus ad se.* Terent. Adelph. v. 3. 8, *Tandem reprime iracundiam, atque ad te redi.*" (*Kuin.*)

— λιμῷ] *with hunger.* Some MSS. (D, R, U) have ὧδε before λιμῷ, but this word seems only to be a repetition from ἐγὼ δὲ, and the sound is too inharmonious for such a writer as St. Luke. B, L have ὧδε after λιμῷ, and if it is to be received at all that

ἀπόλλυμαι. 18 Ἀναστὰς πορεύσομαι πρὸς τὸν πατέρα μου, καὶ ἐρῶ αὐτῷ,
Πάτερ, ἥμαρτον εἰς τὸν οὐρανὸν καὶ ἐνώπιόν σου, 19 οὐκέτι εἰμὶ ἄξιος κληθῆναι
g Acts 2. 39. Eph. 2. 12, 17. υἱός σου, ποίησόν με ὡς ἕνα τῶν μισθίων σου. 20 [g] Καὶ ἀναστὰς ἦλθε πρὸς
τὸν πατέρα ἑαυτοῦ. Ἔτι δὲ αὐτοῦ μακρὰν ἀπέχοντος εἶδεν αὐτὸν ὁ πατὴρ
αὐτοῦ, καὶ ἐσπλαγχνίσθη, καὶ δραμὼν ἐπέπεσεν ἐπὶ τὸν τράχηλον αὐτοῦ καὶ
κατεφίλησεν αὐτόν. 21 Εἶπε δὲ αὐτῷ ὁ υἱὸς, Πάτερ, ἥμαρτον εἰς τὸν οὐρανὸν
h Gen. 27. 15. & 41. 42. Zech. 3. 3—5. Isa. 61. 10. καὶ ἐνώπιόν σου, καὶ οὐκέτι εἰμὶ ἄξιος κληθῆναι υἱός σου. 22 [h] Εἶπε δὲ ὁ πατὴρ
πρὸς τοὺς δούλους αὐτοῦ, Ἐξενέγκατε τὴν στολὴν τὴν πρώτην, καὶ ἐνδύσατε
αὐτὸν, καὶ δότε δακτύλιον εἰς τὴν χεῖρα αὐτοῦ καὶ ὑποδήματα εἰς τοὺς πόδας·
23 καὶ ἐνέγκαντες τὸν μόσχον τὸν σιτευτὸν θύσατε, καὶ φαγόντες εὐφρανθῶμεν·
i ver. 32. Eph. 2. 1. & 5. 14. Rev. 3. 1. 24 [i] ὅτι οὗτος ὁ υἱός μου νεκρὸς ἦν, καὶ ἀνέζησε· ἀπολωλὼς ἦν, καὶ εὑρέθη. Καὶ
ἤρξαντο εὐφραίνεσθαι. 25 [j] Ἦν δὲ ὁ υἱὸς αὐτοῦ ὁ πρεσβύτερος ἐν ἀγρῷ· καὶ
j Ps. 30. 11. & 126. 1, 2. ὡς ἐρχόμενος ἤγγισε τῇ οἰκίᾳ, ἤκουσε συμφωνίας καὶ χορῶν· 26 καὶ προσ-
καλεσάμενος ἕνα τῶν παίδων ἐπυνθάνετο τί εἴη ταῦτα; 27 Ὁ δὲ εἶπεν αὐτῷ,
Ὅτι ὁ ἀδελφός σου ἥκει, καὶ ἔθυσεν ὁ πατήρ σου τὸν μόσχον τὸν σιτευτὸν, ὅτι
ὑγιαίνοντα αὐτὸν ἀπέλαβεν. 28 Ὠργίσθη δὲ, καὶ οὐκ ἤθελεν εἰσελθεῖν. Ὁ οὖν
πατὴρ αὐτοῦ ἐξελθὼν παρεκάλει αὐτόν. 29 Ὁ δὲ ἀποκριθεὶς εἶπε τῷ πατρὶ,
Ἰδοὺ τοσαῦτα ἔτη δουλεύω σοι, καὶ οὐδέποτε ἐντολήν σου παρῆλθον· καὶ ἐμοὶ

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appears to be its proper place; but it is not in A, E, F, G, &c.

18. ἐρῶ] *I will say.* "Etsi Deus novit omnia, *vocem* tamen tuæ *confessionis* expectat." (*S. Ambrose.*)

20. κατ-εφίλησεν] Note κατ-, vii. 38. Acts xx. 37.

21. εἰς τὸν οὐρανὸν καὶ ἐνώπιόν σου] *against heaven and in thy sight.* Observe, he *persevered* in the resolution expressed before, in his exile (*v.* 18): he was not spoiled by the father's kindness.

This is the language of true repentance and godly sorrow, not proceeding only from *dolor amissi*, but from *dolor admissi*: not from a sense only of *pœna*, but of *culpa*, and that not in the sight of men, but of God. See *Bp. Sanderson's* Sermon on Ahab's Repentance, vol. iii. p. 13, and notes below on 2 Cor. vii. 10.

The penitent says that he has sinned against *heaven*, and so acknowledges that heaven, and not earth, is his home; and that he will no longer wallow in the mire of this lower world, but seek the things that are above, and have his conversation in heaven.

22. στολὴν τὴν πρώτην] στολὴ is a *long robe*, covering the whole person: see Mark xii. 38. Luke xx. 46. And τὴν πρώτην is τὴν τιμιωτάτην (*Euthym.*), *the best.* So Athen. 369, πρῶται ἐσθῆτες. (*Valck.*)

In a spiritual sense the returning prodigal receives "*principalem* stolam, quam Adam peccando amiserat" (*Jerome*, Gen. iii. 7), the white στολὴ, or *robe of Christ's righteousness*, which covers the whole man (see Rev. vi. 11; vii. 14), in which Christians are clothed at baptism, when they put on Christ. Cp. 2 Cor. v. 21. Gal. iii. 27. Eph. iv. 24.

— δακτύλιον] *a signet ring*—a *pledge* of the Spirit (*Aug.*), a seal, σφραγῖδα, and an emblem of the spiritual marriage by which the soul is espoused to Christ. *Clem. Alex.* ('Quis dives,' &c.) and others (see *Bingham*, xi. 1. 6) call Baptism τὴν σφραγῖδα τοῦ Κυρίου, 'signaculum fidei' (*Tertullian*, Apol. 21), and 'signaculum similitudinis Christi.' (*Jerome.*) It may be a consignation of the grace begun in Baptism, and consummated in Confirmation. And perhaps the words ἐπὶ τὴν χεῖρα and εἰς τοὺς πόδας may be added, not without meaning, to show that now is the time for Christian labour with the *hand*, and for Christian progress with the *feet*, in the "ways of God's laws, and in the works of His commandments."

— ὑποδήματα] *shoes*, with which we walk in the way of holy obedience. Eph. vi. 15.

It is observable that long robes, στολαὶ, and *signet rings* (cp. James ii. 2. 1 Macc. vi. 15) and *shoes*, were not allowed to be worn by *slaves*, but were badges of *free men* (see *Rosenm.*); therefore they are appropriately introduced here to show that the Father in His love does not make the returning prodigal to be one of his *hired servants* (*v.* 19), but restores him to liberty as His *son*. A beautiful emblem of the blessedness of true repentance, and of God's pardon, delivering from the slavery of Satan, and restoring the penitent to the glorious liberty of *the children of God* (Rom. viii. 21).

23. τὸν μόσχον τὸν σιτευτόν] *the fatted calf.* Observe the article repeated, denoting something extraordinary. (*Beng.*) "Vitulum *saginatum* ideoque *votivum*." (*Valck.*) This *fatted calf* represents the sacrifice of Christ, by Whom alone, offered for us, we are reconciled to the Father. Eph. ii. 16. Col. i. 20—22. It may also be applied to the commemorative sacrifice of the Holy Eucharist, in which the meritorious efficacy of that One all-sufficient sacrifice—offered once for all on the cross—is represented and pleaded before God, and its benefits are applied to the penitent and faithful soul. Hence *S. Jerome* says, "Vitulus Ipse Salvator est, Cujus carne pascimur, sanguine potamur;" and *S. Ambrose*, "Occiditur et vitulus saginatus, ut carnem Domini, spirituali opimam virtute, per gratiam epuletur;" and *S. Aug.* "Vitulus ille in corpore et sanguine Dominico et offertur Patri et pascit totam domum." Cp. *Cyril* here, p. 347, ed. Mai.

The Μόσχος, or *calf*, thus interpreted, as significant of the propitiatory *Sacrifice* and *Atonement* made by Christ upon the cross, will hardly fail to remind the reader, that to the Evangelist *St. Luke*,—who alone records this parable,—has been assigned the symbol of the *calf*, among the four living creatures of Ezekiel and St. John (Ezek. i. 5. 10; x. 14. Rev. iv. 7), by the expository teaching of the ancient Church. See for example *Iren.* iii. 11, τὸ κατὰ Λουκᾶν εὐαγγέλιον ἅτε ἱερατικοῦ χαρακτῆρος ὑπάρχον ἀπὸ τοῦ Ζαχαρίου τοῦ ἱερέως θυμιῶντος τῷ Θεῷ ἤρξατο· ἤδη γὰρ ὁ σιτευτὸς ἡτοιμάζετο μοσχὸς ὑπὲρ τῆς ἀνευρέσεως τοῦ νεωτέρου παιδὸς μέλλων θύεσθαι.

And with good reason. For this Evangelist appears to have written with a special purpose of displaying the propitiatory efficacy of the *sacrifice* offered by Christ for the sins of the world. St. Matthew had revealed Him as *King*; St. Mark as the *Man* Christ Jesus; St. Luke exhibits Him as our *Victim*; St. John fully manifests Him as *God*; and so the Gospel is complete. See above, *Introduction* to the Four Gospels, and to this Gospel, p. 163.

25. ὁ υἱὸς ὁ πρεσβύτερος] *the elder son.* "Major filius, populus Israel secundum carnem in agro est; in hæreditariâ opulentiâ Legis et Prophetarum."

— συμφωνίας] *music*, even of Angels (*vv.* 7. 10. *Burgon.*).

28. Ὠργίσθη—εἰσελθεῖν] *He was enraged* by what he heard, and would not *go into the house*, because his younger brother was there! The Jew will not enter the Church, because the Gentile is there. "Irascitur vivere fratrem, quem putabat extinctum; foris stat Israel." (*Jerome*, iv. 156.) See Acts xvii. 5. 13; xxii. 21; xxviii. 27. As *S. Ambrose* says, "*Stat* foris; *non excluditur;* non ingreditur, ignorans voluntatem Dei de vocatione Gentium. Ubi cognovit, invidet et torquetur Ecclesiæ bonis. *Foris* enim Israel audit choream et symphoniam, sed irascitur, quia hic concinit plebis gratia, et consona populi jubilatio; sed bonus Pater etiam *hunc* salvare cupiebat."

29. οὐδέποτε ἐντολήν] *I never transgressed thy commandment.* Cp. the language of the Jews to our Lord, John viii. 33. 41; cp. Rom. ii. 17. 19; x. 3; cp. xviii. 11.

As if it were no breach of a commandment to murmur at the salvation of a brother, and *that* brother the heathen world!

οὐδέποτε ἔδωκας ἔριφον, ἵνα μετὰ τῶν φίλων μου εὐφρανθῶ. 30 Ὅτε δὲ ὁ υἱός
σου οὗτος ὁ καταφαγών σου τὸν βίον μετὰ πορνῶν ἦλθεν, ἔθυσας αὐτῷ τὸν
μόσχον τὸν σιτευτόν. 31 Ὁ δὲ εἶπεν αὐτῷ, Τέκνον, σὺ πάντοτε μετ' ἐμοῦ εἶ, καὶ
πάντα τὰ ἐμὰ σά ἐστιν. 32 [k] Εὐφρανθῆναι δὲ καὶ χαρῆναι ἔδει, [l] ὅτι ὁ ἀδελφός k Isa. 35. 10. l ver. 24.
σου οὗτος νεκρὸς ἦν καὶ ἀνέζησε, καὶ ἀπολωλὼς ἦν καὶ εὑρέθη.

XVI. 1 Ἔλεγε δὲ καὶ πρὸς τοὺς μαθητὰς αὐτοῦ, Ἄνθρωπός τις ἦν πλούσιος
ὃς εἶχεν οἰκονόμον, καὶ οὗτος διεβλήθη αὐτῷ ὡς διασκορπίζων τὰ ὑπάρχοντα
αὐτοῦ. 2 Καὶ φωνήσας αὐτὸν εἶπεν αὐτῷ, Τί τοῦτο ἀκούω περὶ σοῦ; ἀπόδος
τὸν λόγον τῆς οἰκονομίας σου· οὐ γὰρ δυνήσῃ ἔτι οἰκονομεῖν. 3 Εἶπε δὲ ἐν
ἑαυτῷ ὁ οἰκονόμος, Τί ποιήσω, ὅτι ὁ κύριός μου ἀφαιρεῖται τὴν οἰκονομίαν
ἀπ' ἐμοῦ; σκάπτειν οὐκ ἰσχύω, ἐπαιτεῖν αἰσχύνομαι· 4 ἔγνων τί ποιήσω· ἵνα
ὅταν μετασταθῶ τῆς οἰκονομίας δέξωνταί με εἰς τοὺς οἴκους αὐτῶν. 5 Καὶ
προσκαλεσάμενος ἕνα ἕκαστον τῶν χρεωφειλετῶν τοῦ κυρίου ἑαυτοῦ ἔλεγε τῷ
πρώτῳ, Πόσον ὀφείλεις τῷ κυρίῳ μου; 6 ὁ δὲ εἶπεν, Ἑκατὸν βάτους ἐλαίου·
καὶ εἶπεν αὐτῷ, Δέξαι σοῦ τὸ γράμμα, καὶ καθίσας ταχέως γράψον πεντήκοντα.
7 Ἔπειτα ἑτέρῳ εἶπε, Σὺ δὲ πόσον ὀφείλεις; ὁ δὲ εἶπεν, Ἑκατὸν κόρους
σίτου· καὶ λέγει αὐτῷ, Δέξαι σοῦ τὸ γράμμα καὶ γράψον ὀγδοήκοντα. 8 [a] Καὶ a Eph. 5. 8. 1 Thess. 5. 5.
ἐπῄνεσεν ὁ κύριος τὸν οἰκονόμον τῆς ἀδικίας ὅτι φρονίμως ἐποίησεν· ὅτι οἱ

— δουλεύω] *I slave:* as if to be God's people were *slavery*, instead of being perfect freedom!

— ἐμοὶ οὐδέποτε ἔδωκας ἔριφον] *to me thou never gavest a kid:* ἐμοὶ, *to me*, is emphatic; *to me*, thy dutiful son, contrasted with this renegade! With what stern irony is the murmuring spirit of the Jewish people represented in this dialogue! And they are the words of Him who is describing what He best knew.

Thou never gavest to me a kid—but God has given them a Lamb—the true Passover—the LAMB of God who taketh away the Sins of the World (John i. 29. 36). Why do you ask for a kid, when you have the LAMB? (*Jerome.*)

30. ὁ υἱός σου] *thy son.* He would not say *my brother*. Contrast with this the language of the Servant (*v.* 27) and of the Father (*v.* 32), and contrast also ἦλθεν, *he came*, with ἀνέζησε (*v.* 32), *he rose again.*

— σοῦ τὸν βίον] Remark the emphatic position of σοῦ,—'*thy* living'—uttered with rancour against both the father and the brother,—"ad augendam invidiam."

31. πάντοτε μετ' ἐμοῦ] *ever with me.* Cp. Rom. iii. 1, 2; ix. 4.

— πάντα τὰ ἐμὰ σά ἐστιν] *all that is mine is thine.* The Law, the Prophets, the services of the Temple in *possession*, and all the promises of the Gospel; the means of grace and hopes of glory *in reversion;* all are thine if thou wilt be mine.

32. ὁ ἀδελφός σου οὗτος νεκρὸς ἦν καὶ ἀνέζησε] *this thy brother was dead and arose again.* See what seems to be an affecting reference to these words, Rom. xi. 15.

CH. XVI. 1. Ἔλεγε δέ] Many different interpretations have been given of this parable of the *unjust steward.* See an account of them in *S. Jerome* ad Algasiam 6, t. iv. p. 197. *Kuinoel's* and *Meyer's* notes here, and in *Trench*, p. 423.

The clue to its correct exposition may be found in the fact, that it was addressed to the *disciples* (*v.* 1); in the statement that the men of this world are, *in regard to their generation* (see below, note on *v.* 8), *more prudent* (φρονιμώτεροι) *than the children of light* are with a view to another world; and in the consequent admonition (implied though not expressed), that the present world, and the eagerness, and diligence, and indefatigable earnestness of *its* children in pursuing *their* ends, which are uncertain and fugitive, ought to be *exemplary* to us, and should continually act as stimulants upon Christians, exciting them to show no less zeal and industry in striving to attain *their* ends, which are eternal in duration, and infinite in value. Thus our Lord teaches us to elicit good out of the evil we see around us; to educe food from poison; and to make the children of Mammon examples to ourselves in serving God. Cp. *August.* Quæst. Evang. ii. 34.

To this is added the exhortation—arising from the subject of this parable—to use all earthly treasure as an instrument for securing everlasting happiness.

— Ἄνθρωπος] *A man.* Our Lord begins four parables here with the words ἄνθρωπος, or ἄνθρωπός τις, xiv. 16; xv. 11; xvi. 1. 19. In two of them the ἄνθρωπος is Almighty God; in the two latter a rich man. The former two specially describe our benefits from God; the latter two our duty to Him.

— οἰκονόμον] a *villicum, bailiff;* suggesting to us that *we* are *stewards* of God. Cp. 1 Cor. iv. 1. (*S. Ambrose.*)

— διεβλήθη] *was accused:* the word is not always used in a bad sense. See LXX in Dan. vi. 24, and *Joseph.* Antt. vi. 10.

— διασκορπίζων] *wasting*, '*dissipans*,' '*dilapidans*.' It is *not* said that he was guilty of embezzlement and peculation.

2. Τί τοῦτο ἀκούω] *What is this that I hear of thee? Kühner*, ii. § 841. *Meyer.*

— τὸν λόγον] *the* account, or reckoning, which perhaps had not been lately called for.

3. ἐν ἑαυτῷ] *in himself*, 'solus secum.' See xviii. 4. This intimates a *secret* device to be communicated only to some who would be accomplices in the fraud and profit by it; and so their services might be counted on; an act of collusion.

4. ἔγνων τί ποιήσω] *I resolved what to do.* A soliloquy; a sudden thought strikes him and he resolves what to do. Christ *hears* our secret *thoughts;* and will *reveal* them at the Great Day.

5. ἕνα ἕκαστον] *each*, '*one by one*.' He summoned them singly and privately one after the other, in order to secure greater secrecy; here was one mark of his worldly prudence.

6. βάτους ἐλαίου] *measures of oil.* The tenants, like the modern *métayers*, paid their rent, or portions of it, *in kind.* See the same usage referred to in another parable, Matt. xxi. 34—41. 2 Tim. ii. 6.

The βάτος, בַּת (*bath*), Ezek. xlv. 10, 11. 14, was the tenth of an homer; and was for *liquids* what the ephah was for solids (see Matt. xiii. 33), and held seventy-two sextarii, about nine gallons. (*Joseph.* Antt. viii. 2. 9. *Winer*, s. v. Maasse, ii. p. 41.)

— σοῦ τὸ γράμμα] *thy bill.* σοῦ is emphatic here and in *v.* 7. And he makes *him* write the bill, *his own* bill (chirographum or syngrapha), that he may have the evidence of *his hand-writing*, as a proof that it was *his* act, and so protect himself, and secure the tenant on his side. Another proof of his worldly shrewdness.

— ταχέως] *quickly*, on the spot; to prevent the effect of any future demurs and compunctious misgivings on the part of the tenant's conscience. Cp. the words of Herodias' daughter, Matt. xiv. 28. Mark vi. 25.

7. Ἔπειτα ἑτέρῳ] *Next he said to another*, when the first had given him the bill, and had retired, and left him alone, to have a private colloquy with another of his *master's* tenants.

— Ἑκατὸν κόρους] *A hundred measures:* κόρος is the Hebr. כֹּר (*kor*), the same in size as the homer. See Ezek. xlv. 11—14; ten Attic medimni, *Joseph.* Antt. xv. 9. *Winer*, ii. p. 42.

8. Καὶ ἐπῄνεσεν ὁ κύριος] *The land-lord* (not Christ) *praised him.*

— τὸν οἰκονόμον τῆς ἀδικίας] *the fraudulent steward.* On this use of the genitive for an adjective, see on Matt. xxiv. 15; below, *v.* 9, μαμωνᾶ ἀδικίας. xviii. 6, ὁ κριτὴς τῆς ἀδικίας. Cp. *Vorst.* de Hebr. p. 252.

The master praised the dishonest steward. His dishonesty

υἱοὶ τοῦ αἰῶνος τούτου φρονιμώτεροι ὑπὲρ τοὺς υἱοὺς τοῦ φωτὸς εἰς τὴν
h Matt. 6. 19. & 19. 21. 1 Tim. 6. 19. Dan. 4. 27. Tob. 4. 9. c ch. 19. 17. γενεὰν τὴν ἑαυτῶν εἰσι. 9 h Κἀγὼ ὑμῖν λέγω, ποιήσατε ἑαυτοῖς φίλους ἐκ
τοῦ μαμωνᾶ τῆς ἀδικίας, ἵνα ὅταν ἐκλίπητε δέξωνται ὑμᾶς εἰς τὰς αἰωνίους
σκηνάς. 10 c Ὁ πιστὸς ἐν ἐλαχίστῳ καὶ ἐν πολλῷ πιστός ἐστι, καὶ ὁ ἐν
ἐλαχίστῳ ἄδικος καὶ ἐν πολλῷ ἄδικός ἐστιν. 11 Εἰ οὖν ἐν τῷ ἀδίκῳ μαμωνᾷ
πιστοὶ οὐκ ἐγένεσθε, τὸ ἀληθινὸν τίς ὑμῖν πιστεύσει; 12 καὶ εἰ ἐν τῷ ἀλλο-
d Matt. 6. 24. τρίῳ πιστοὶ οὐκ ἐγένεσθε, τὸ ὑμέτερον τίς ὑμῖν δώσει; ($\frac{191}{V}$) 13 d Οὐδεὶς οἰκέτης

is mentioned lest it should be supposed that shrewdness can be a substitute for honesty. He praised him because he had acted *prudently*, *φρονίμως*.

In some expositions of this Parable, it is taken for granted that the landlord *discovered* the artifice of the steward described *vv.* 5—7.

But the supposition seems to impair, if not to destroy, the beauty of the parable;

How could the steward be said to have acted *prudently*, *shrewdly*, *φρονίμως*, if his device was detected and exposed? Is it probable, that his master would have allowed him to profit by the fraud, or that the debtors, who would be forced to pay the sums due, and perhaps be punished in person, would receive him into their houses? Is it likely, that in such a case our Lord would have propounded the steward as an example of *worldly wisdom?* No; it is no where said, or hinted in the parable, that the landlord *discovered* the *mode* by which the steward had ingratiated himself into the affections of his tenants. What he knew, was the *result*. He saw, and saw with surprise and admiration, that his steward, though a wasteful person (*v.* 1), had so contrived matters, that he was none the worse for being put out of the stewardship; that he was neither forced to dig nor to beg; and though deprived of his office by his master, was received as a welcome guest by his master's dependents! He must therefore be a very shrewd and clever person, and deserve credit on that account.

We know the *method*, by which the steward managed to ingratiate himself with the tenants; but we must remember that we are reading a parable delivered by One who reads the secrets of all hearts, and from Whom no artifice is hid. And we are thus reminded, that, though the steward's *earthly* master did not see or discover the collusion of the steward with each of his tenants in succession, and even praised the result as a proof of prudence, yet *we* have to do with a Landlord Who sees all things, however secret, and will hereafter call all men to give *an account of their stewardship*, and bring to light all the hidden things of darkness; and then all mere worldly wisdom will be confounded, and end in misery and shame.

These considerations remove all objections, such as were raised by some sceptics of old—such as Julian and Porphyry—against the phrase, "the lord commended the unjust steward." The lord knew him only as a wasteful person (*v.* 1); he knew nothing at all of his collusion with the tenants. He only saw its *result*, viz. his reception into the tenants' habitations.

— υἱοὶ τοῦ αἰῶνος τούτου] *the children of this world*. As to this use of υἱὸς see on Matt. ix. 15. Luke x. 6; and on υἱοὶ φωτὸς, *children of light*, John xii. 36. Eph. v. 8. 1 Thess. v. 5, 8.

— εἰς τὴν γενεὰν τὴν ἑαυτῶν] in regard to *their* generation, which is merely *transitory:* but there is a generation which is everlasting. They are more prudent and shrewd in regard to their contemporaries, persons, and things, than *the children of Light* are in regard to the persons and things of their generation; e. g. in regard to God Himself and heaven, which is eternal. On the latter use of γενεὰ as applied to an age of man see Matt. xii. 39. 41, 42. Luke xi. 31, 32. 50, 51; and on its higher sense see Matt. xxiv. 34.

On this text see *Bp. Sanderson*, Sermons, i. 374; iv. 49.

9. Κἀγὼ ὑμῖν λέγω] *And I say to you.* You have heard what the *earthly* κύριος or lord said to *his* steward; now hear what I your heavenly Κύριος or Lord have to say to you who are My stewards; and who will be called by Me hereafter ἀποδοῦναι τὸν λόγον τῆς οἰκονομίας,—*to render the account of your stewardship.*

— ποιήσατε ἑαυτοῖς φίλους] *make for yourselves friends from the mammon of unrighteousness.* Make the poor your friends, who, by alms received from you, and by prayers offered for you, will be,—not indeed an efficient, but an instrumental, cause of your reception into heavenly habitations. See Matt. xxv. 34—45. Cp. *S. Greg. Nazian.* Orat. xiv. pp. 255—285, on the duty of Christian Almsgiving; and *Barrow's* Spital Sermon, preached in Easter Week, 1671,—two rich storehouses of arguments for appeals to love of Christ and the poor in Him.

And, in a higher sense, *make God your friend—make Christ your friend*—by a *right use* (not a διασκορπισμὸς, *v.* 1) of *their* goods entrusted to you as *their* steward; i. e. by employing what you have received from them, in body, mind, and estate, in the divine service and for the divine glory, by works of piety and charity. See Luke xii. 42, on the πιστὸς οἰκονόμος.

— ἐκ τοῦ μαμωνᾶ] *out of the mammon of unrighteousness.* Observe ἐκ, *out of;* i. e. out of what at first may seem to promise no such result, *elicit* true riches from it, by securing God's friendship thereby. ἐκ marks a cause or source, 1 Cor. ix. 14, ἐκ τοῦ εὐαγγελίου ζῆν. Luke xii. 15, ζωὴ ἐκ τῶν ὑπαρχόντων. Cp. Rom. i. 4. James ii. 18. *Winer*, Gr. Gr. p. 352.

On the word μαμωνᾶς see Matt. vi. 24, μαμωνᾶ τῆς ἀδικίας,—the same thing as ἄδικος μαμωνᾶς, *v.* 11 (where see note); i. e. *that* wealth which often is procured unjustly (*Jerome*), and which the steward used dishonestly, and which is often a temptation to fraud; for the love of money is the root of all evil (1 Tim. vi. 10), and which is itself *deceptive* as being also *uncertain* (1 Tim. vi. 17) and fugitive. Cp. Prov. xxiii. 5, and "fundus *mendax*," *Horat.* Od. iii. 1. 30; and "spem *mentita* seges," Ep. i. 7. 87, as opposed to the "*justissima* tellus" of *Virgil*, Georg. ii. 460.

S. Aug. says (Serm. xiii.), on the true use of money, "Perde, ne perdas; dona, ut acquiras; semina, ut metas; has '*divitias*' noli appellare, quia veræ non sunt, paupertate plenæ sunt, et semper obnoxiæ casibus. Ergo *illæ* sunt veræ divitiæ, quas, cùm habuerimus, perdere non possumus. Quamdiù in terrâ sunt divitiæ, non sunt. Sed divitias vocat illas Mundus; Iniquitas vocat. Deus ideo mamonam *iniquitatis vocat;* quia divitias illas vocat Iniquitas."

— ὅταν ἐκλίπητε] *when ye fail*, i. e. *die.* ἐκλείπω is used in this sense by LXX. Gen. xxv. 8. 17; xxxv. 29. Ps. civ. 29. Jer. xlii. 17. 22. Tob. xiv. 11. Judith vii. 22. Cp. *Bp. Pearson*, Præf. in LXX, p. 248, ed. *Churton.*

Some MSS. of high authority, A, B, D, L, R, X, and some Versions have ἐκλείπῃ or ἐκλίπῃ here, and then the sense would be, *When* the wealth of this world *shall fail you.* But ἐκλίπητε or ἐκλείπητε is found in E, F, G, H, K, M, P, S, U, V, Γ, Δ, Λ, and (as already said) this use of ἐκλείπω as an euphemism for *death*, is familiar to Hellenistic Greek, being of common use in the LXX; and the comparison in the parable clearly is between the dismissal of the unjust steward from his office and our removal from this life, and our last reckoning at the Judgment day.

— εἰς τὰς αἰωνίους σ.] *into the everlasting habitations*, opposed to the houses of clay into which the steward was received by his tenants. The friends, therefore, are pre-eminently God and Christ, to whom alone belong *the everlasting habitations*, and who will say, at the Great Day, to them on the right hand, "inherit the kingdom," Matt. xxv. 34. See above, note on ποιήσατε —φίλους.

This Parable may be applied to the Clergy as *stewards* of God's Mysteries. Hence *S. Jerome* ad Algas., p. 196, "Passus dispendia dominus laudat dispensatoris *prudentiam*, quod adversus dominum quidem fraudulenter, sed pro se prudenter egerit. Quantò magis Christus, qui nullum damnum sustinere potest, et pronus est ad clementiam, laudabit discipulos suos, si in eos qui in se credituri sunt, misericordes fuerint! Si iniquitas benè dispensata vertitur in justitiam, quantò magis sermo divinus, in quo nulla est iniquitas, qui et Apostolis creditus est, si benè fuerit dispensatus dispensatores suos levabit in cœlum."

10. ἐν ἐλαχίστῳ] *in what is least;* for such is all earthly substance when compared with heavenly wealth, which is *greatest;* and the use we make of our earthly substance, which is least, is our *trial* whether we are fit to be admitted to possess what *is greatest*, that is, the everlasting wealth of heaven. These words are referred to by *Clemens R.* ii. 8, λέγει Κύριος ἐν τῷ εὐαγγελίῳ, εἰ τὸ μικρὸν οὐκ ἐτηρήσατε, τὸ μέγα τίς ὑμῖν δώσει; λέγω γὰρ ὑμῖν ὅτι ὁ πιστὸς ἐν ἐλαχίστῳ καὶ ἐν πολλῷ πιστός ἐστιν.

11. Εἰ οὖν ἐν τῷ ἀδίκῳ] If you have not been faithful stewards of your earthly substance, which *is illusory*, God will not trust you with what is real; i. e. the wealth of eternity. Cp. *S. Jerome*, iv. 197, ad Algas., where is an exposition of this parable.

12. ἐν τῷ ἀλλοτρίῳ] *in that which is another's:* for your worldly wealth is not *yours*, but *God's;* you are *not landlords*, but *stewards* for a time, and liable to be called to your account at any moment (see above, xii. 20), and to be put out of your stewardship; and if you have not been faithful in that earthly trust which

δύναται δυσὶ κυρίοις δουλεύειν· ἢ γὰρ τὸν ἕνα μισήσει καὶ τὸν ἕτερον ἀγαπήσει·
ἢ ἑνὸς ἀνθέξεται καὶ τοῦ ἑτέρου καταφρονήσει· οὐ δύνασθε Θεῷ δουλεύειν καὶ
μαμωνᾷ.
(192/X) 14 [e] Ἤκουον δὲ ταῦτα πάντα καὶ οἱ Φαρισαῖοι [f] φιλάργυροι ὑπάρχοντες e Matt. 23. 13. f Matt. 23. 14.
καὶ ἐξεμυκτήριζον αὐτόν. 15 Καὶ εἶπεν αὐτοῖς, [g] Ὑμεῖς ἐστε οἱ δικαιοῦντες g ch. 10. 29. & 18. 9.
ἑαυτοὺς ἐνώπιον τῶν ἀνθρώπων, ὁ δὲ Θεὸς γινώσκει τὰς καρδίας ὑμῶν, ὅτι τὸ ἐν
ἀνθρώποις ὑψηλὸν βδέλυγμα ἐνώπιον τοῦ Θεοῦ.
(193/V) 16 [h] Ὁ νόμος καὶ οἱ προφῆται ἕως Ἰωάννου, ἀπὸ τότε ἡ βασιλεία τοῦ h Matt. 11. 12, 13.
Θεοῦ εὐαγγελίζεται, καὶ πᾶς εἰς αὐτὴν βιάζεται. (194/V) 17 [i] Εὐκοπώτερον δέ ἐστι i Matt. 5. 18.
τὸν οὐρανὸν καὶ τὴν γῆν παρελθεῖν, ἢ τοῦ νόμου μίαν κεραίαν πεσεῖν.
(195/II) 18 [j] Πᾶς ὁ ἀπολύων τὴν γυναῖκα αὐτοῦ καὶ γαμῶν ἑτέραν μοιχεύει· καὶ j Matt. 5. 32. & 19. 9.
πᾶς ὁ ἀπολελυμένην ἀπὸ ἀνδρὸς γαμῶν μοιχεύει.
(196/X) 19 Ἄνθρωπος δέ τις ἦν πλούσιος, καὶ ἐνεδιδύσκετο πορφύραν καὶ
βύσσον, εὐφραινόμενος καθ' ἡμέραν λαμπρῶς· 20 πτωχὸς δέ τις ἦν ὀνόματι
Λάζαρος ὃς ἐβέβλητο πρὸς τὸν πυλῶνα αὐτοῦ εἱλκωμένος, 21 καὶ ἐπιθυμῶν
χορτασθῆναι ἀπὸ τῶν ψιχίων τῶν πιπτόντων ἀπὸ τῆς τραπέζης τοῦ πλουσίου·
ἀλλὰ καὶ οἱ κύνες ἐρχόμενοι ἀπέλειχον τὰ ἕλκη αὐτοῦ. 22 Ἐγένετο δὲ ἀποθανεῖν

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you hold of your Lord, He will not give you that heavenly wealth, which will never be taken away from those to whom it is given. "*Alienas* appellat terrenas facultates, quia nemo secum eas moriens aufert." *S. Aug.* Quæst. Ev. ii. 35. 1 Tim. vi. 7; and *S. Jerome*, Epist. ad Algasiam, iv. p. 197, who says "alienum a nobis est omne quod sæculi est."

13. *οὐδεὶς—δύναται*] See Matt. vi. 24.

14. *Φαρισαῖοι φιλάργυροι*] *the Pharisees* were *lovers of money* (see Matt. xxiii. 14), making Mammon their friend instead of God (see above, *v.* 9); and regarding worldly wealth and glory as the criterion of God's favour; "felicitatem in *hâc vitâ* et divitias maximi pendentes," and allowing the love of the world to absorb the love of God. Cp. John xii. 43. James ii. 1—8. *Joseph.* Antt. xiii. 3. *Jahn*, Archæol. § 319.

— *ἐξεμυκτήριζον*] *were sneering at Him:* 'subsannabant, *naso* suspendebant,'—used by LXX for Hebr. לַעַג (*laagh*). (Ps. ii. 4; xxii. 7.)

15. *βδέλυγμα*] *an abomination:* from *βδελύσσω*, *abominor;* and specially an *idol.* See Matt. xxiv. 15. That which you worship—mammon, your idol—is abhorred as a false god by the Most High. For, *πλεονεξία* is *εἰδωλολατρεία*, Col. iii. 5.

16. *Ὁ νόμος κ.τ.λ.*] *The Law* and *the Prophets* might indeed seem to promise *earthly* rewards; but now a spiritual Kingdom, with heavenly promises, is set up, and every one who desires to be saved must press into it with a holy violence; that is, it is not to be gained without the same anxious care and vehement endeavour, which the children of this world employ for the attainment of an earthly kingdom. See Matt. xi. 12.

And yet no one tittle of the Law, rightly understood, shall fail; for the Gospel is the perfection of the Law. See on Matt. v. 17.

— *βιάζεται*] *presses by force.* See Matt. xi. 12, 13. Cp. Luke xiii. 24. Xen. Cyr. iii. 3, *εἰ βιάσαιντο εἴσω.*

17. *δέ*] I have come with the Gospel; *but* not to take away the Law (Matt. v. 17).

18. *Πᾶς ὁ ἀπολύων*] *Every one that putteth away his wife and marrieth another committeth adultery.*

It is supposed by some that there is no connexion between this paragraph and what precedes or follows. But this is not probable. See above, x. 1; xii. 13; xiii. 18.

This sentence was indeed uttered by our Lord *on other occasions* (see on Matt. v. 31—33; xix. 9). Its repetition shows its importance; and it is fitly introduced here because it is relevant to the subject in hand, viz. the use to be made by men of the *earthly blessings* which God gives them, with a refutation of the Pharisaic errors on this point. This appears as follows:—

In God's Law, to which Christ had just been referring, Stealing and Adultery are connected. Thou shalt not commit *adultery;* thou shalt not *steal;* and, thou shalt not covet thy neighbour's *house*, thou shalt not covet thy neighbour's *wife* (Exod. xx. 14, 15. 17). Of all the earthly treasures committed in trust to man, none is so precious, none to be treated with so much reverence, as Woman—God's first and best gift to Man in Paradise (Gen. ii. 21—25). "House and Riches are the inheritance of fathers, and a prudent *wife* is from *the Lord*" (Prov. xix. 14; xviii. 22). "Who can find a virtuous woman? for *her price is far above rubies*" (Prov. xxxi. 10). "So ought men to love their wives as their own bodies, even as the Lord loveth the Church" (Eph. v. 25—28).

Accordingly, Christ connects *Adultery* with *Covetousness.* And in like manner St. Paul couples the one with the other. See on 1 Thess. iv. 6.

The Pharisees asked Christ,—Whether it was lawful for a man to put away his wife for *every cause?* (Matt. xix. 3;) and it was their practice (especially of those among them who belonged to the school of Hillel) to treat wedlock as a mere secular bargain, and to tie and untie the marriage knot at pleasure, and to sacrifice Matrimony to Mammon.

These considerations may serve to explain the introduction of that declaration in this place.

— *ἀπολελυμένην*] *any* divorced woman generally. An absolute prohibition from Christ Himself against marrying any woman that has been divorced. Such marriages are adulterous. See above on Matt. v. 32; xix. 9.

19. *πορφύραν καὶ βύσσον*] *the purple*, the outer attire; the dress of princes and nobles. Cf. Matt. xxvii. 28; the *βύσσος*, or *fine linen* of Egypt, being the inner clothing. On this story see *S. Gregor.* Homil. xl. in Evangel. *S. Chrys.* Hom. quatuor de Lazaro, v. 220—260. *S. Aug.* Serm. xiv. and xxvi. and xli.

— *εὐφραινόμενος*] *making merry.*

20. *Λάζαρος*] *Lazarus.* Very appropriate as a name for a beggar, if derived from לֹא (*lo*), *non*, and עֵזֶר (*ezer*), *auxilium*, 'quasi auxilio egens;' or, if it is the same word as Ἐλεάζαρος, אֵלִי עֵזֶר, it means, 'God (and *not* man) is my help.'

From the mention of this *name* some have supposed that this is not a Parable, but a History. (Cp. *Cyril*, p. 357.) And some have proceeded to assign an historical name (Νινευής) to the rich man.

That it is a *history* was the judgment of *Origen*, *S. Cyprian*, *S. Basil*, *S. Hilary*, *S. Jerome*, *S. Epiphanius*, *S. Augustine*, see the note of Feuardent on *S. Iren.* iv. 4.

The beggar has a name; the rich man has none. There may be also something of a moral and spiritual meaning here (as suggested by some of the Fathers), viz. that Christ gives His saints 'a new name' (Rev. iii. 12); but that the name of the wicked, famous though they be in this world, is blotted out (Ps. lxix. 28).

On the connexion between the *Parable* of *Lazarus* and the Raising of *Lazarus* at *Bethany*, see on John xi. 1.

— *ἐβέβλητο*] *had been laid*,—to attract pity.

21. *ἀλλὰ καὶ οἱ κύνες*] *yea, even the dogs:* such was his destitution, that the *very dogs*, who were regarded as unclean, were allowed to come *and lick his sores*, as if he were a corpse; and he was left to become almost food for the dogs before his death. (Cp. *S. Chrys.* Hom. de Lazaro.)

The only attention, and (so to speak) medical dressing which his sores received, was from the *dogs*, who came and licked them. (*Cyril.*)

τὸν πτωχὸν, καὶ ἀπενεχθῆναι αὐτὸν ὑπὸ τῶν ἀγγέλων εἰς τὸν κόλπον Ἀβραάμ.
Ἀπέθανε δὲ καὶ ὁ πλούσιος, καὶ ἐτάφη· 23 καὶ ἐν τῷ ᾅδῃ ἐπάρας τοὺς ὀφθαλμοὺς
αὐτοῦ ὑπάρχων ἐν βασάνοις ὁρᾷ τὸν Ἀβραὰμ ἀπὸ μακρόθεν, καὶ Λάζαρον
k Isa. 66. 24. Zech. 14. 12. Mark 9. 44. ἐν τοῖς κόλποις αὐτοῦ· 24 [k] καὶ αὐτὸς φωνήσας εἶπε, Πάτερ Ἀβραὰμ, ἐλέησόν
με, καὶ πέμψον Λάζαρον, ἵνα βάψῃ τὸ ἄκρον τοῦ δακτύλου αὐτοῦ ὕδατος, καὶ
l Job 21. 13. ch. 6. 24. καταψύξῃ τὴν γλῶσσάν μου, ὅτι ὀδυνῶμαι ἐν τῇ φλογὶ ταύτῃ. 25 [l] Εἶπε δὲ
Ἀβραὰμ, Τέκνον, μνήσθητι ὅτι ἀπέλαβες σὺ τὰ ἀγαθά σου ἐν τῇ ζωῇ σου,
καὶ Λάζαρος ὁμοίως τὰ κακά· νῦν δὲ ὧδε παρακαλεῖται, σὺ δὲ ὀδυνᾶσαι· 26 καὶ
ἐπὶ πᾶσι τούτοις μεταξὺ ἡμῶν καὶ ὑμῶν χάσμα μέγα ἐστήρικται, ὅπως οἱ
θέλοντες διαβῆναι ἔνθεν πρὸς ὑμᾶς μὴ δύνωνται, μηδὲ οἱ ἐκεῖθεν πρὸς ἡμᾶς
διαπερῶσιν. 27 Εἶπε δὲ, Ἐρωτῶ σε οὖν, πάτερ, ἵνα πέμψῃς αὐτὸν εἰς τὸν οἶκον
τοῦ πατρός μου, 28 ἔχω γὰρ πέντε ἀδελφοὺς, ὅπως διαμαρτύρηται αὐτοῖς, ἵνα

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22. *ἀπενεχθῆναι*] *A loco alieno in patriam.* (*Beng.*) Compare the beautiful language of Wisdom, iii. 1—11.

— *κόλπον Ἀβραάμ*] *Abraham's bosom.* Immediately after his death, his soul on its separation from the body was carried by Angels to the place of peace and joy, where the faithful rest, and recline, as it were, at a spiritual banquet *in the bosom* (see John xiii. 23. 25; xxi. 20) of the Father of the Faithful (Gal. iii. 9. Rom. iv. 11. 16). Cp. *S. Aug.* de Anima, iv. 16, in Joann. Tract. xvi. The expression, "Bosom of Abraham," as the place of rest of faithful souls, was already familiar to the Jews. See *Josephus* de Macc. ii. p. 514, where the Maccabees say, *οὕτω θανόντας ἡμᾶς Ἀβραὰμ καὶ Ἰσαὰκ καὶ Ἰακὼβ ὑποδέξονται εἰς τοὺς κόλπους αὐτῶν.* (*Wetst.*) "Quid Abrahæ sinus nisi secretam requiem significat patrum?" *Greg. M. Bp. of Rome*, A.D. 590—604, *who in expounding this Parable says nothing of Purgatory.* The Ancient Fathers agree in opinion that immediately after death the *souls* of the faithful go into a happy place called "Abraham's bosom," or "Paradise" (see on xxiii. 43). Cp. *Justin Martyr*, c. Tryphon. §§ 5 and 80. *Irenæus* v. 31. *Tertullian.* Apol. 47. *Origen*, de princip. ii. 12; iv. 2. *Hilary* in Ps. 120. *Prudentius*, Cath. hymn x. *Ambrose*, Cain, &c. ii. 2, de bono Mortis x. 4; and *Bp. Bull*, Sermon on Acts i. 25 (Serm. iii. vol. i. pp. 49—82).

The Office for the Burial of the Dead, in the Book of Common Prayer, particularly the last two prayers, declares the mind of the Church of England on this subject.

See also an excellent volume by the *Rev. T. K. Miller*, "Things after Death," Lond. 1848, pp. 1—64, and the notes on this Gospel below, xxiii. 43, and John xi. 11.

It is observable that the Holy Spirit, writing by St. Luke to the Gentiles, has been specially studious to record in this Gospel portions of our Lord's teaching, which might serve to correct the erroneous notions derived from heathen, mythological, and poetical representations of the *Νεκυΐα*, *Tartarus*, *Elysium*, &c., concerning the state of the soul immediately after death. Cp. *Grotius*, on Luke viii. 55, and Luke xxiii. 40. 43, and *Townson*, on the Gospels, pp. 192—196, and above, *Introduction*, p. 159.

— *ἐτάφη*] *was buried;* perhaps in a splendid mausoleum, with a laudatory epitaph. Not so Lazarus. Cp. *S. Chrysost.* Homil. ii. de Lazaro.

23. *ἐν τῷ ᾅδῃ*] *in Hades;* the place of *departed, disembodied spirits.* (See on Acts ii. 27, and *Wetstein* here.) This place is to be carefully distinguished from *γέεννα*, or *hell*, properly so called (see Matt. v. 22. 29, 30).

This place of disembodied spirits is divided into two separate regions (see *v.* 26), between which there is an impassable gulf fixed for ever; and, therefore, to the general term *ᾅδης*, is added here *ἐν βασάνοις*, *in torments*, to indicate that *his* soul was in a state of anguish, "having a dreadful expectation of a far greater torment to come;" "a fearful looking for of Judgment" (Heb. x. 27), while the soul of the beggar Lazarus is in rest and joy. (Cp. *Bp. Bull*, Sermon above quoted, p. 60.)

Hence it appears, that such as we are at our death, such shall we be at the judgment-seat of Christ. *Clem. R.* l. c., *μετανοήσωμεν ἕως ἔχομεν καιρὸν μετανοίας· μετὰ γὰρ τὸ ἐξελθεῖν ἡμᾶς ἐκ τοῦ κόσμου οὐκέτι δυνάμεθα ἐκεῖ ἐξομολογήσασθαι ἢ μετανοεῖν ἔτι.* *S. Cyprian*, Fell. p. 163, "Qualem te invenit Dominus cùm vocat, talem te judicat." See on Matt. v. 26, and below, *v.* 26.

— *ἐν βασάνοις*] *in torment;* long before the day of Judgment; 1800 years at least.

Hence it appears from Christ's words, that the wicked who died under the Law were punished in another state of being; and that the righteous were comforted, by virtue of His death, even *before* His *Passion.* And may not its efficacy have extended backward to those who lived up to the natural Law which was given them?

24. *δακτύλου—γλῶσσαν*] *finger—tongue.* "*God* is a *Spirit*," and yet, in order to give *us* an idea of His attributes, He speaks in the Holy Spirit of the *Heart, Arm, Hand, Finger*, and *Mouth* of God.

So here, in order that we may have some notion of the condition of disembodied spirits, our Lord uses words connected with *body*, in order to express the anguish, torment, and agony of the *soul*, and more appropriately, because the *soul* of Lazarus (and all the *souls* of the faithful) are represented as resting in "Abraham's *bosom*."

"Anguish, torment, agony," are all words derived from bodily suffering (angor, tormentum, ἀγωνία), and yet are usually applied to the soul.

The *tongue* appears to be specified, because he had specially sinned by sins of the palate, surfeiting and gluttony; and perhaps by proud and wicked words, their usual accompaniments.

On this question, why words relating to the *body* are used in this Parable which refers to the condition of the *disembodied soul*, see also the disquisition of *Methodius*, in *Amphilochii* Opera, p. 328—334.

— *ἐν τῇ φλογὶ ταύτῃ*] *in this flame.* The pains of the wicked immediately after their *death*, are to their pains after the resurrection, only as pains produced by a *flame*, compared with those of a *lake of fire.*

25. *ἀπέλαβες*] thou tookest *off* as *thy* portion and treasure, and *spentest*, so that nothing now remains.

On this text see the Sermon of *Bp. Andrewes*, ii. 78.

— *σύ*] Omitted in some MSS. and Editions; but it adds to the force of the speech. There is a double contrast here.

— *Λάζαρος ὁμοίως τὰ κακά*] Lazarus *exhausted his evils:* as thou *thy good things*—the sum total of them—in the other life.

To correct the notion that *wealth*, as such, excludes from happiness hereafter; or that *poverty*, as such, ensures fruition of that happiness, it is observed by the Fathers, e. g. *S. August.* in an admirable Sermon (Serm. xiv.), that the *beggar* Lazarus is carried by the Angels into the bosom of the *rich* man Abraham (Gen. xiv. 14; xxiv. 1), who made God his *friend* (2 Chron. xx. 7) by a right use of riches. *Aug.* Ep. 157 (Hilario).

On other doctrinal and practical uses to be made of this statement, see *Bp. Bull's* Sermon above quoted.

26. *χάσμα μέγα*] *a great gulf.* "Inter hunc divitem," says *S. Ambrose* here, "et pauperem chaos magnum est, quia *post mortem* nequeunt merita mutari." Cp. *Aug.* Qu. Ev. ii. 38.

— *ὅπως*] *that.* Note the *reason* of the gulph.

27. *Ἐρωτῶ σε οὖν*] *I pray thee therefore.* This consideration for *his father's house* seems to bring out more forcibly the doctrine of the parable, that exemption from flagrant sin, such as the Pharisees indulged in, and social kindness and good nature, are not enough to save us from future torment; but that we must regard ourselves and all our substance, time, and talents, as God's property, to be used in His service, and that if we fail to do this, He will not only *not* "receive us into everlasting habitations," but consign us to torments immediately on our departure from this world; and those torments will be increased in intensity at the Great Day, when our bodies will be raised and reunited for ever to our souls.

28. *ἔχω πέντε ἀδελφούς*] *I have five brethren* still living on earth. Here is another proof that this Parable describes the condition of the *disembodied* soul, in the interval immediately *after*

μὴ καὶ αὐτοὶ ἔλθωσιν εἰς τὸν τόπον τοῦτον τῆς βασάνου. 29 [m] Λέγει δὲ αὐτῷ m Isa. 8. 20. & 34. 16.
Ἀβραὰμ, Ἔχουσι Μωϋσέα καὶ τοὺς προφήτας, ἀκουσάτωσαν αὐτῶν. 30 Ὁ δὲ John 5. 39, 45. Acts 15. 21.
εἶπεν, Οὐχὶ, πάτερ Ἀβραὰμ, ἀλλ᾽ ἐάν τις ἀπὸ νεκρῶν πορευθῇ πρὸς αὐτοὺς & 17. 11.
μετανοήσουσιν. 31 Εἶπε δὲ αὐτῷ, Εἰ Μωϋσέως καὶ τῶν προφητῶν οὐκ ἀκούουσιν,
[n] οὐδὲ ἐάν τις ἐκ νεκρῶν ἀναστῇ πεισθήσονται. n John 12. 10, 11

XVII. ($\frac{197}{II}$) 1 [a] Εἶπε δὲ πρὸς τοὺς μαθητὰς αὐτοῦ, Ἀνένδεκτόν ἐστι τοῦ a Matt. 18. 6, 7
μὴ ἐλθεῖν τὰ σκάνδαλα, οὐαὶ δὲ δι᾽ οὗ ἔρχεται· 2 λυσιτελεῖ αὐτῷ εἰ μύλος
ὀνικὸς περίκειται περὶ τὸν τράχηλον αὐτοῦ, καὶ ἔῤῥιπται εἰς τὴν θάλασσαν,
ἢ ἵνα σκανδαλίσῃ ἕνα τῶν μικρῶν τούτων· ($\frac{198}{V}$) 3 προσέχετε ἑαυτοῖς· [b] ἐὰν δὲ b Matt. 18. 15.
ἁμάρτῃ εἰς σὲ ὁ ἀδελφός σου, ἐπιτίμησον αὐτῷ· καὶ ἐὰν μετανοήσῃ, ἄφες
αὐτῷ· ($\frac{199}{V}$) 4 καὶ ἐὰν ἑπτάκις τῆς ἡμέρας ἁμαρτήσῃ εἰς σὲ, καὶ ἑπτάκις τῆς
ἡμέρας ἐπιστρέψῃ πρὸς σὲ λέγων, Μετανοῶ, ἀφήσεις αὐτῷ.

($\frac{200}{V}$) 5 Καὶ εἶπον οἱ ἀπόστολοι τῷ Κυρίῳ, Πρόσθες ἡμῖν πίστιν. 6 Εἶπε δὲ
ὁ Κύριος, [c] Εἰ εἴχετε πίστιν ὡς κόκκον σινάπεως, ἐλέγετε ἂν τῇ συκαμίνῳ ταύτῃ, c Matt. 17. 20. & 21. 21.
Ἐκριζώθητι καὶ φυτεύθητι ἐν τῇ θαλάσσῃ, καὶ ὑπήκουσεν ἂν ὑμῖν. Mark 9. 23. & 11. 23.

($\frac{201}{X}$) 7 Τίς δὲ ἐξ ὑμῶν δοῦλον ἔχων ἀροτριῶντα ἢ ποιμαίνοντα, ὃς εἰσελθόντι
ἐκ τοῦ ἀγροῦ ἐρεῖ, Εὐθέως παρελθὼν ἀνάπεσε, 8 [d] ἀλλ᾽ οὐχὶ ἐρεῖ αὐτῷ, Ἑτοί- d ch. 12. 37.
μασον τί δειπνήσω, καὶ περιζωσάμενος διακόνει μοι, ἕως φάγω καὶ πίω, καὶ
μετὰ ταῦτα φάγεσαι καὶ πίεσαι σύ; 9 Μὴ χάριν ἔχει τῷ δούλῳ ἐκείνῳ ὅτι

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death, and *before* the General Resurrection and Judgment to come.

— ὅπως—μή] *in order* that they may not pass.

29. Μωϋσέα καὶ τοὺς προφήτας] *Moses and the Prophets*, i. e. the Old Testament. See Matt. xi. 13. Luke xxiv. 44, and *Hottinger*, Thesaur. Philol. pp. 454—456. *Smith*, Discourses on Prophecy, p. 301, and the authorities cited in the Editor's Lectures on the Canon of Scripture, Lect. ii. pp. 30—40.

Here is a remarkable testimony from Christ Himself, speaking by the Father of the faithful in the world of departed Spirits, that the Jews *have* "Moses and the Prophets;" i. e. that the "Canon of the Old Testament" is, what it was believed by the Jews to be, viz. the Word of God, speaking by Moses and the Prophets; and that it had been preserved in purity and integrity by the Jewish Church to our Lord's age, whence it has come down to our own; that it is genuine, authentic, and divine, and not, as some, contradicting Christ, would now have us believe, a mere farrago of fragments put together by writers more recent than "Moses and the Prophets;" and *that its testimony is so cogent*, that they who will not receive it as such, are in so hardened and desperate a state, that they would not be persuaded, even though one rose from the dead.

Our Lord intimates also, that men come into the torments of Hades, as the Rich Man did, *because* they will not hear the Holy Scriptures delivered to them by God, and guarded by the Church. See next note.

31. οὐδὲ ἐάν τις ἐκ νεκρῶν ἀναστῇ] *not even though one rose from the dead. One* did rise from the dead, and his name was *Lazarus*, raised by Christ. (John xi. 44.) But the Chief Priests did not believe; they even "consulted that they might put *Lazarus* to death." (John xii. 10, 11.) And Another rose from the dead. He, who raised Lazarus, raised Himself. Still, they would not believe, but sought to kill them who preached the Resurrection of Christ. (Acts iv. 2, 3.)

All this was, because they would not hear "Moses and the Prophets." What then will be the condition of those, who refuse to hear Moses and the Prophets, Christ and the Apostles, speaking in the Old and New Testaments?

Ch. XVII. 1. Ἀνένδεκτον] *It is impossible.* οὐκ ἐνδέχεται, Luke xiii. 33. The circumstances of the case do *not admit* of any other result. See note on Matt. xviii. 7, and on Luke xii. 49.

On the use of the τοῦ, see on Acts x. 25.

2. λυσιτελεῖ] *it is profitable.* "Tributum solvit, utilitatem affert." (*Valck.*)

— μύλος ὀνικός] Matt. xviii. 6. B, D, L, have λίθος μυλικός.

3. ἐὰν ἁμάρτῃ] Matt. xviii. 15—21.

5. Πρόσθες ἡμῖν πίστιν] *Add faith to us;* not, '*increase* our faith,'—'appone nobis *fidem*,'—give faith in addition to our other privileges, powers, and virtues. For a further exposition see below on *v.* 19.

6. ἐλέγετε ἄν] *ye would have said.*

— τῇ συκαμίνῳ ταύτῃ] *to this mulberry-tree;* 'morus nigra sanguinea,' *Virg.* Ecl. vi. 22. 'Morum nigrum,' *Horat.* Sat. ii. 4. 22. See *Billerbeck*, Flora Classica, p. 229. *Winer*, Lex. ii. p. 62. It seems to be derived from the Hebr. שִׁקְמָה (*shikmah*), which is rendered in the LXX by συκάμινος, 1 Chron. xxvii. 28, and in other places. The συκομορέα of Scripture is the *Ficus Ægyptia*. On the meaning of the sentence see Matt. xvii. 20. Mark xi. 23. 1 Cor. xiii. 2.

— ὑπήκουσεν ἄν] *would have obeyed you.* On this verse, where the particle ἄν occurs twice, *Valck.* makes a memorable remark, viz. that this use of ἄν is *only* found seven times in the Psalms and Prophetical Books (Isa. i. 9. Ezek. iii. 6. Obad. v. 5. Ps. liv. 13; lxxx. 15; cviii. 9; cxxiii. 3).

Would this remark aid in settling the question concerning the date and authorship of the translation of the Books in the LXX? This use of ἄν is rare in St. Matthew and St. Mark; more common in St. Luke and St. John. On the very rare occurrence of ἄν with the *infinitive* in the N. T., and, in certain cases, with the *optative*, see on 2 Cor. x. 9.

7. Τίς δὲ ἐξ ὑμῶν] *But who of you?* The reason why ye have not faith is, that ye consider God as your Debtor for service rendered by you, instead of humbly regarding yourselves as indebted to Him for all your power to serve Him, and as *unprofitable servants*,—servants of whom He has no need, and who cannot be profitable to Him (Job xxii. 2; xxxv. 7. Ps. xvi. 2. Rom. xi. 35),—i. e. as not laying your Master under any obligation, even though you should do all that He commands you; for that is what you *owe to Him*, ὀφείλετε, *v.* 10. "Non est *beneficium* sed *officium* facere quod debetis" (*Senec.* Controv. ii. 13). All your power of working in His service, and all your future reward for service, is of His *free grace* alone. See Rom. i. 5; iv. 4; xi. 6. 1 Cor. xv. 10. Eph. iii. 7, 8. 16. Cp. *Bp. Beveridge* and *Professor Browne* on Art. XIV. "on Works of Supererogation."

The connexion, therefore, with the preceding verse is,—'You ask for Faith. Faith is a grace; grace is a gift of God; and to him that *hath* shall be given, and he shall have more abundantly.' (Matt. xiii. 12. Mark iv. 25. Luke viii. 18.) You must therefore have grace,—you must be sensible that you have no merit of your own, for you are not your own (1 Cor. vi. 19; vii. 23); that you owe *all* service to God, whose you are by nature and grace. "Nemo in operibus glorietur," says *S. Ambrose*, "quia jure Domino debemus obsequium; et dum vivimus debemus semper operari;" and you must be conscious that you can do nothing without God; that without Him you are unprofitable; and you must pray for His grace—and rely on Him, and ascribe to Him alone all that you can do; and then you will have faith, and be able to remove all the obstacles in your way. Cp. Matt. xvii. 20, and below, *v.* 19.

9. Μὴ χάριν ἔχει] *Does he feel obliged to? Does he return*

e Jos. 22. 2, 3. & 33. 7. Ps. 16. 2. 1 Cor. 9. 16.
f ch. 9. 51, 52. John 4. 4.
g Lev. 13. 46.
h Lev. 13. 2. & 14. 2. Matt. 8. 4. ch. 5. 14.
i Matt. 9. 22. Mark 5. 34. & 10. 52. ch. 7. 50. & 8. 48. ch. 18. 12.

ἐποίησε τὰ διαταχθέντα; οὐ δοκῶ. 10 [e] Οὕτω καὶ ὑμεῖς ὅταν ποιήσητε πάντα
τὰ διαταχθέντα ὑμῖν λέγετε, Ὅτι δοῦλοι ἀχρεῖοί ἐσμεν· ὃ ὠφείλομεν ποιῆσαι
πεποιήκαμεν.
11 Καὶ ἐγένετο [f] ἐν τῷ πορεύεσθαι αὐτὸν εἰς Ἱερουσαλὴμ, καὶ αὐτὸς διήρχετο
διὰ μέσου Σαμαρείας καὶ Γαλιλαίας. 12 Καὶ εἰσερχομένου αὐτοῦ εἴς τινα κώμην
ἀπήντησαν αὐτῷ δέκα λεπροὶ ἄνδρες, [g] οἳ ἔστησαν πόῤῥωθεν, 13 καὶ αὐτοὶ ἦραν
φωνὴν λέγοντες, Ἰησοῦ ἐπιστάτα, ἐλέησον ἡμᾶς. 14 [h] Καὶ ἰδὼν εἶπεν αὐτοῖς,
Πορευθέντες ἐπιδείξατε ἑαυτοὺς τοῖς ἱερεῦσι. Καὶ ἐγένετο ἐν τῷ ὑπάγειν αὐτοὺς
ἐκαθαρίσθησαν. 15 Εἷς δὲ ἐξ αὐτῶν ἰδὼν ὅτι ἰάθη ὑπέστρεψε μετὰ φωνῆς
μεγάλης δοξάζων τὸν Θεὸν, 16 καὶ ἔπεσεν ἐπὶ πρόσωπον παρὰ τοὺς πόδας αὐτοῦ
εὐχαριστῶν αὐτῷ· καὶ αὐτὸς ἦν Σαμαρείτης. 17 Ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν,
Οὐχὶ οἱ δέκα ἐκαθαρίσθησαν; οἱ δὲ ἐννέα ποῦ; 18 Οὐχ εὑρέθησαν ὑποστρέ-
ψαντες δοῦναι δόξαν τῷ Θεῷ, εἰ μὴ ὁ ἀλλογενὴς οὗτος· 19 [i] καὶ εἶπεν αὐτῷ,
Ἀναστὰς πορεύου, ἡ πίστις σου σέσωκέ σε.

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thanks? The Apostle St. Paul seems to refer to this question, and to put the matter in the true light, when he says of himself (1 Tim. i. 12), χάριν ἔχω τῷ ἐνδυναμώσαντί με Χριστῷ. 2 Tim. i. 3, χάριν ἔχω τῷ Θεῷ ᾧ λατρεύω.

10. ὅταν ποιήσητε] *when ye have done all that has been commanded you;*—which will *never* be; but Christ reminds us how high the standard of duty is, in order to teach us humility.

— δοῦλοι ἀχρεῖοί ἐσμεν] *we are unprofitable servants.* Yet Christ says, "Cast ye the *unprofitable servant* into the outer darkness" (Matt. xxv. 30),—and He also says, "*Well done, good and faithful servant*" (xxv. 21. 23). Therefore, though man cannot be profitable to God (see note on *v.* 7), yet one servant may be more unprofitable than another; and all are obliged to be δοῦλοι πιστοὶ καὶ ἀγαθοί: and in order that they may be so, they must be sensible that of themselves they are ἀχρεῖοι, and pray for God's *grace* to make them σκεύη εἰς τιμὴν ἡγιασμένα, εὔχρηστα τῷ Δεσπότῃ εἰς πᾶν ἔργον ἀγαθὸν ἡτοιμασμένα (2 Tim. ii. 21).

What God will reward in us hereafter is not our desert, but His *grace in us.* "Coronabit gratiam suam," says *S. August.* When, therefore, we say that we are *unprofitable servants,* we speak of *ourselves* abstractedly considered as *ourselves,* and not of God's *grace* in us, which makes us εὐχρήστους εἰς διακονίαν. (2 Tim. iv. 11. Philem. 11.)

Of ourselves we are ἀχρεῖοι, and yet we shall be condemned if we are ἀχρεῖοι (see Matt. xxv. 30); for it is our duty to improve the grace of God that is given us, so that we may not be ἀργοὶ καὶ ἄκαρποι in the day of the Lord (2 Pet. i. 8). Hence it is true that "Miser est quem Dominus servum inutilem appellat, beatus, qui se ipse." (*Beng.*)

— ὃ ὠφείλομεν] *what we ought to do.* Why boastest thou? Dost thou not know that thou art in danger if thou payest not thy *debts?* and if thou payest them, thou hast no claim to thanks. (*S. Cyril.*)

So even if we did *all* that is commanded us, we should not have conferred a favour on God, but have only paid a debt; and since we leave undone many things that we ought to do, and do many that we ought not, we have more need to plead for pardon, than to ask for reward.

11. Καὶ ἐγένετο] The lesson on the need of grace, and on the duty of thankfully ascribing all the good that we can do to God's grace preventing and following us, introduces naturally the succeeding narrative on the blessedness of gratitude to God, in the case of the Samaritan leper, and on the prevalence of the sin of *ingratitude* in the world, exemplified by the nine.

— διὰ μέσου] *between Samaria and Galilee.* Our Lord was now going up to the Feast at Jerusalem. He was not willing to scandalize the *Samaritans,* who would be *offended* by seeing His face set to go up to Jerusalem (see above, ix. 52, 53).

And He would not *give offence* to the *Jews* by preaching to the *Samaritans.* (*Jerome.*) He gave the *first* offer of salvation to the Jews.

Thus He gave a remarkable practical *illustration* of His own precepts in this chapter concerning *offences* (xvii. 1, 2). He went along the boundary line of Galilee and *Samaria,* having *Galilee* on the left hand and Samaria on the right. He then crossed the Jordan, perhaps at Scythopolis, where was a bridge, into *Peræa,* and then went southward till He crossed the Jordan again near Jericho and so came to Jerusalem. (See *Wetstein*).

Illustrations of this use of διὰ μέσου may be seen in the Editor's "Athens and Attica," cap. xxiv.

He travelled *between Galilee and Samaria,* rejected by one and not received by the other, and He went to Jerusalem to be crucified. "He came unto His own, and His own received Him not." (John i. 11.) It is said by some (e. g. *Meyer,* p. 432; cp. him on Matt. xix. 1) that St. Luke's account is inconsistent with that of St. Matthew and St. Mark (x. 1), who say that our Lord went by *Peræa.* But this is an error. St. Luke's account is supplementary to theirs, not at variance with it.

12. ἔστησαν πόῤῥωθεν] *they stood afar off;* perhaps crying, "Unclean, Unclean!" See Levit. xiii. 45.

14. ἐπιδείξατε ἑαυτούς] See on Matt. viii. 4.

— τοῖς ἱερεῦσι] *to the* Priests, i. e. of Jerusalem. It is imagined by some that Christ sent the Samaritan to a Samaritan priest. But Christ sent the Samaritan to *the* Priests—the Jewish priests —and thus taught him a salutary lesson to the soul, viz. "that salvation is of the *Jews*" (John iv. 22). And the obedience of the *Samaritan* was more exemplary on this account.

15. ὑπέστρεψε] *he turned back, before* he had shown himself to the priest; and so the *paramount* importance of Thankfulness is brought out more forcibly. Hence it appears that Gratitude to God, and, in like manner, other Moral Virtues grounded on Love and Faith, have an obligation prior and superior to that of all positive law. Cp. on Matt. ix. 13, and Luke vi. 1—9; xiii. 10—16; xiv. 3. 5.

17. οἱ δέκα] Were not *the ten* cleansed? but *the nine*—where are they?

18. ἀλλογενής] *stranger.* The Samaritan is so called because of his Assyrian extraction. See above on 2 Kings xvii. 24. 41.

Although our Lord, not willing to give *offence* to the Jews and Samaritans by going *through* Samaria to the *Feast* at Jerusalem (see on *v.* 11), did *not go to* the Samaritans, yet the Samaritans are welcomed by Him. The one *Samaritan leper* comes back to Christ and is *blessed,* while the other nine lepers pass on, and forfeit the blessing.

19. ἡ πίστις σου] *thy faith hath saved thee.* This word *faith* is the clue which connects this history with the request of the Apostles in *v.* 5. Our Lord's reply to them here may be thus paraphrased: You ask me to *give you* Faith in addition to your other privileges and supposed virtues. Look not merely to the *giver,* but look also to yourselves the *recipients.* I cannot give, unless you are rightly disposed to *receive;* you must banish all thoughts of your having any merit of your own, to which faith is to be *added* (see *v.* 5). And think not that *faith* is a thing to be *added;* imagine not that it is to be merely an *appendage* (ἐν προσθήκης μέρει) to other graces and virtues. No; it is the *root and ground* of all virtue. You must *begin* with *believing* in Me. And say not, "add to *us;*" suppose not, that it is to be added to *you,* as if *you* were something in yourselves. No; you must empty yourselves of yourselves, before you can receive an infusion of divine grace, giving you faith.

The Holy Spirit enforces this lesson by recording the history of the grateful Samaritan; and so teaches Christ's disciples by the example of a *stranger* (*v.* 18), of whom it is declared by Christ that he *had faith,* a saving faith by which he removed the *sycamine tree of his own leprosy,* a Scriptural image of sin, and had *shown that Faith,* by clear-sighted appreciation of the great duty of thankful ascription of all praise and glory to God alone (*v.* 15).

(202/V) 20 Ἐπερωτηθεὶς δὲ ὑπὸ τῶν Φαρισαίων πότε ἔρχεται ἡ βασιλεία τοῦ
Θεοῦ, ἀπεκρίθη αὐτοῖς καὶ εἶπεν, Οὐκ ἔρχεται ἡ βασιλεία τοῦ Θεοῦ μετὰ
παρατηρήσεως, 21 οὐδὲ ἐροῦσιν, Ἰδοὺ ὧδε, ἢ ἰδοὺ ἐκεῖ· ἰδοὺ γὰρ ἡ βασιλεία
τοῦ Θεοῦ ἐντὸς ὑμῶν ἐστιν.
(203/X) 22 Εἶπε δὲ πρὸς τοὺς μαθητὰς, Ἐλεύσονται ἡμέραι ὅτε ἐπιθυμήσετε μίαν
τῶν ἡμερῶν τοῦ Υἱοῦ τοῦ ἀνθρώπου ἰδεῖν, καὶ οὐκ ὄψεσθε. (204/II) 23 Καὶ ἐροῦσιν
ὑμῖν, [j] Ἰδοὺ ὧδε, ἢ ἰδοὺ ἐκεῖ· μὴ ἀπέλθητε, μηδὲ διώξητε· (205/V) 24 [k] ὥσπερ γὰρ [j] Matt. 24. 23. [k] Matt. 24. 27.
ἡ ἀστραπὴ ἡ ἀστράπτουσα ἐκ τῆς ὑπ' οὐρανὸν εἰς τὴν ὑπ' οὐρανὸν λάμπει,
οὕτως ἔσται ὁ Υἱὸς τοῦ ἀνθρώπου ἐν τῇ ἡμέρᾳ αὐτοῦ.
(206/II) 25 Πρῶτον δὲ δεῖ αὐτὸν πολλὰ παθεῖν, καὶ ἀποδοκιμασθῆναι ἀπὸ τῆς
γενεᾶς ταύτης. (207/V) 26 [l] Καὶ καθὼς ἐγένετο ἐν ταῖς ἡμέραις Νῶε, οὕτως ἔσται [l] Matt. 24. 37, 38
καὶ ἐν ταῖς ἡμέραις τοῦ Υἱοῦ τοῦ ἀνθρώπου. 27 Ἤσθιον, ἔπινον, ἐγάμουν,
ἐξεγαμίζοντο, ἄχρι ἧς ἡμέρας εἰσῆλθε Νῶε εἰς τὴν κιβωτὸν, καὶ ἦλθεν ὁ κατα-
κλυσμὸς καὶ ἀπώλεσεν ἅπαντας. (208/X) 28 Ὁμοίως καὶ ὡς ἐγένετο ἐν ταῖς
ἡμέραις Λὼτ, ἤσθιον, ἔπινον, ἠγόραζον, ἐπώλουν, ἐφύτευον, ᾠκοδόμουν· 29 ᾗ
δὲ ἡμέρᾳ ἐξῆλθε Λὼτ ἀπὸ Σοδόμων, ἔβρεξε πῦρ καὶ θεῖον ἀπ' οὐρανοῦ καὶ
ἀπώλεσεν ἅπαντας· 30 κατὰ ταῦτα ἔσται ᾗ ἡμέρᾳ ὁ Υἱὸς τοῦ ἀνθρώπου ἀπο-
καλύπτεται. (209/II) 31 [m] Ἐν ἐκείνῃ τῇ ἡμέρᾳ, ὃς ἔσται ἐπὶ τοῦ δώματος, καὶ [m] Matt. 24. 17, 18.
τὰ σκεύη αὐτοῦ ἐν τῇ οἰκίᾳ, μὴ καταβάτω ἆραι αὐτά· καὶ ὁ ἐν τῷ ἀγρῷ
ὁμοίως μὴ ἐπιστρεψάτω εἰς τὰ ὀπίσω· (210/X) 32 μνημονεύετε τῆς γυναικὸς Λώτ.
(211/III) 33 [n] Ὃς ἐὰν ζητήσῃ τὴν ψυχὴν αὐτοῦ σῶσαι ἀπολέσει αὐτήν· καὶ ὃς ἐὰν [n] Matt. 16. 25.
ἀπολέσῃ αὐτὴν ζωογονήσει αὐτήν. (212/IV) 34 Λέγω ὑμῖν, ταύτῃ τῇ νυκτὶ ἔσονται
δύο ἐπὶ κλίνης μιᾶς· εἷς παραληφθήσεται, καὶ ὁ ἕτερος ἀφεθήσεται. 35 [o] Δύο [o] Matt. 24. 40, 41.
ἔσονται ἀλήθουσαι ἐπὶ τὸ αὐτό· μία παραληφθήσεται, καὶ ἡ ἑτέρα ἀφεθήσεται.

The Holy Spirit, writing by St. Luke to the Gentiles, records, with particular prominence and emphasis, portions of our Lord's teaching which inculcate the duty of *Prayer* (see above, v. 16), a duty little understood and still less practised by the Heathen world. He also recommends, in a similar manner, that of *Thanksgiving*, which was still less understood and practised than that of *Prayer*. There are some Prayers in Homer's Poems, but how few Thanksgivings! See above, *Introduction*, p. 160.

20. μετὰ παρατηρήσεως] *with observation.* παρατηρεῖν is used by the LXX for the Hebr. שָׁמַר (*shamar*), 'to keep watch,' and the sense is, Do not suppose that the Kingdom of the Messiah is such, that its approach is to be observed from a watch-tower, like the march of a victorious army coming on with triumphal pomp and retinue. No; it is within you; its way must be prepared in your hearts. (*Cyril.*)

21. ἐντὸς ὑμῶν ἐστιν] *it is within yourselves.* "The word is very nigh unto thee, in thy mouth, and in *thy heart*, that thou mayest do it." (Deut. xxx. 14.) Ask not about times and seasons; but rather be in earnest for the kingdom of heaven, in the preparation of *your own hearts* for its *reception*. Make a road for it *there*. Prepare a highway for it there. (See above, iii. 4.) It depends on yourselves, on your own *wills*, and on your own *tempers*, whether you will receive it or no. See *Cyril*, p. 542.

22. ἐπιθυμήσετε] *ye shall desire.* He had spoken to the Pharisees, and now He adds, The time is coming when even you, my disciples, in your troubles, will *desire earnestly* to *see* even *a single one* of the *days* of the Son of Man, and ye shall not see it. You will expect Me to interfere, and rescue you, and destroy your enemies. (*Cyril.*) But the End is not yet. "In patience possess ye your souls." When I come, it will be unexpectedly; and so far from destroying Mine enemies at once, I must first *suffer* much from them; and the world will go on, eating and drinking, careless of Me and of My coming (as in the days of Noah and of Lot), till I shall come like Lightning from Heaven.

26—28. ἡμέραι Νῶε—Λώτ] *days of Noë—Lot.* On these two Judgments, one by Water, the other by Fire, as types and rehearsals of the circumstances of the Universal Judgment by Fire of the Great Day, see 2 Pet. ii. 5, 6. Jude 7.

27. Ἤσθιον] *Were eating and drinking*—this was their life.

29. ἔβρεξε] ὁ Θεὸς, Matt. v. 45, *God rained fire.* The destruction of Sodom and Gomorrha is not attributed in Scripture to the agency of *Water* (i. e. to the waters of the sea of Sodom) *drowning them*, but of *Fire* (Gen. xix. 23—28). But the soil itself was also convulsed, and the waters of the Jordan, which before flowed through that region, were pent up in the Lacus Asphaltites, or Dead Sea,—a striking emblem of the Lake of Fire. See above, on Mark ix. 49; and above, notes on Gen. xix.

31. Ἐν ἐκείνῃ τῇ ἡμέρᾳ] *In that day.* ἡμέρα is here used, in a larger sense, for the time, whether longer or shorter, in which Christ is now coming to every man singly by death.

— ἐπὶ τοῦ δώματος] *on the housetop.* The Holy Spirit here records these sayings of our Blessed Lord independently of any explicit reference to the taking of Jerusalem, and thus teaches us that they not only relate to that event (see on Matt. xxiv. 17—20), but have a general meaning, applicable to all ages of the Spiritual Jerusalem, or Christian Church; and especially to the *Latter Days.*

He that is *on the housetop*, devoted to a holy life of prayer and meditation, let him not descend to earthly cares and interests. (*Ambrose.*) He that "has put his hand to the *plough*" (Luke ix. 62) and is engaged in the field of the Church, let him not turn back to the world, but rather forget the things that are behind and press forward (Phil. iii. 13). *S. Aug.* Qu. Evang. ii. 41. *Theoph.* See note on Matt. xxiv. 17—26.

32.] On this text see the Sermon of *Bp. Andrewes*, ii. 61.

33. ζωογονήσει] '*vivipariet*' (Acts vii. 19), an expressive word, derived from animal parturition, *bringing forth* to *air* and *life* what was before concealed in the womb. That day shall come as the pains of labour (ὠδῖνες) on a woman in travail (see on Matt. xxiv. 8); but to the saints of God it shall be *the birth* of the soul and body to life and glory everlasting. See *S. Ignat.* ad Rom. c. 6, and notes below on Acts ii. 24.

34. δύο ἐπὶ κλίνης μιᾶς, κ.τ.λ.] *two men in one bed.* Not our *circumstances*, but our *hearts*, will determine our future condition. (*S. Cyril.*) See on Matt. xxiv. 40.

35. ἀλήθουσαι] *grinding.* Perhaps a reference to the trials of the fearful night in Exod. xi. 5. (*Euseb.*)

36. δύο ἔσονται ἐν τῷ ἀγρῷ· ὁ εἷς παραληφθήσεται καὶ ὁ ἕτερος ἀφεθήσεται] This stands as *v.* 36 in *Elz.*, but it is not in A, B, E, G, H, K, L, M, Q, R, S, V, X, Γ, Δ, Λ, Lr. Probably it has been brought into the text of some MSS. from the margin, where it had been written as a parallel from St. Matthew.

(213/V) 36 Καὶ ἀποκριθέντες λέγουσιν αὐτῷ, Ποῦ Κύριε; ὁ δὲ εἶπεν αὐτοῖς,
p Matt. 24. 28. p Ὅπου τὸ σῶμα, ἐκεῖ συναχθήσονται οἱ ἀετοί.
a Eccles. 18. 22 Rom. 12. 12. Eph. 6. 18. Col. 4. 2. 1 Thess. 5. 17. ch. 11. 5. & 21. 36.
XVIII. (214/X) 1 a Ἔλεγε δὲ καὶ παραβολὴν αὐτοῖς πρὸς τὸ δεῖν πάντοτε
προσεύχεσθαι αὐτοὺς, καὶ μὴ ἐγκακεῖν, 2 λέγων, Κριτής τις ἦν ἔν τινι πόλει τὸν
Θεὸν μὴ φοβούμενος, καὶ ἄνθρωπον μὴ ἐντρεπόμενος. 3 Χήρα δὲ ἦν ἐν τῇ πόλει
ἐκείνῃ, καὶ ἤρχετο πρὸς αὐτὸν λέγουσα, Ἐκδίκησόν με ἀπὸ τοῦ ἀντιδίκου μου.
4 Καὶ οὐκ ἤθελεν ἐπὶ χρόνον· μετὰ δὲ ταῦτα εἶπεν ἐν ἑαυτῷ, Εἰ καὶ τὸν Θεὸν
οὐ φοβοῦμαι, καὶ ἄνθρωπον οὐκ ἐντρέπομαι, 5 διά γε τὸ παρέχειν μοι κόπον
τὴν χήραν ταύτην, ἐκδικήσω αὐτὴν ἵνα μὴ εἰς τέλος ἐρχομένη ὑπωπιάζῃ με.
b Rev. 6. 10. 2 Esdr. 15. 7, 8. Ecclus. 35. 17. Isa. 42. 14. Heb. 10. 37. c Ps. 46. 5.
6 Εἶπε δὲ ὁ Κύριος, Ἀκούσατε τί ὁ κριτὴς τῆς ἀδικίας λέγει. 7 b Ὁ δὲ Θεὸς
οὐ μὴ ποιήσει τὴν ἐκδίκησιν τῶν ἐκλεκτῶν αὐτοῦ τῶν βοώντων πρὸς αὐτὸν
ἡμέρας καὶ νυκτὸς, καὶ μακροθυμῶν ἐπ᾽ αὐτοῖς; 8 c λέγω ὑμῖν ὅτι ποιήσει τὴν
ἐκδίκησιν αὐτῶν ἐν τάχει. Πλὴν ὁ Υἱὸς τοῦ ἀνθρώπου ἐλθὼν ἆρα εὑρήσει τὴν
πίστιν ἐπὶ τῆς γῆς;

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36. Ὅπου τὸ σῶμα] *Wherever is the Body, thither will be gathered together the Eagles.* Observe the position of the words, Wherever My Body is, there, if you are Eagles of the Gospel,—"flying aloft, and rising superior to earthly things, and hastening as an eagle to its prey,"—you will be gathered together. (*S. Ambrose. Theophyl.*) Flock to *Christ*—to *Christ crucified*—with the keen sight, and eager appetite of *Eagles;* of whom it is said, "she seeketh the prey, and her eyes behold afar off; her young ones also suck up blood; and *where the slain is, there is she.*" Job xxxix. 29, 30. See on Matt. xxiv. 28, and *S. Cyril* here, p. 373. *Mai*, p. 549. *Smith.*

Ch. XVIII. 1. πάντοτε προσεύχεσθαι] Here follows a Lesson,—
1. On the *Duty* of Prayer (*vv.* 1—8).
2. On the right *manner* of Prayer (*vv.* 9—14).
3. On the duty of *Intercessory* Prayer, and on the privileges of *Benediction* (*vv.* 15, 16).

See above on Luke v. 16. *Bp. Andrewes*, Preparation to Prayer, v. p. 354. *Dr. Barrow's* Sermon on 1 Thess. v. 17, and Sermon vi. vol. i. p. 107, and below, xxiv. 53.

— ἐγκακεῖν] *to faint.* Said properly of a coward (κακὸς) in battle. Prayer is here spoken of as a militia or warfare. The arms of the Church are Prayers. The Church Militant is the Church Supplicant. Her congregations for public Prayer are her armies of Soldiers storming the Gates of Heaven with a siege of prayers. "Hæc *vis* Deo grata est." (*Tertullian.*)

Some MSS. have ἐκκακεῖν, others have ἐνκακεῖν or ἐγκακεῖν See 2 Cor. iv. 1. On the heresy (lately revived) that men "ought *not* to pray" see *Clem. Alex.* Strom. vii. 7.

3. ἤρχετο] *used to come often.* 'Ventitabat.' (*Grot.*)

4. ἤθελεν] So A, B, D, L, Q, R, X, L*r.* and preferable to ἠθέλησεν, as showing a habit.

— ἐν ἑαυτῷ] *in himself*, secretly. Our Lord by this expression, frequently used in His Parables (see xvi. 3, 4, and xviii. 11), reminds us that He is the Searcher of hearts—a doctrine very necessary for the Gentiles. Cp. *Horat.* 1 Epist. xvi. 54—62.

— τὸν κ.τ.λ.] "Symbolum athei potentis." (*Beng.*)

5. διά γε] '*at certè.*'

— εἰς τέλος] The Authorized Version has 'by her continual coming,' and this seems to be the true meaning; i. e. lest coming *to the end*—διατελὲς, εἰς τὸ διηνεκὲς (Heb. x. 1. 12. 14), never ceasing to come—she bruise me; εἰς τέλος = Hebr. לָנֶצַח (*lanetsah*), 'in æternum' (Ps. ix. 18; x. 11; xliv. 23).

— ὑπωπιάζῃ] *bruise me*, 'sugillet me.' *S. Aug.* Quæst. Evang. ii. 45, 'obtundat me.' See on 1 Cor. ix. 27, ὑπωπιάζω μοῦ τὸ σῶμα, a word derived from pugilists, who strike the face under the eyes (ὑπώπιον), and make it black and blue by contusion. See the examples in *Wetstein*. Hence, in popular language, it means, like Latin *obtundo*, to *worry*, to *bore to death.*

The unjust Judge represents himself as *the injured person*—as ὑπωπιασμένον by a *poor widow!*

6. ὁ κριτὴς τῆς ἀδικίας] On this use of the *genitive*, see on xvi. 8, τὸν οἰκονόμον τῆς ἀδικίας, and on Matt. xxiv. 15.

7. Ὁ δὲ Θεὸς κ.τ.λ.] The righteous Judge of all (2 Tim. iv. 8. Heb. xii. 23) shall not *He* make τὴν ἐκδίκησιν, *His* award, *that* award which is determined, and shall not He judge the cause of *His elect*, who cry to Him on earth, and whose spirits pray to Him from under the altar, where they have been slain as sacrifices to Him? (Rev. vi. 10. 2 Esdr. xv. 8, 9. Ecclus. xxxv. 17.)

The case of the Widow is that of the Christian Church, now a Widow in the world, and subject to persecution and distress, till the return of Her Lord, who is the *righteous Judge* of quick and dead; "donec Sponsus è cœlo redeat ad judicium." (*Aug.*)

S. Augustine asks,—How is this saying of Christ to be reconciled with His precept to *pray for our enemies* (Matt. v. 44)? The *Vindicta* desired, he says, is to be effected "conversione ad justitiam, aut amissâ per supplicium potestate, quâ nunc adversus bonos valent."

Perhaps, however, the true solution of the question is to be found in the meaning of the words ἐκδικεῖν and ἐκδίκησις, used here and in Rev. vi. 10; of which the essential sense is '*doing justice* to an injured party,' and the infliction of punishment on any other party is only *per accidens.*

The word 'avenge' in our authorized Version is from the Vulgate 'facere *vindictam*,' and may suggest an improper meaning, unless explained from the original.

Indeed, the drift of the whole passage is to discourage and *forbid revenge;* for it commands *Prayer*, i. e. the laying of all our griefs before God, who forbids us to avenge ourselves (Rom. xii. 19), and requires us to forgive, if we desire to be forgiven (Matt. xviii. 35).

— καὶ μακροθυμῶν ἐπ' αὐτοῖς] *although He is long-suffering over them*, and delays to execute vengeance in their cause. For this use of μακροθυμεῖν, see Ecclus. xxxii. 18, LXX, and cp. Rom. ii. 4. 1 Pet. iii. 20. 2 Pet. iii. 9; and see James v. 7—10 on the sense of μακροθυμία and μακροθυμῶ.

On the use of ἐπὶ see Acts xi. 19, θλῖψις ἐπὶ Στεφάνῳ. (*Glass.* Phil. p. 562. *Winer*, Gr. Gr. p. 373.)

For μακροθυμῶν some MSS.—A, B, D, L, Q, X,—have μακροθυμεῖ, a reading which deserves consideration. They cry unto Him night and day, and yet He *is long suffering* and delays to execute vengeance in their cause.

The best illustration of this text is to be derived from the prayer of the disembodied souls of the Elect of God, under the Altar (Rev. vi. 9, 10), which cry with a loud voice, saying,—*How long*, O Lord, holy and true, dost thou not *judge and avenge* (ἐκδικεῖς) our blood on them that dwell on the *earth?* i. e. on the Powers of this World.

8. ἐν τάχει] *speedily.* And yet eighteen centuries are passed since these words were spoken; and what is described as near is not yet come. Cp. Rev. i. 3; xxii. 10. Rom. xiii. 12. Phil. iv. 5. Heb. x. 25. 37. James v. 8, where the day of Judgment is described as *close at hand.* For so it is, in the eye of Almighty God, who thus speaks in the *Scriptures inspired by Him*, and to whom a thousand years are as one day (2 Pet. iii. 8); and because it is near at hand relatively; as all events in *time* are when compared with *eternity*, for which man is designed; and so (as *Augustine* says) the Creation itself, which took place 4000 years before, is to an *immortal* being but an event of yesterday; and because, in fact, the day of Judgment comes to each *man at the* day of his *death*, which cannot be far from any one.

These considerations are necessary for the proper interpretation of Scripture Prophecy, which partakes "of the nature of its Divine Author;" with Whom a Millennium is but a Moment.

— Πλὴν] *And yet*—though the day of retribution is so near at hand—will the Son of Man, when He cometh, find *the faith on Earth?*—*that faith*, which is shown by *prayer.* A prophecy *now* fulfilled by sceptical denials of the efficacy of Prayer.

The Earth is here contrasted with the children of Light and

[9] Εἶπε δὲ καὶ πρός τινας τοὺς πεποιθότας ἐφ' ἑαυτοῖς ὅτι εἰσὶ δίκαιοι, καὶ
ἐξουθενοῦντας τοὺς λοιποὺς, τὴν παραβολὴν ταύτην· [10] Ἄνθρωποι δύο ἀνέβησαν
εἰς τὸ ἱερὸν προσεύξασθαι, ὁ εἷς Φαρισαῖος, καὶ ὁ ἕτερος τελώνης· [11] [d] ὁ Φαρι- d Isa. 1. 15. & 58. 2.
σαῖος σταθεὶς πρὸς ἑαυτὸν ταῦτα προσηύχετο, Ὁ Θεὸς, εὐχαριστῶ σοι, ὅτι Rev. 3. 17.
οὐκ εἰμὶ ὥσπερ οἱ λοιποὶ τῶν ἀνθρώπων, ἅρπαγες, ἄδικοι, μοιχοὶ, ἢ καὶ ὡς οὗτος
ὁ τελώνης· [12] νηστεύω δὶς τοῦ σαββάτου, ἀποδεκατῶ πάντα ὅσα κτῶμαι.
[13] Καὶ ὁ τελώνης μακρόθεν ἑστὼς οὐκ ἤθελεν οὐδὲ τοὺς ὀφθαλμοὺς εἰς τὸν e Job 22. 29. Prov. 29. 23.
οὐρανὸν ἐπᾶραι, ἀλλ' ἔτυπτεν εἰς τὸ στῆθος αὐτοῦ λέγων, Ὁ Θεὸς ἱλάσθητί ch. 14. 11. Matt. 23. 12.
μοι τῷ ἁμαρτωλῷ. $(\frac{215}{V})$ [14] [e] Λέγω ὑμῖν, κατέβη οὗτος δεδικαιωμένος εἰς τὸν James 4. 6, 10. 1 Pet. 5. 5.

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with the Kingdom of *Heaven*. The tribes of the *Earth* will wail because of Him. Cp. Rev. i. 7; iii. 10, *τοὺς κατοικοῦντας ἐπὶ τῆς γῆς*, and xiii. 8. 14; xiv. 6; and xviii. 3, *οἱ ἔμποροι τῆς γῆς*, and see below on xxi. 35. The tribes of the *Earth* are they who have their *hearts and their treasure* here below, upon earth, and not above, in heaven.

The World will have little faith in God's retributive Justice. It will say, "Where is the promise of His Coming?" (2 Pet. iii. 3, 4.) Men will forget Him and live worldly lives, and magnify themselves as if God were not King and Judge of the Earth, and as if they had no account to render to Him. And even many of the good will faint through fear (Matt. xxiv. 12). Therefore "pray always," and do not lay down your arms in this divine warfare. "Ut oremus credamus, et ut ipsa non deficiat fides, quâ oramus, oremus. Fides fundit Orationem; fusa Oratio fidei impetrat firmitatem." (*S. Aug*. Serm. xcv.)

9. *ἐφ' ἑαυτοῖς*] *in themselves*, not in God.

— *τοὺς λοιποὺς*] *the rest* of the world. Cp. *v.* 11, *οἱ λοιποὶ τῶν ἀνθρώπων*.

10. *εἰς τὸ ἱερὸν προσεύξασθαι*] *to the Temple to pray*. Probably at one of the stated times of prayer, sacrifice, and offering of incense in the Temple, on which see Acts ii. 15; iii. 1; x. 9. *Lightfoot* on the Temple Service, chap. ix. vol. i. p. 946. *Jahn*, Arch. § 396. For an exposition of this parable, see *Basil. Seleuc.* p. 180.

11. *σταθεὶς*] *having taken his stand* like a statue. "Notat Pharisæi superbiam, qui in loco Templi conspicuo instar *statuæ* stans erectus, magnâ cum affectatione pietatem mentiebatur, oppositè ad modestum Publicanum, qui, oculis in terram dejectis, in angulum quendam se abdiderat." (*Valck.*)

— *πρὸς ἑαυτὸν—προσηύχετο*] *was praying with himself;* that is, secretly, whispering as it were with his own voice into his own ear, "Labra movens, metuens audiri," while he was recounting his own merits *in prayer!* He prayed with his eye fixed *on himself*, and only glancing, as it were, at God.

There is a *contrast* in this respect, as in others, between the Publican and the Pharisee; the Publican was not ashamed to confess himself openly to be a sinner. All could hear *his* ejaculation, "God be merciful to me the sinner."

The Pharisee prayed to himself. His prayer was such as could not be *made audible* to men; and *yet* (such is the force of self-deceit!) it is *offered to God!* Such a prayer is well described by *Horat.* (Epist. xvi. 60), and better still by *Persius* (Sat. ii. 5):

"At bona pars procerum *tacitâ* libabit acerrâ.
Haud cuivis promptum est *murmurque humilesque susurros*
Tollere de templis, et *aperto* vivere voto."

"Quid *rogaverit* Deum quære in verbis ejus, nihil invenies; ascendit orare; noluit *orare*, sed *se laudare:* parùm est non Deum laudare, et se laudare, insuper et roganti Publicano insultare." *Aug.* (Serm. cxv.)

Our Lord, by revealing to us the secret prayer of this Pharisee, reminds *us* that in praying to Him we are dealing with One who reads the heart.

— *οἱ λοιποὶ*] *the rest* of mankind; "omnes præter ipsum." (*S. Aug.*)

He censures God in his prayer: Thou hast not one righteous on earth but me, *ἐγὼ Σοὶ μόνος τῆς ἀρετῆς θησαυρός· ἔρημος ἂν εἴη δικαιοσύνης ἡ γῆ, εἰ μὴ ταύτην ἐπάτουν ἐγώ*. *Basil. Seleuc.* (p. 193.)

"Gratias agit de *malis* quæ in *aliis* videt!" *Bernard* (De Grad. Humil.)

A remarkable proof of self-deceit. He had begun with deceiving others with a specious show of sanctity. He ends with deceiving himself; and he even thinks to deceive God. He draws a flattering portrait of himself, and holds it up for admiration to the eyes of God. And this is his *prayer!*

Because he had tampered with the truth, God gave him over to a reprobate mind, and he had become a prey to the Tempter; the God of this world blinded his eyes. Therefore, "Thou *blind* Pharisee!" says Christ, to such deceivers and deceived as this. (Matt. xxiii. 26.)

Here is a solemn warning to all to revere the voice of Conscience, and to obey God's Word, and to cherish the motions of the Spirit of Truth in the soul, and to pray for a clean heart, and to be cleansed from *secret* faults.

Here also is a solution of the mystery, which would otherwise be very perplexing, that men can quiet their consciences, and go up to the Temple to pray, and attempt to deceive the Omniscient, and yet be easy in their minds, and claim veneration from the world. They, like the Pharisees, have indulged themselves in spiritual pride, and have despised others, and have not conformed with meekness and humility to God's holy will and words, and they are punished by self-delusion. They are deceived by the Tempter into attempting to deceive God.

— *οὗτος ὁ τελώνης*] *this Publican!* He would not miss the opportunity of calling his neighbour by a contemptuous name ('*this Publican*'), even in his prayers, and even when that neighbour was beating his breast in penitential sorrow and prayer.

12. *δὶς τοῦ σαββάτου*] *twice in the week:* on Monday and Thursday. See *Theophylact*, *Lightfoot*, and *Wetstein* here; and *Buxtorf*, De Synagog., ch. xiv. p. 279: "Nam Mosem die quinto montem Sinai secundò conscendisse, et die Lunæ descendisse." *Theophyl.* adds correctly: *σάββατα δὲ τὴν ἑβδομάδα* (the week) *ἔλεγον πληθυντικῶς, ὅθεν καὶ μίαν σαββάτων τὴν παρ' ὑμῖν κυριακὴν ἐκάλουν, παρὰ γὰρ Ἑβραίοις τὸ μίαν σημαίνει ταὐτὸν τῷ πρώτην.*

— *ὅσα κτῶμαι*] *whatsoever I acquire.* He boasts of his wealth. "De omnibus rebus meis utcunque minutis decimas pendo." This was in the true spirit of the Pharisees, who said, "Show me my duty, and I will do it; and show me what is more than my duty, and I will do *that.*" It was his duty to pay tithe (Numb. xviii. 21. Deut. xiv. 22), but not of mint, anise, and cummin; and, in his minute and scrupulous curiosity about that, he forgot the weightier matters of the Law. See on Matt. xxiii. 23.

13. *μακρόθεν ἑστὼς*] *standing afar off.* In the same court as the Pharisee, that of the Israelites (see *v.* 11, *οὗτος ὁ τελώνης*), but not pressing forward toward the Holy Place.

— *ἔτυπτεν εἰς τὸ στῆθος*] *he was beating on his breast*, an did not *lift up even his eyes*, much less his hands, in prayer (cp. *Tertullian* de Orat. 13), while the Pharisee stood as a statue.

Our Lord, who reads the heart, and therefore *needs* no interpreter of it, and teaches "that God is a Spirit and must be worshipped in spirit and in truth" (John iv. 24), yet does not omit to specify and approve these *outward* acts of the Publican as fit exponents of inward devotion. Man is composed of body and soul. And God, who made both, requires no less the reverence of the body than the devotion of the soul. He detests profaneness no less than He abhors hypocrisy. Christ twice drove the buyers and sellers even from the *outer courts* of the Temple, which was less holy than the Church.

It cannot, therefore, be doubted, that where decent and edifying outward forms are prescribed by competent Authority, there compliance with those forms is pleasing in His sight, and is an essential part of duty to *Him*. Cp. 1 Cor. xi. 4—16.

— *ἱλάσθητι*] *have mercy! Ἱλεώς μοι γένοιο* (*Phavorin.*), 'propitius esto.' Cp. on Matt. xvi. 22.

— *τῷ ἁμαρτωλῷ*] *the sinner.* The Pharisee was *the saint* in his own eyes, and the Publican was *the sinner*. To the Pharisee, all the rest of the world were sinners (*v.* 11), and he singled out his neighbour the Publican for condemnation as such. The Publican thought of *no one's sins but his own.* He was *the sinner* above all in his own sight, and as such he smote on his breast, and prayed for pardon, God be merciful to me *the* sinner. Cp. St. Paul's language, 1 Tim. i. 15, and see on Rom. v. 7.

οἶκον αὐτοῦ ἢ γὰρ ἐκεῖνος· ὅτι πᾶς ὁ ὑψῶν ἑαυτὸν ταπεινωθήσεται, ὁ δὲ
ταπεινῶν ἑαυτὸν ὑψωθήσεται.
f Matt. 19. 13, 14. Mark 10. 13—15. ($\frac{216}{\text{II}}$) 15 f Προσέφερον δὲ αὐτῷ καὶ τὰ βρέφη ἵνα αὐτῶν ἅπτηται· ἰδόντες
δὲ οἱ μαθηταὶ ἐπετίμησαν αὐτοῖς. 16 Ὁ δὲ Ἰησοῦς προσκαλεσάμενος αὐτὰ
εἶπεν, Ἄφετε τὰ παιδία ἔρχεσθαι πρός με, καὶ μὴ κωλύετε αὐτά· τῶν γὰρ
τοιούτων ἐστὶν ἡ βασιλεία τοῦ Θεοῦ. ($\frac{217}{\text{II}}$) 17 Ἀμὴν λέγω ὑμῖν, ὃς ἐὰν μὴ
δέξηται τὴν βασιλείαν τοῦ Θεοῦ ὡς παιδίον, οὐ μὴ εἰσέλθῃ εἰς αὐτήν.
g Matt. 19. 16—29. Mark 10. 17—30. ($\frac{218}{\text{II}}$) 18 g Καὶ ἐπηρώτησέ τις αὐτὸν ἄρχων λέγων, Διδάσκαλε ἀγαθὲ, τί
ποιήσας ζωὴν αἰώνιον κληρονομήσω; 19 Εἶπε δὲ αὐτῷ ὁ Ἰησοῦς, Τί με
λέγεις ἀγαθόν; οὐδεὶς ἀγαθὸς εἰ μὴ εἷς, ὁ Θεός. 20 Τὰς ἐντολὰς οἶδας,
Μὴ μοιχεύσῃς· μὴ φονεύσῃς· μὴ κλέψῃς· μὴ ψευδομαρτυρήσῃς·
τίμα τὸν πατέρα σου καὶ τὴν μητέρα. 21 Ὁ δὲ εἶπε, Ταῦτα πάντα
ἐφυλαξάμην ἐκ νεότητός μου. ($\frac{219}{\text{II}}$) 22 Ἀκούσας δὲ ταῦτα ὁ Ἰησοῦς εἶπεν
αὐτῷ, Ἔτι ἕν σοι λείπει, πάντα ὅσα ἔχεις πώλησον, καὶ διάδος πτωχοῖς,
καὶ ἕξεις θησαυρὸν ἐν οὐρανῷ· καὶ δεῦρο ἀκολούθει μοι. ($\frac{220}{\text{II}}$) 23 Ὁ δὲ ἀκούσας
ταῦτα περίλυπος ἐγένετο, ἦν γὰρ πλούσιος σφόδρα. 24 Ἰδὼν δὲ αὐτὸν ὁ
Ἰησοῦς περίλυπον γενόμενον εἶπε, Πῶς δυσκόλως οἱ τὰ χρήματα ἔχοντες
εἰσελεύσονται εἰς τὴν βασιλείαν τοῦ Θεοῦ· 25 εὐκοπώτερον γάρ ἐστι κάμηλον διὰ
τρυμαλιᾶς ῥαφίδος εἰσελθεῖν, ἢ πλούσιον εἰς τὴν βασιλείαν τοῦ Θεοῦ εἰσελθεῖν.
26 Εἶπον δὲ οἱ ἀκούσαντες, καὶ τίς δύναται σωθῆναι; 27 Ὁ δὲ εἶπε, Τὰ ἀδύνατα
παρὰ ἀνθρώποις δυνατά ἐστι παρὰ τῷ Θεῷ. 28 Εἶπε δὲ Πέτρος, Ἰδοὺ ἡμεῖς
ἀφήκαμεν πάντα καὶ ἠκολουθήσαμέν σοι. ($\frac{221}{\text{II}}$) 29 Ὁ δὲ εἶπεν αὐτοῖς, Ἀμὴν
λέγω ὑμῖν, ὅτι οὐδείς ἐστιν ὃς ἀφῆκεν οἰκίαν, ἢ γονεῖς, ἢ ἀδελφοὺς, ἢ γυναῖκα,
ἢ τέκνα, ἕνεκεν τῆς βασιλείας τοῦ Θεοῦ, 30 ὃς οὐ μὴ ἀπολάβῃ πολλαπλασίονα
ἐν τῷ καιρῷ τούτῳ, καὶ ἐν τῷ αἰῶνι τῷ ἐρχομένῳ ζωὴν αἰώνιον.
h Matt. 20. 17—19. Mark 10 32—34. ($\frac{222}{\text{II}}$) 31 h Παραλαβὼν δὲ τοὺς δώδεκα εἶπε πρὸς αὐτοὺς, Ἰδοὺ ἀναβαίνομεν
εἰς Ἱεροσόλυμα, καὶ τελεσθήσεται πάντα τὰ γεγραμμένα διὰ τῶν προφητῶν
τῷ Υἱῷ τοῦ ἀνθρώπου· 32 παραδοθήσεται γὰρ τοῖς ἔθνεσι, καὶ ἐμπαιχθήσεται
καὶ ὑβρισθήσεται καὶ ἐμπτυσθήσεται, 33 καὶ μαστιγώσαντες ἀποκτενοῦσιν
αὐτὸν, καὶ τῇ ἡμέρᾳ τῇ τρίτῃ ἀναστήσεται. ($\frac{223}{\text{X}}$) 34 Καὶ αὐτοὶ οὐδὲν τούτων
συνῆκαν, καὶ ἦν τὸ ῥῆμα τοῦτο κεκρυμμένον ἀπ' αὐτῶν, καὶ οὐκ ἐγίνωσκον
τὰ λεγόμενα.

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14. δεδικαιωμένος—ἢ] *justified, acquitted and pardoned*, not *more* than the other, but *rather* than the other.

The ellipsis of μᾶλλον is seen in Gen. xxxviii. 26, δεδικαίωται Θάμαρ ἢ ἐγὼ, '*rather* than I.' Ps. cxviii. 8, ἀγαθὸν πεποιθέναι ἐπὶ κύριον ἢ ἐπ' ἄνθρωπον Matt. xviii. 8; above, xv. 7. See *Glass*. Phil. S. p. 274. And this comparison is tantamount to a strong negative of the second member of the sentence. See the examples, ibid. p. 465. 1 Cor. vii. 9. 1 Pet. iii. 17, i. e. in this case the Pharisee was not justified, but *condemned*. As *Euthym*. here well says, ὁ δικαιώσας μόνον ἑαυτὸν κατεδικάσθη παρὰ Θεοῦ, ὁ δὲ καταδικάσας μόνον ἑαυτὸν ἐδικαιώθη παρὰ Θεοῦ, and *Tertullian*, c. Marc. iv. 36, "Alterum reprobatum alterum justificatum descendisse," and *S. Aug*. "Superbia in Pharisæo de templo damnata descendit, et humilitas in Publicano ante Dei oculos approbata descendit."

— ἢ γὰρ ἐκεῖνος] So the majority of the best MSS., A, E, G, H, K, M, P, Q, S, U, V, X, Γ, Δ, Λ, and about 150 Cursives: ἢ ἐκεῖνος, the reading of *Elz*., is only in a few Cursives. B and L have παρ' ἐκεῖνον. The γὰρ, *Winer* says, G. G. p. 216, is without example. But γὰρ serves to mark transition; and perhaps it is introduced for euphony, to soften the harsh hiatus between ἢ and ἐκεῖνος, and to strengthen the assertion. See Luke viii. 17, 18; ix. 24—26; xix. 10. Acts xvi. 37, οὐ γὰρ ἀλλ' ἐλθόντες. John vii. 41, μὴ γὰρ ἐκ τῆς Γαλιλαίας ὁ Χριστὸς ἔρχεται; ix. 30, ἐν γὰρ τούτῳ θαυμαστόν ἐστιν. Gal. i. 10, ἄρτι γὰρ ἀνθρώπους πείθω;

Indeed, if we regard γὰρ etymologically, i. e. as formed of γε ἄρα (*Hoogeveen*), the sense of ἢ γὰρ here is obvious.

15. Προσέφερον κ.τ.λ.] See Matt. xix. 13—15. Mark x. 13—16. St. Luke here has βρέφη, the more Hellenic word used by him alone of all the Evangelists; the others have παιδία which St. Luke also has in *v*. 16, 17.

— καὶ τὰ βρέφη] *also their infants*, as well as themselves.

17. Ἀμὴν λέγω ὑμῖν] See *S. Aug*. Serm. cxv., where he uses this text (as the Book of Common Prayer does) as an argument for Infant Baptism: "Veniant ergo parvuli, languidi ad medicum, veniant perditi ad Redemptorem: veniant, nemo prohibeat. In *ramo* nihil commiserunt, sed in *radice* perierunt. Benedicat pusillos cum magnis. Causam parvulorum Domini commendamus majoribus. Nihil habent mali nisi quod de fonte traxerunt. Non eos impediant à salute, qui ad id quod traxerunt multa addiderunt."

18. Καὶ ἐπηρώτησε κ.τ.λ.] See Matt. xix. 16—22. Mark x. 17—22.

— Διδάσκαλε] *Master*. προσέρχεται τῷ κυρίῳ ὡς ἁπλῶς ἀνθρώπῳ καὶ διδασκάλῳ. (*Theoph*.)

19. Τί με λέγεις ἀγαθόν;] If I am only *Master*, why dost thou call Me *Good?* if I am God, why call Me Master? why not call Me God? For there is none good, but God. "Quid me dicis bonum, quem negas Deum? Non ergo se bonum negat, sed Deum designat." (*S. Ambrose*.) See on Matt. xix. 17.

23. ἐγένετο] he,—so joyous,—*became very* sad.

28. ἡμεῖς] *we*, emphatic; *we* have done what Thou commandest others to do. Some have τὰ ἴδια for πάντα.

— ἀφήκαμεν—ἠκολουθήσαμεν] *we have left all and became followers of Thee*, and still are.

31. Παραλαβὼν κ.τ.λ.] See on Matt. xx. 17—19. Mark x. 32—34; and on these verses, 31—44, see *Greg. M*. Moral. i. in Evang. ii. p. 1440.

(224/II) 35 [i] Ἐγένετο δὲ ἐν τῷ ἐγγίζειν αὐτὸν εἰς Ἱεριχὼ, τυφλός τις ἐκάθητο i Matt. 20. 29—34.
παρὰ τὴν ὁδὸν προσαιτῶν· 36 ἀκούσας δὲ ὄχλου διαπορευομένου ἐπυνθάνετο Mark 10. 46—52.
τί εἴη τοῦτο· 37 ἀπήγγειλαν δὲ αὐτῷ ὅτι Ἰησοῦς ὁ Ναζωραῖος παρέρχεται·
38 καὶ ἐβόησε λέγων, Ἰησοῦ Υἱὲ Δαυΐδ, ἐλέησόν με. 39 Καὶ οἱ προάγοντες
ἐπετίμων αὐτῷ ἵνα σιωπήσῃ· αὐτὸς δὲ πολλῷ μᾶλλον ἔκραζεν, Υἱὲ Δαυΐδ,
ἐλέησόν με. 40 Σταθεὶς δὲ ὁ Ἰησοῦς ἐκέλευσεν αὐτὸν ἀχθῆναι πρὸς αὐτόν·
ἐγγίσαντος δὲ αὐτοῦ ἐπηρώτησεν αὐτὸν 41 λέγων, Τί σοι θέλεις ποιήσω;
ὁ δὲ εἶπε, Κύριε, ἵνα ἀναβλέψω· 42 καὶ ὁ Ἰησοῦς εἶπεν αὐτῷ, Ἀνάβλεψον·
ἡ πίστις σου σέσωκέ σε. 43 Καὶ παραχρῆμα ἀνέβλεψε, καὶ ἠκολούθει αὐτῷ
δοξάζων τὸν Θεόν· καὶ πᾶς ὁ λαὸς ἰδὼν ἔδωκεν αἶνον τῷ Θεῷ.

XIX. (226/X) 1 Καὶ εἰσελθὼν διήρχετο τὴν Ἱεριχώ· 2 καὶ ἰδοὺ ἀνὴρ ὀνόματι
καλούμενος Ζακχαῖος, καὶ αὐτὸς ἦν ἀρχιτελώνης, καὶ οὗτος ἦν πλούσιος, 3 καὶ
ἐζήτει ἰδεῖν τὸν Ἰησοῦν τίς ἐστι, καὶ οὐκ ἠδύνατο ἀπὸ τοῦ ὄχλου ὅτι τῇ ἡλικίᾳ
μικρὸς ἦν. 4 Καὶ προδραμὼν ἔμπροσθεν ἀνέβη ἐπὶ συκομορέαν ἵνα ἴδῃ αὐτὸν,
ὅτι ἐκείνης ἤμελλε διέρχεσθαι. 5 Καὶ ὡς ἦλθεν ἐπὶ τὸν τόπον ἀναβλέψας
ὁ Ἰησοῦς εἶδεν αὐτὸν, καὶ εἶπε πρὸς αὐτὸν, Ζακχαῖε, σπεύσας κατάβηθι·
σήμερον γὰρ ἐν τῷ οἴκῳ σου δεῖ με μεῖναι. 6 Καὶ σπεύσας κατέβη, καὶ
ὑπεδέξατο αὐτὸν χαίρων. 7 Καὶ ἰδόντες πάντες διεγόγγυζον λέγοντες, Ὅτι
παρὰ ἁμαρτωλῷ ἀνδρὶ εἰσῆλθε καταλῦσαι. 8 [a] Σταθεὶς δὲ Ζακχαῖος εἶπε πρὸς a ch. 3. 14.
τὸν Κύριον, Ἰδοὺ, τὰ ἡμίση τῶν ὑπαρχόντων μου, Κύριε, δίδωμι τοῖς πτωχοῖς,
καὶ εἴ τινός τι ἐσυκοφάντησα, ἀποδίδωμι τετραπλοῦν. 9 [b] Εἶπε δὲ πρὸς αὐτὸν b ch. 13. 16. Gal. 3. 7.

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35. Ἐγένετο δὲ, κ.τ.λ.] On the time and place of the healing of the blind man, see on Matt. xx. 29—34, and on Mark x. 46—52.

— Ἱεριχώ] *Jericho*, in the tribe of Benjamin (*Joseph.* Antt. xviii. 21), on the borders of Ephraim (xvi. 17), in a fair and fertile, well-watered country, celebrated for its balsam and its palm-trees (*Strabo*, xvi. p. 763. *Plin.* v. 14. *Reland*, pp. 384. 829. *Lightfoot*, Works, ii. 43); 150 stadia east from Jerusalem, and 60 west from the river Jordan. *Robinson*, Palestine, ii. pp. 273—304. The city had been much beautified by Herod (*Joseph.* Antt. xvi. 5), who had a palace there; and it was now the next city to Jerusalem in importance. It is now called *Richa* or *Ericha*, and is almost deserted.

38. Ἰησοῦ Υἱὲ Δαυΐδ] *Jesus, thou Son of David!* See the blind man's faith. The crowd had said (*v.* 37), that "Jesus of *Nazareth*" passeth by. But the blind man would not address Him by *that* title; but he invokes Him as 'Jesus, the Son of *David*.' The crowd was blind, the blind man saw, and condemned the blindness of the crowd.

CH. XIX. 1. διήρχετο] *He was passing through*; i. e. He was not going to make any stay there; but was induced to wait awhile, *vv.* 5. 7. 9, at the house of Zacchæus.

2. Ζακχαῖος] *Zacchæus*. The name (which occurs in the Talmud, see *Lightfoot*) shows him to have been a Jew, and therefore more obnoxious to his countrymen, as an instrument in the hands of the Romans, for exacting taxes from them; being, as he was, a chief of the hated order of Publicans, and rich, perhaps, by means of his profession; and he dwelt at Jericho, a wealthy commercial city, the next in importance in Judæa, after Jerusalem.

According to a later tradition (Const. Apost. vii. 46), he became first Bishop of Cæsarea, in Palestine.

4. ἀνέβη ἐπὶ συκομορέαν] *he climbed up into* a sycamore-tree. The tree here mentioned is the 'ficus sycomorus;' the Egyptian fig, in leaves and aspect like the white mulberry. *Plin.* xiii. 14. *Dioscor.* i. 182. It has a knotty stem, and grows to a considerable height, and shoots out its boughs wide, with thick foliage. *Hasselquist*, Reise, &c. p. 535. *Billerbeck*, Flora, p. 229. *Winer*, R. W. B. ii. p. 26.

— ἐκείνης] So A, B, E, F, G, H, K, L, M, Q, R, S, U, V.—*Elz.*, δι' ἐκείνης. Cp. ch. v. 19.

This history of Zacchæus has spiritual instruction for us. He was little in stature, and he could not see Christ for the crowd. But this difficulty stimulated his efforts to gratify his desires. He mounted the tree. Christ, who read his heart, saw him, and rewarded him, and became a guest at his house. Often by reason of the crowd of worldly affairs, and on account of our spiritual lowness of stature, we cannot discern Christ; but there are sycamores planted in the road, by which He will pass. He has given us the means of grace,—Prayer, Scripture, Sacraments. These are the Trees which He has planted by the way side of life. Let the crowd and our own littleness excite us to run before, like Zacchæus, and to ascend the tree; and then, like him, we shall see Christ, and He will come and abide with us.

Pusillitatem nostram, ad videndum Dominum, turba præpedit; quia infirmitatem humanæ mentis, ne lucem veritatis intendat, curarum sæcularium tumultus premit. Sed prudenter sycomorum ascendamus; per sycomorum Dominus transiens cernitur. (*S. Gregor.* 27. Moral. in Job xxxvii.)

God always rewards us, if He sees us eager for good. (*Theoph.*)

5. ἀναβλέψας ὁ Ἰησοῦς, κ.τ.λ.] *Jesus looked up and saw.* He who had seen the heart of Nathanael beneath the thick foliage of the fig-tree (John i. 48), reads that of Zacchæus in the shade of the sycamore, and more than grants his prayer. Etsi *vocem* invitantis, Jesus non audierat, viderat tamen *affectum*. *Ambrose.* He promises to come to his house, having already visited his heart. See also *S. Cyril* here, and *S. Chrysostom*, Homil. de Zacchæo.

— Ζακχαῖε] *Zacchæus.* Christ, the Good Shepherd, knows all His sheep, and calleth them all by their *names*. John x. 3.

7. καταλῦσαι] *to be a guest with*; hence the inn or lodging, *diversorium*, in which Christ was born is called κατάλυμα (see above, ii. 7); and so is the Guest-Chamber for refreshment, where He ate the Paschal Supper, and instituted the Holy Eucharist. See below, xxii. 11.

8. Σταθεὶς] *Having taken his stand.* We are left by St. Luke to judge of our Lord's Sermon at the table of Zacchæus by its *effects*. Perhaps Zacchæus *had been* reclining at meat, and listening to our Lord's teaching on the use of Money, and was convinced of his own past failings in this respect; and he then *arose* and *stood forth* in the presence of the guests, and spoke as follows; and became an example of *confessing Christ before men*, and of making public dedications of body, and soul, and goods to Him. Wisely therefore has the Church adopted his words in her Communion Office, at the Offertory.

— Ἰδοὺ] *Behold! 'henceforth I give;'*—present tense for future, to show that what is said is as good as done,—'the half of my goods to the poor.' He does not delay till to-morrow. He is not a *Doson*. Here is a *public confession*, and a *public vow* of restitution and dedication to God.

— ἀποδίδωμι τετραπλοῦν] *I restore fourfold, voluntarily*, of my own accord; what the Law requires of a person publicly *convicted* of fraud. Exod. xxii. 1. 9. Thus "he will be the Law unto himself" (Rom. ii. 14). And he thus vindicates Christ from the cavils of those who said He was gone to be a guest with a *sinner* (*v.* 7).

"Non dimittetur peccatum, nisi restituatur ablatum." *Aug* (Ep. liv.)

ὁ Ἰησοῦς, Ὅτι σήμερον σωτηρία τῷ οἴκῳ τούτῳ ἐγένετο, καθότι καὶ αὐτὸς
c Matt. 10. 6. & 15. 24. & 18. 11. Acts 13. 46. υἱὸς Ἀβραάμ ἐστιν· (226/V) 10 [c] ἦλθε γὰρ ὁ Υἱὸς τοῦ ἀνθρώπου ζητῆσαι καὶ σῶσαι
τὸ ἀπολωλός.

(227/X) 11 Ἀκουόντων δὲ αὐτῶν ταῦτα προσθεὶς εἶπε παραβολὴν, διὰ τὸ ἐγγὺς
αὐτὸν εἶναι Ἱερουσαλὴμ, καὶ δοκεῖν αὐτοὺς ὅτι παραχρῆμα μέλλει ἡ βασιλεία
d Matt. 25. 14. τοῦ Θεοῦ ἀναφαίνεσθαι. (228/II) 12 Εἶπεν οὖν, [d] Ἄνθρωπός τις εὐγενὴς ἐπορεύθη
εἰς χώραν μακρὰν λαβεῖν ἑαυτῷ βασιλείαν καὶ ὑποστρέψαι. (229/V) 13 Καλέσας
δὲ δέκα δούλους ἑαυτοῦ ἔδωκεν αὐτοῖς δέκα μνᾶς, καὶ εἶπε πρὸς αὐτοὺς, Πραγ-
ματεύσασθε ἕως ἔρχομαι. 14 Οἱ δὲ πολῖται αὐτοῦ ἐμίσουν αὐτὸν, καὶ ἀπέστειλαν
πρεσβείαν ὀπίσω αὐτοῦ λέγοντες, Οὐ θέλομεν τοῦτον βασιλεῦσαι ἐφ᾽ ἡμᾶς.
15 Καὶ ἐγένετο ἐν τῷ ἐπανελθεῖν αὐτὸν λαβόντα τὴν βασιλείαν, καὶ εἶπε
φωνηθῆναι αὐτῷ τοὺς δούλους τούτους οἷς ἔδωκε τὸ ἀργύριον, ἵνα γνῷ τίς
e Matt. 25. 20. τί διεπραγματεύσατο. 16 [e] Παρεγένετο δὲ ὁ πρῶτος λέγων, Κύριε, ἡ μνᾶ
σου προσειργάσατο δέκα μνᾶς. 17 Καὶ εἶπεν αὐτῷ, Εὖ, ἀγαθὲ δοῦλε, ὅτι ἐν
ἐλαχίστῳ πιστὸς ἐγένου ἴσθι ἐξουσίαν ἔχων ἐπάνω δέκα πόλεων. 18 Καὶ ἦλθεν
ὁ δεύτερος λέγων, Κύριε, ἡ μνᾶ σου ἐποίησε πέντε μνᾶς. 19 Εἶπε δὲ καὶ τούτῳ,
f Matt. 25. 24—29. Καὶ σὺ γίνου ἐπάνω πέντε πόλεων. 20 [f] Καὶ ἕτερος ἦλθε λέγων, Κύριε, ἰδοὺ ἡ
μνᾶ σου, ἣν εἶχον ἀποκειμένην ἐν σουδαρίῳ· 21 ἐφοβούμην γάρ σε ὅτι ἄνθρωπος
αὐστηρὸς εἶ· αἴρεις ὃ οὐκ ἔθηκας, καὶ θερίζεις ὃ οὐκ ἔσπειρας. 22 Λέγει δὲ
αὐτῷ, Ἐκ τοῦ στόματός σου κρινῶ σε, πονηρὲ δοῦλε· ᾔδεις ὅτι ἐγὼ ἄνθρωπος
αὐστηρός εἰμι, αἴρων ὃ οὐκ ἔθηκα, καὶ θερίζων ὃ οὐκ ἔσπειρα· 23 καὶ διατί οὐκ
ἔδωκας τὸ ἀργύριόν μου ἐπὶ τράπεζαν, καὶ ἐγὼ ἐλθὼν σὺν τόκῳ ἂν ἔπραξα αὐτό;
24 Καὶ τοῖς παρεστῶσιν εἶπεν, Ἄρατε ἀπ᾽ αὐτοῦ τὴν μνᾶν, καὶ δότε τῷ τὰς δέκα
μνᾶς ἔχοντι· 25 καὶ εἶπον αὐτῷ, Κύριε, ἔχει δέκα μνᾶς· (230/II) 26 λέγω γὰρ ὑμῖν,
ὅτι παντὶ τῷ ἔχοντι δοθήσεται· ἀπὸ δὲ τοῦ μὴ ἔχοντος καὶ ὃ ἔχει ἀρθήσεται ἀπ᾽
αὐτοῦ. (231/V) 27 Πλὴν τοὺς ἐχθρούς μου ἐκείνους, τοὺς μὴ θελήσαντάς με βασι-
λεῦσαι ἐπ᾽ αὐτοὺς, ἀγάγετε ὧδε καὶ κατασφάξατε ἔμπροσθέν μου. (232/II) 28 Καὶ
εἰπὼν ταῦτα ἐπορεύετο ἔμπροσθεν ἀναβαίνων εἰς Ἱεροσόλυμα.

29 Καὶ ἐγένετο ὡς ἤγγισεν εἰς Βηθφαγὴ καὶ Βηθανίαν, πρὸς τὸ ὄρος τὸ
g Matt. 21. 1—9. Mark 11. 1—10. καλούμενον Ἐλαιῶν, ἀπέστειλε δύο τῶν μαθητῶν αὐτοῦ 30 εἰπὼν, [g] Ὑπάγετε εἰς
τὴν κατέναντι κώμην, ἐν ᾗ εἰσπορευόμενοι εὑρήσετε πῶλον δεδεμένον, ἐφ᾽ ὃν

9. υἱὸς Ἀβραάμ] *a son of Abraham* by faith (Matt. iii. 9. John viii. 39. Rom. iv. 11—16. Gal. iii. 7. 9); though despised by those who call themselves the children of Abraham.

10.] See *Athanas.* de Incar., pp. 47, 48.

11. προσθεὶς εἶπε] He went on to deliver a parable. See *Vorst.*, de Hebr., p. 591. Job xxix. 1. Cp. xx. 11.

12. ἐπορεύθη εἰς χώραν μακρὰν κ.τ.λ.] *he set out to a far country.* As the members of the family of Herod and others from the East resorted to *Rome* to obtain kingdoms for themselves; the case of *Archelaus*, who had a palace at *Jericho*, near which this parable was spoken (*Josephus* xvii.). Comp. on the parable of the five talents, Matt. xxv. 14—30.

13. ἕως ἔρχομαι] The *present tense* of the indicative mood marks more forcibly the *uncertainty* of the time of Christ's Advent, and that He is always coming to every man. Cp. John xxi. 22. 1 Tim. iv. 13. Some MSS. (A, B, D, K, L, R) have ἐν ᾧ.

14. πρεσβείαν] *embassy.* As the Jews sent counter embassies to Rome to frustrate the appeals mentioned in a preceding note (on *v.* 12), e.g. in the case of Archelaus. (*Joseph.* Antt. xvii.)

The mention of this antipathy and opposition on the part of the citizens brings out more clearly the character of the servants; as the hostility of the citizens of the World against Christ tries and displays the temper of Christians, who are His *citizens*,—dwellers in the City of God, the spiritual Jerusalem, the Church.

16. ἡ μνᾶ σου] *thy pound has gained.* He does not say, *I* have gained. The good servant ascribes all the increase to his lord's money. Cp. St. Paul's words, 1 Cor. xv. 10. It is God's *grace* in us which enables us to labour; and all the fruits of our labour are due to Him. See on xvii. 5—10.

17. ἴσθι ἔχων] '*scias* te habere.' (*Valck.*)

— δέκα πόλεων] *of ten cities.* On this parable as illustrating the different degrees of bliss in heaven, according to different degrees of growth in grace on earth, see *Bp. Bull's* Sermon vii. vol. i. pp. 168. 189. Cp. Matt. xix. 27, 28. 1 Cor. xv. 41, 42. 2 Cor. ix. 6.

See also below on John xiv. 2.

20. σουδαρίῳ] *napkin.* The Latin word *sudarium* (from *sudor*), *Catull.* xii. 14, passed into many eastern dialects. See John xi. 44; xx. 7. Acts xix. 12. *Buxtorf*, Lex. Talmud. p. 442. *Wetstein.*

There is a difference between this case and that of the unprofitable servant in St. Matt. xxv. 25. There the servant alleges fear, lest he should lose what his master had given him; and therefore he has gone and hidden it in the earth. Here the servant also alleges fear (*v.* 21); but says that he kept it stowed away in a napkin,—i. e. he *claims credit* for care and vigilance.

The Gospel speaks of the dead body wrapped in a σουδάριον (John xi. 44; xx. 7); fitly then the pound which he kept as dead was so enwrapped. (*Theophyl.*)

On the sin of wrapping up the Conscience, as if it were a dead corpse, in the folds of a napkin, such as the Papacy provides for its children, and requires them to use on pain of damnation, see *Bp. Sanderson*, de Conscient. Præl. iii. 5. 27, 28.

23. τράπεζαν] See Matt. xxi. 12; xxv. 27. A, B, L, have μοῦ τὸ ἀργύριον, a reading worthy of consideration.

27. τοὺς μὴ θελήσαντας] *those who willed not that I should be their king.* A prophetic reference to the punishment in store for those who would soon cry, "we have no king but Cæsar" (John xix. 15. Ps. ii. 2—6.)

29—44. Καὶ ἐγένετο κ.τ.λ.] See on Matt. xxi. 1—17. Mark xi. 1. On the form Ἐλαιῶν see xxi. 37.

30. πῶλον δεδεμένον, ἐφ᾽ ὃν οὐδεὶς κ.τ.λ.] *a colt tied, on which*

οὐδεὶς πώποτε ἀνθρώπων ἐκάθισε· λύσαντες αὐτὸν ἀγάγετε· 31 *καὶ ἐάν τις*
ὑμᾶς ἐρωτᾷ, Διατί λύετε; οὕτως ἐρεῖτε αὐτῷ, Ὅτι ὁ Κύριος αὐτοῦ χρείαν ἔχει.
(288/II) 32 *Ἀπελθόντες δὲ οἱ ἀπεσταλμένοι εὗρον καθὼς εἶπεν αὐτοῖς.* 33 *Λυόντων*
δὲ αὐτῶν τὸν πῶλον εἶπον οἱ κύριοι αὐτοῦ πρὸς αὐτούς, Τί λύετε τὸν πῶλον;
34 *οἱ δὲ εἶπον, Ὁ Κύριος αὐτοῦ χρείαν ἔχει.* 35 *Καὶ ἤγαγον αὐτὸν πρὸς τὸν*
Ἰησοῦν, καὶ ἐπιῤῥίψαντες ἑαυτῶν τὰ ἱμάτια ἐπὶ τὸν πῶλον ἐπεβίβασαν τὸν
Ἰησοῦν. (284/I) 36 *Πορευομένου δὲ αὐτοῦ ὑπεστρώννυον τὰ ἱμάτια αὐτῶν ἐν τῇ*
ὁδῷ. 37 *Ἐγγίζοντος δὲ αὐτοῦ ἤδη πρὸς τῇ καταβάσει τοῦ ὄρους τῶν Ἐλαιῶν,*
ἤρξαντο ἅπαν τὸ πλῆθος τῶν μαθητῶν χαίροντες αἰνεῖν τὸν Θεὸν φωνῇ μεγάλῃ
περὶ πασῶν ὧν εἶδον δυνάμεων 38 *λέγοντες, Εὐλογημένος ὁ ἐρχόμενος βασι-*
λεὺς ἐν ὀνόματι Κυρίου· εἰρήνη ἐν οὐρανῷ, καὶ δόξα ἐν ὑψίστοις. (285/V) 39 *Καί*
τινες τῶν Φαρισαίων ἀπὸ τοῦ ὄχλου εἶπον πρὸς αὐτὸν, Διδάσκαλε, ἐπιτίμησον
τοῖς μαθηταῖς σου. 40 *Καὶ ἀποκριθεὶς εἶπεν αὐτοῖς, Λέγω ὑμῖν, ὅτι ἐὰν οὗτοι*
σιωπήσωσιν, οἱ λίθοι κεκράξονται. (286/X) 41 *Καὶ ὡς ἤγγισεν ἰδὼν τὴν πόλιν*
ἔκλαυσεν ἐπ' αὐτὴν 42 *λέγων, Ὅτι εἰ ἔγνως καὶ σὺ, καί γε ἐν τῇ ἡμέρᾳ σου*
ταύτῃ, τὰ πρὸς εἰρήνην σου—νῦν δὲ ἐκρύβη ἀπὸ ὀφθαλμῶν σου· 43 *ὅτι ἥξου-*
σιν ἡμέραι ἐπί σε, καὶ περιβαλοῦσιν οἱ ἐχθροί σου χάρακά σοι, καὶ περικυ-
κλώσουσί σε, καὶ συνέξουσί σε πάντοθεν, (287/II) 44 *καὶ ἐδαφιοῦσί σε καὶ τὰ*
τέκνα σου ἐν σοὶ, καὶ οὐκ ἀφήσουσιν ἐν σοὶ λίθον ἐπὶ λίθῳ· ἀνθ' ὧν οὐκ
ἔγνως τὸν καιρὸν τῆς ἐπισκοπῆς σου.
(288/I) 45 [h] *Καὶ εἰσελθὼν εἰς τὸ ἱερὸν ἤρξατο ἐκβάλλειν τοὺς πωλοῦντας ἐν αὐτῷ* h Matt. 21. 12, 13. Mark 11. 15, 17.
καὶ ἀγοράζοντας 46 *λέγων αὐτοῖς Γέγραπται, Ὁ οἶκός μου οἶκος προσευχῆς* Isa. 56. 7.
ἐστιν· ὑμεῖς δὲ αὐτὸν ἐποιήσατε σπήλαιον λῃστῶν.
(289/I) 47 [i] *Καὶ ἦν διδάσκων τὸ καθ' ἡμέραν ἐν τῷ ἱερῷ· οἱ δὲ ἀρχιερεῖς καὶ* i Mark 11. 18.

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no man ever yet sat. The colt tied, on which no man ever yet had sat, but now loosed by the Apostles of Christ, and ridden by Him into Jerusalem, the Holy City, was a type of the Heathen World, as yet untamed and untrained, but brought by the Apostles to Christ, and submitting itself to Him guiding it into the City of God. See *Cyril* here, and note on Matt. xxi. 7. John xii. 14. 20.

33. *οἱ κύριοι*] *the masters.* St. Mark says only *τινὲς τῶν ἑστηκότων* (xi. 5). Here seems to be a mark of the later composition of St. Luke's Gospel. See Mark ii. 15. 25, 26; v. 36—38, compared respectively with Luke v. 29; vi. 3, 4; viii. 50, 1, and *Townson* on the Gospels, Disc. v. sect. 1.

40. *οἱ λίθοι*] *the stones.* And so the *stones* did *cry out* when one stone was not left upon another, according to his prophecy (xix. 44), and proclaimed His truth, justice, and power in thus punishing those that rejected the Divine Stone who became the Head Stone of the corner (xx. 17).

41. *ἰδὼν τὴν πόλιν ἔκλαυσεν*] *when He saw the city He wept over it.* Christ *shed tears* (*ἐδάκρυσεν*) at the grave of Lazarus (John xi. 35). But now, He did much more than this, when He looked at Jerusalem, and beheld, as it were, its death—its grave, He *ἔκλαυσεν, wept.* Cp. Matt. xxvi. 75. Mark xiv. 72. The sight of the City brought *tears into His eyes*, and He wept, as David did on the same mountain (2 Sam. xv. 30). Christ wept in the hour of His triumph, and near the spot where He was about to ascend in glory to heaven. He wept not for Himself, but for Jerusalem, and for her approaching calamities. (See below, xxiii. 28.) He wept *in* the place where her enemies began to besiege her (Matt. xxiv. 3) for her sins in rejecting Him; He wept on that spot, in divine foreknowledge of the miseries which they would there inflict upon her. Christ here proves His twofold nature by weeping as man for what He foretold as God.

A, B, D, H, L, R, Γ, Δ, have *αὐτήν*; cp. xxiii. 28, *μὴ κλαίετε ἐπ' ἐμὲ, πλὴν ἐφ' ἑαυτὰς κλαίετε.*—*Elz.* has *αὐτῇ*; but *κλαίειν ἐπὶ* with an *accusative* is confirmed by the LXX. See Num. xi. 13. Jud. xi. 37, 38; xiv. 17. See *Wetstein*, p. 815.

42—47.] See *Greg. M.* Hom. in Ev. xxxix.

42. *εἰ ἔγνως—ὀφθαλμῶν σου*] A remarkable saying: Thou art called *Jerusalem.* Thy Name means, "they *shall see peace*" (יִרְאוּ שָׁלוֹם). Cp. Ps. cxxii. 6, 7. And David said, *O pray for the peace of Jerusalem;* literally, the things that *belong* to her peace. And so God intended it should be, for He sent to thee the Prince of Peace to preach Peace. But thou hast closed thine ears and thine eyes. Thou hast not *known*, i. e. not considered the things that belong to *thy Peace;* and now they *are hid from thine eyes.*

— *εἰ ἔγνως καὶ σὺ, κ.τ.λ.*] *If thou hadst known, even thou,* for whom so much love has been shown by God, hitherto in vain; if thou hadst known *at least in this the day of thy visitation,* when thy King and Saviour comes to visit thee in person for the last time (see *v.* 44), then how blessed would it be! The Aposiopesis is full of pathos. See on xiii. 9, and cp. Isa. xxix. 1—8.

43, 44. *χάρακα—περικυκλώσουσι—συνέξουσί σε—ἐδαφιοῦσι*] *a trench and rampart; they will surround, encircle, and hem thee in on every side, and they will dash thee prostrate to the ground, and thy children within thee.* These circumstances are remarkable, and the prophecy in these respects was signally fulfilled by the Roman general Titus and his army, *against his own intention and desire.* He wished to be spared the labour of making a *bank* and *palisade round the City.* He also earnestly wished to spare the City and Temple; and it was with great reluctance that he destroyed the city; and the Temple was burned in contravention of his express command. (See *Joseph.* B. J. v. 12. 2—vi. 7. 13. Cp. *Euseb.* iii. 5—9.) In Isaiah xxix. 3, a prophecy against Jerusalem (*Sept.*) are the same words as here, *κυκλώσω—βαλῶ, χάρακα—ἔδαφος.*

ἐδαφιοῦσι = *προσκρούσουσι*, they will *dash on the ground. Hesych. Phavorin.* Cp. Ps. cxxxvii. 9.

In such military works as these here mentioned, the first operation consisted in digging the trench, and with the earth thus excavated, the *agger*, or *χῶμα*, or *mound*, was formed; then, in the lower parts of the *agger* thus made, wooden stakes (*pali*, *χάρακες*) were fixed, to prevent the slipping down of the earth of the mound. The whole work was sometimes called *χάραξ*, as here. See Isa. xxxvii. 33, *οὐ μὴ κυκλώσῃ ἐπ' αὐτήν.* Cp. Deut. xx. 19, 20. Cp. *Wetstein*, p. 789.

45, 46. *Καὶ εἰσελθὼν κ.τ.λ.*] See Matt. xxi. 12, 13. Here is another instance of St. Luke's practice in dispatching a subject; preferring internal connexion to exact order of time. He describes the cleansing of the Temple immediately after the narrative of the triumphal Entry; but it did not take place till the day after. See Mark xi. 12. On this practice of anticipation, see on Matt. xx. 29.

Also, by *connecting* this act and speech of Christ with His preceding prophecy on the *destruction* of Jerusalem, St. Luke points out the *cause* of that destruction, viz. the sins of the *Jews* themselves *in* the *City and Temple.* See on Matt. xxiv. 15.

47. *τὸ καθ' ἡμ.*] On this use of *τὸ*, see on xi. 3.

οἱ γραμματεῖς ἐζήτουν αὐτὸν ἀπολέσαι, καὶ οἱ πρῶτοι τοῦ λαοῦ, 48 καὶ οὐχ
εὕρισκον τὸ τί ποιήσωσιν, ὁ λαὸς γὰρ ἅπας ἐξεκρέματο αὐτοῦ ἀκούων.

a Matt. 21. 23—27. Mark 11. 27—33.

XX. (240/II) 1 a Καὶ ἐγένετο ἐν μιᾷ τῶν ἡμερῶν ἐκείνων, διδάσκοντος αὐτοῦ τὸν
λαὸν ἐν τῷ ἱερῷ καὶ εὐαγγελιζομένου, ἐπέστησαν οἱ ἀρχιερεῖς καὶ οἱ γραμμα-
τεῖς σὺν τοῖς πρεσβυτέροις, 2 καὶ εἶπον πρὸς αὐτὸν λέγοντες, Εἰπὲ ἡμῖν ἐν
ποίᾳ ἐξουσίᾳ ταῦτα ποιεῖς, ἢ τίς ἐστιν ὁ δούς σοι τὴν ἐξουσίαν ταύτην;
3 Ἀποκριθεὶς δὲ εἶπε πρὸς αὐτοὺς, Ἐρωτήσω ὑμᾶς κἀγὼ ἕνα λόγον, καὶ εἴπατέ
μοι· 4 Τὸ βάπτισμα Ἰωάννου ἐξ οὐρανοῦ ἦν, ἢ ἐξ ἀνθρώπων; 5 Οἱ δὲ συν-
ελογίσαντο πρὸς ἑαυτοὺς λέγοντες, Ὅτι ἐὰν εἴπωμεν, Ἐξ οὐρανοῦ, ἐρεῖ, Διατί
οὖν οὐκ ἐπιστεύσατε αὐτῷ; 6 ἐὰν δὲ εἴπωμεν, Ἐξ ἀνθρώπων, πᾶς ὁ λαὸς κατα-
λιθάσει ἡμᾶς, πεπεισμένος γάρ ἐστιν Ἰωάννην προφήτην εἶναι. 7 Καὶ ἀπεκρί-
θησαν μὴ εἰδέναι πόθεν. 8 Καὶ ὁ Ἰησοῦς εἶπεν αὐτοῖς, Οὐδὲ ἐγὼ λέγω ὑμῖν
ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιῶ.

b Matt. 21. 33—46. Mark 12. 1—12.

(241/II) 9 b Ἤρξατο δὲ πρὸς τὸν λαὸν λέγειν τὴν παραβολὴν ταύτην· Ἄνθρωπος
ἐφύτευσεν ἀμπελῶνα, καὶ ἐξέδοτο αὐτὸν γεωργοῖς, καὶ ἀπεδήμησε χρόνους
ἱκανούς. 10 Καὶ ἐν καιρῷ ἀπέστειλε πρὸς τοὺς γεωργοὺς δοῦλον, ἵνα ἀπὸ τοῦ
καρποῦ τοῦ ἀμπελῶνος δῶσιν αὐτῷ. Οἱ δὲ γεωργοὶ δείραντες αὐτὸν ἐξαπ-
έστειλαν κενόν. 11 Καὶ προσέθετο πέμψαι ἕτερον δοῦλον· οἱ δὲ κἀκεῖνον
δείραντες καὶ ἀτιμάσαντες ἐξαπέστειλαν κενόν. 12 Καὶ προσέθετο πέμψαι
τρίτον· οἱ δὲ καὶ τοῦτον τραυματίσαντες ἐξέβαλον. 13 Εἶπε δὲ ὁ κύριος τοῦ
ἀμπελῶνος, Τί ποιήσω; πέμψω τὸν υἱόν μου τὸν ἀγαπητὸν, ἴσως τοῦτον ἰδόντες
ἐντραπήσονται. 14 Ἰδόντες δὲ αὐτὸν οἱ γεωργοὶ διελογίζοντο πρὸς ἑαυτοὺς
λέγοντες, Οὗτός ἐστιν ὁ κληρονόμος, δεῦτε ἀποκτείνωμεν αὐτὸν, ἵνα ἡμῶν
γένηται ἡ κληρονομία. 15 Καὶ ἐκβαλόντες αὐτὸν ἔξω τοῦ ἀμπελῶνος ἀπέκτειναν.
Τί οὖν ποιήσει αὐτοῖς ὁ κύριος τοῦ ἀμπελῶνος; 16 ἐλεύσεται καὶ ἀπολέσει τοὺς
γεωργοὺς τούτους, καὶ δώσει τὸν ἀμπελῶνα ἄλλοις. Ἀκούσαντες δὲ εἶπον, Μὴ
γένοιτο. 17 Ὁ δὲ ἐμβλέψας αὐτοῖς εἶπε, Τί οὖν ἐστι τὸ γεγραμμένον τοῦτο,

c Ps. 118. 22. Matt. 21. 42.

c Λίθον ὃν ἀπεδοκίμασαν οἱ οἰκοδομοῦντες, οὗτος ἐγενήθη εἰς
κεφαλὴν γωνίας; 18 Πᾶς ὁ πεσὼν ἐπ' ἐκεῖνον τὸν λίθον συνθλασθήσεται·
ἐφ' ὃν δ' ἂν πέσῃ λικμήσει αὐτόν. (242/I) 19 Καὶ ἐζήτησαν οἱ ἀρχιερεῖς καὶ οἱ
γραμματεῖς ἐπιβαλεῖν ἐπ' αὐτὸν τὰς χεῖρας ἐν αὐτῇ τῇ ὥρᾳ, καὶ ἐφοβήθησαν
τὸν λαὸν, ἔγνωσαν γὰρ ὅτι πρὸς αὐτοὺς τὴν παραβολὴν ταύτην εἶπε.

d Matt. 22. 15—22. Mark 12. 13—17.

(243/II) 20 d Καὶ παρατηρήσαντες ἀπέστειλαν ἐγκαθέτους, ὑποκρινομένους ἑαυτοὺς
δικαίους εἶναι, ἵνα ἐπιλάβωνται αὐτοῦ λόγου, εἰς τὸ παραδοῦναι αὐτὸν τῇ ἀρχῇ
καὶ τῇ ἐξουσίᾳ τοῦ ἡγεμόνος. 21 Καὶ ἐπηρώτησαν αὐτὸν λέγοντες, Διδάσκαλε,
οἴδαμεν ὅτι ὀρθῶς λέγεις καὶ διδάσκεις, καὶ οὐ λαμβάνεις πρόσωπον ἀλλ' ἐπ'
ἀληθείας τὴν ὁδὸν τοῦ Θεοῦ διδάσκεις· 22 ἔξεστιν ἡμῖν Καίσαρι φόρον δοῦναι,

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48. *ἐξεκρέματο*] *were hanging upon Him:* "pendebat ab ore." (*Virg.* Æn. iv. 79. *Ovid*, Ep. i. 30. See *Wetstein.*)

Ch. XX. 1. *Καὶ ἐγένετο κ.τ.λ.*] See Matt. xxi. 23—32.

9. *Ἤρξατο κ.τ.λ.*] See Matt. xxi. 33—46.

11. *προσέθετο πέμψαι*] A Hebraism borrowed from the LXX: *προσέθετο*, יָסַף (*yasaph*); '*addidit.*' See *Glass.* Philol. S. p. 411. *Vorst.* de Hebraism. p. 590; above, xix. 11. Acts xii. 3. Cf. Gen. xviii. 20. Cp. LXX.

16. *Μὴ γένοιτο*] An ejaculation of their consciences applying the parable to themselves.

20. *Καὶ παρατηρήσαντες κ.τ.λ.*] See Matt. xxii. 15—22.

— *ἀπέστειλαν ἐγκαθέτους*] *they send forth liers in wait.* "*ἐγκάθετοι* propriè dicuntur *ii, qui subsidunt in loco aliquo, aliisque insidias faciunt.* Lex. Cyrill. Brem. ap. Albertium ad Hesych. T. i. p. 1542, b, *ἔφεδρος, ἐγκάθετος, ἐπικαθήμενος, κατάσκοπος. Insidiatores.*" The word is used by the Septuagint in Job xix. 12; xxxi. 9; it is derived from *ἐν, κατὰ ἵημι*, and signifies emissaries who are set in ambush against a person. *Plutarch*, Pyrrh. p. 389, uses the *verb: ἦσάν τινες οὓς αὐτὸς ὁ Πύῤῥος ἐγκαθίει προσποιουμένους εἶναι Μακεδόνας.*

The *ἐγκάθετοι* here mentioned were *Pharisees* or *Herodians*, as had been specified by *St. Matthew* (xxii. 15—22) and *St. Mark* (xii. 13—17); but *St. Luke* does not *specify them as such*, as being persons in whom his own readers would have less interest.

21. *οὐ λαμβάνεις πρόσωπον*] *λαμβάνειν πρόσωπον* is a phrase borrowed from the LXX for Hebr. נָשָׂא פָּנִים (*seth panim*), 'to accept persons' (Lev. xix. 15. Mal. i. 8). St. Matthew and St. Mark have here *οὐ βλέπεις εἰς πρόσωπον.*

22. *φόρον δοῦναι*] *to give tribute.* St. Matthew and St. Mark never use *φόρος*, which is used by St. Luke here and xxiii. 2, and by St. Paul, Rom. xiii. 6, 7. In the present passage St. Matthew and St. Mark have *κῆνσος, census*, which is never used by St. Luke.

Here is one of the slight varieties which mark the adaptation of the different Gospels to different classes of persons respectively, and indicate the consequent modification of the Evangelical phraseology. See above, *Introduction* to St. Luke, p. 165, 6, and to the Gospels generally.

ἢ οὔ; [23] Κατανοήσας δὲ αὐτῶν τὴν πανουργίαν εἶπε πρὸς αὐτοὺς, Τί με
πειράζετε, [24] δείξατέ μοι δηνάριον, τίνος ἔχει εἰκόνα καὶ ἐπιγραφήν; Ἀπο-
κριθέντες δὲ εἶπον, Καίσαρος. [25] Ὁ δὲ εἶπεν αὐτοῖς, Ἀπόδοτε τοίνυν τὰ
Καίσαρος Καίσαρι, καὶ τὰ τοῦ Θεοῦ τῷ Θεῷ. [26] Καὶ οὐκ ἴσχυσαν ἐπιλαβέσθαι
αὐτοῦ ῥήματος ἐναντίον τοῦ λαοῦ· καὶ θαυμάσαντες ἐπὶ τῇ ἀποκρίσει αὐτοῦ
ἐσίγησαν.

[27] [e] Προσελθόντες δέ τινες τῶν Σαδδουκαίων, οἱ ἀντιλέγοντες ἀνάστασιν μὴ e Matt. 22. 23—33.
εἶναι, ἐπηρώτησαν αὐτὸν [28] λέγοντες, Διδάσκαλε, Μωϋσῆς ἔγραψεν ἡμῖν, ἐάν Mark 12. 18—27
τινος ἀδελφὸς ἀποθάνῃ ἔχων γυναῖκα, καὶ οὗτος ἄτεκνος ἀποθάνῃ, ἵνα λάβῃ ὁ
ἀδελφὸς αὐτοῦ τὴν γυναῖκα, καὶ ἐξαναστήσῃ σπέρμα τῷ ἀδελφῷ αὐτοῦ.
[29] Ἑπτὰ οὖν ἀδελφοὶ ἦσαν· καὶ ὁ πρῶτος λαβὼν γυναῖκα ἀπέθανεν ἄτεκνος·
[30] καὶ ἔλαβεν ὁ δεύτερος τὴν γυναῖκα, καὶ οὗτος ἀπέθανεν ἄτεκνος· [31] καὶ ὁ
τρίτος ἔλαβεν αὐτήν· ὡσαύτως δὲ καὶ οἱ ἑπτά· οὐ κατέλιπον τέκνα, καὶ
ἀπέθανον· [32] ὕστερον δὲ πάντων ἀπέθανε καὶ ἡ γυνή. [33] Ἐν τῇ οὖν ἀναστάσει
τίνος αὐτῶν γίνεται γυνή; οἱ γὰρ ἑπτὰ ἔσχον αὐτὴν γυναῖκα. [34] Καὶ ἀπο-
κριθεὶς εἶπεν αὐτοῖς ὁ Ἰησοῦς, Οἱ υἱοὶ τοῦ αἰῶνος τούτου γαμοῦσι καὶ ἐκ-
γαμίσκονται· [35] οἱ δὲ καταξιωθέντες τοῦ αἰῶνος ἐκείνου τυχεῖν, καὶ τῆς
ἀναστάσεως τῆς ἐκ νεκρῶν, οὔτε γαμοῦσιν οὔτε ἐκγαμίσκονται, [36] οὔτε γὰρ
ἀποθανεῖν ἔτι δύνανται, ἰσάγγελοι γάρ εἰσι, καὶ υἱοί εἰσι τοῦ Θεοῦ, τῆς ἀναστά-
σεως υἱοὶ ὄντες. [37] Ὅτι δὲ ἐγείρονται οἱ νεκροὶ καὶ Μωϋσῆς ἐμήνυσεν ἐπὶ τῆς
Βάτου, ὡς λέγει Κύριον τὸν Θεὸν Ἀβραὰμ καὶ τὸν Θεὸν Ἰσαὰκ καὶ τὸν Θεὸν
Ἰακώβ· [38] Θεὸς δὲ οὐκ ἔστι νεκρῶν, ἀλλὰ ζώντων, πάντες γὰρ αὐτῷ ζῶσιν.
[39] Ἀποκριθέντες δέ τινες τῶν γραμματέων εἶπον, Διδάσκαλε, καλῶς εἶπας·
(244/II) [40] οὐκέτι δὲ ἐτόλμων ἐπερωτᾷν αὐτὸν οὐδέν.

(245/II) [41] [f] Εἶπε δὲ πρὸς αὐτοὺς, Πῶς λέγουσι τὸν Χριστὸν υἱὸν Δαυῒδ εἶναι, f Matt. 22. 41—45.
[42] καὶ αὐτὸς Δαυῒδ λέγει ἐν βίβλῳ Ψαλμῶν, [g] Εἶπεν ὁ Κύριος τῷ Κυρίῳ Mark 12. 35—37 g Ps. 110. 1.
μου, Κάθου ἐκ δεξιῶν μου, [43] ἕως ἂν θῶ τοὺς ἐχθρούς σου ὑποπό- Acts 2. 34.
διον τῶν ποδῶν σου· [44] Δαυῒδ οὖν Κύριον αὐτὸν καλεῖ, καὶ πῶς υἱὸς αὐτοῦ
ἐστιν;

(246/II) [45] [h] Ἀκούοντος δὲ παντὸς τοῦ λαοῦ εἶπε τοῖς μαθηταῖς αὐτοῦ, [46] Προσ- h Mark 12. 38—40.
έχετε ἀπὸ τῶν γραμματέων τῶν θελόντων περιπατεῖν ἐν στολαῖς, καὶ φιλούντων Matt. 23. 6, 14.
ἀσπασμοὺς ἐν ταῖς ἀγοραῖς, καὶ πρωτοκαθεδρίας ἐν ταῖς συναγωγαῖς, καὶ πρω-
τοκλισίας ἐν τοῖς δείπνοις, (247/VIII) [47] οἳ κατεσθίουσι τὰς οἰκίας τῶν χηρῶν, καὶ
προφάσει μακρὰ προσεύχονται, οὗτοι λήψονται περισσότερον κρῖμα.

XXI. [1] [a] Ἀναβλέψας δὲ εἶδε τοὺς βάλλοντας τὰ δῶρα αὐτῶν εἰς τὸ γαζο- a Mark 12. 41—44.
φυλάκιον πλουσίους· [2] εἶδε δὲ καί τινα χήραν πενιχρὰν βάλλουσαν ἐκεῖ δύο
λεπτὰ, [3] καὶ εἶπεν, Ἀληθῶς λέγω ὑμῖν, ὅτι [b] ἡ χήρα ἡ πτωχὴ αὕτη πλεῖον b 2 Cor. 8. 12
πάντων ἔβαλεν· [4] ἅπαντες γὰρ οὗτοι ἐκ τοῦ περισσεύοντος αὐτοῖς ἔβαλον εἰς
τὰ δῶρα τοῦ Θεοῦ, αὕτη δὲ ἐκ τοῦ ὑστερήματος αὐτῆς ἅπαντα τὸν βίον ὃν εἶχεν
ἔβαλε.

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27. Προσελθόντες κ.τ.λ.] See on Matt. xxii. 23—32.

34. Οἱ υἱοὶ] St. Luke here omits our Lord's words as recorded by St. Matthew (xxii. 29), *ye do err, not knowing the Scriptures*, which were specially relevant to *Jewish* readers; and records the argument derived from the difference of *this world* and the next, an argument applicable to *all*.

35. τῆς ἀναστάσεως τῆς ἐκ νεκρῶν] *of the resurrection from the dead.* See on Phil. iii. 11.

36. οὔτε] Some Editors have substituted οὐδὲ here from A, B, L. But οὔτε seems preferable. It is not much to say they cannot *even* die; which may be said of evil spirits; but the words 'for *neither* can they *die*' supply the reason why they do not marry.

— τῆς ἀναστάσεως υἱοὶ] *children of the resurrection.* See on x. 6, υἱὸς εἰρήνης.

38. αὐτῷ] No one is dead *to Him*, or in His sight.

41. Εἶπε δὲ κ.τ.λ.] See Matt. xxii. 41—46.

42. ἐν βίβλῳ Ψαλμῶν] *in the Book of the Psalms.* This addition is not in St. Matt. xxii. 43 or St. Mark xii. 36; but is inserted here as conveying information necessary to *Gentile* readers. He omits οἱ γραμματεῖς after λέγουσι (v. 41) as less interesting *to them.*

45. Ἀκούοντος κ.τ.λ.] See Mark xii. 38—40.

Ch. XXI. 1. Ἀναβλέψας κ.τ.λ.] See Mark xii. 41—44. *St. Mark* (writing for Roman readers) uses χαλκὸν, the Roman *as*: and specifies that the sum cast in by the poor widow made a *Roman quadrans. St. Luke* says, δύο λεπτὰ, and explains that they were *offerings to God* (vv. 1. 4).

2. χήραν] He had just spoken of the Scribes robbing widows, and yet poor to God; now we see a poor widow,—rich in faith.

c Matt. 24. 1—30. Mark 13. 1—36.

(248/II) 5 c Καί τινων λεγόντων περὶ τοῦ ἱεροῦ ὅτι λίθοις καλοῖς καὶ ἀναθήμασι
κεκόσμηται, εἶπε, 6 Ταῦτα ἃ θεωρεῖτε ἐλεύσονται ἡμέραι ἐν αἷς οὐκ ἀφεθήσεται
λίθος ἐπὶ λίθῳ, ὃς οὐ καταλυθήσεται. (249/II) 7 Ἐπηρώτησαν δὲ αὐτὸν λέγοντες,
Διδάσκαλε, πότε οὖν ταῦτα ἔσται, καὶ τί τὸ σημεῖον ὅταν μέλλῃ ταῦτα γίνε-
σθαι; 8 Ὁ δὲ εἶπε, Βλέπετε μὴ πλανηθῆτε· πολλοὶ γὰρ ἐλεύσονται ἐπὶ τῷ
ὀνόματί μου λέγοντες, Ὅτι ἐγώ εἰμι, καὶ ὁ καιρὸς ἤγγικε· μὴ οὖν πορευθῆτε
ὀπίσω αὐτῶν. 9 Ὅταν δὲ ἀκούσητε πολέμους καὶ ἀκαταστασίας, μὴ πτοηθῆτε·
δεῖ γὰρ ταῦτα γενέσθαι πρῶτον, ἀλλ' οὐκ εὐθέως τὸ τέλος. 10 Τότε ἔλεγεν
αὐτοῖς, Ἐγερθήσεται ἔθνος ἐπὶ ἔθνος, καὶ βασιλεία ἐπὶ βασιλείαν, 11 σεισμοί
τε μεγάλοι κατὰ τόπους, καὶ λιμοὶ καὶ λοιμοὶ ἔσονται, φόβητρά τε καὶ σημεῖα
ἀπ' οὐρανοῦ μεγάλα ἔσται. (250/I) 12 Πρὸ δὲ τούτων πάντων ἐπιβαλοῦσιν ἐφ'
ὑμᾶς τὰς χεῖρας αὐτῶν καὶ διώξουσι παραδιδόντες εἰς συναγωγὰς καὶ φυλακάς,
ἀγομένους ἐπὶ βασιλεῖς καὶ ἡγεμόνας ἕνεκεν τοῦ ὀνόματός μου· 13 ἀποβήσεται
δὲ ὑμῖν εἰς μαρτύριον. (251/II) 14 Θέσθε οὖν εἰς τὰς καρδίας ὑμῶν μὴ προμελετᾶν
ἀπολογηθῆναι· 15 ἐγὼ γὰρ δώσω ὑμῖν στόμα καὶ σοφίαν, ᾗ οὐ δυνήσονται
ἀντειπεῖν οὐδὲ ἀντιστῆναι πάντες οἱ ἀντικείμενοι ὑμῖν. 16 Παραδοθήσεσθε
δὲ καὶ ὑπὸ γονέων καὶ ἀδελφῶν, καὶ συγγενῶν καὶ φίλων, καὶ θανατώσουσιν
ἐξ ὑμῶν, 17 καὶ ἔσεσθε μισούμενοι ὑπὸ πάντων διὰ τὸ ὄνομά μου· 18 καὶ θρὶξ
ἐκ τῆς κεφαλῆς ὑμῶν οὐ μὴ ἀπόληται. 19 Ἐν τῇ ὑπομονῇ ὑμῶν κτήσασθε
τὰς ψυχὰς ὑμῶν.

(252/X) 20 Ὅταν δὲ ἴδητε κυκλουμένην ὑπὸ στρατοπέδων τὴν Ἱερουσαλήμ, τότε
γνῶτε ὅτι ἤγγικεν ἡ ἐρήμωσις αὐτῆς. (253/II) 21 Τότε οἱ ἐν τῇ Ἰουδαίᾳ φευγέτω-
σαν εἰς τὰ ὄρη, καὶ οἱ ἐν μέσῳ αὐτῆς ἐκχωρείτωσαν, καὶ οἱ ἐν ταῖς χώραις μὴ
εἰσερχέσθωσαν εἰς αὐτήν· 22 ὅτι ἡμέραι ἐκδικήσεως αὗταί εἰσι τοῦ πλησθῆναι

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5. Καί τινων κ.τ.λ.] See Matt. xxiv. 1—51; xxi. 1—46. Mark xiii. 1—37.

— καὶ ἀναθήμασι] *and votive offerings.* St. Luke alone mentions that our Lord's attention was invited to the ἀναθήματα, or votive offerings, such as golden crowns, shields, censers, phialæ, lychnuchi, and οἰνοχόαι and ἀμφορίσκοι. Such ἀναθήματα had been presented to the Temple of Jerusalem by Herod, and even by heathens, such as Ptolemy Euergetes, and also the Roman emperors. See *Joseph.* B. J. ii. 17; vi. 5. Ant. xii. 8; xv. 11; xvii. 6; xix. 6. *Philo*, Legat. ad Cai. ii. p. 592.

These offerings showed the reverence of the Powers of this world for Jerusalem and the Temple; and yet Christ foretold that Jerusalem and the Temple would be destroyed, by some who had adorned it with offerings.

6. Ταῦτα ἃ θεωρεῖτε] On the construction, cp. Matt. vii. 24; xii. 36. John vi. 39; vii. 38; xv. 2. *Winer*, G. G. p. 506.

8. Ὁ δὲ εἶπε] *But He said.* This full prophecy of Christ, concerning the siege and destruction of Jerusalem, and also concerning His own Coming, is recited by the three Evangelists,—St. Matthew, xxiv. 4—44, St. Mark, xiii. 5—37, and St. Luke here; but is *not noticed* by *St. John*, though he was present at its delivery, Mark xiii. 3. The reasons of which seem to be, that as far as the prophecy concerned *Jerusalem*, it had been fulfilled when *he* wrote; and as far as it related to Christ's Second Coming, the narratives of the preceding Evangelists were sufficient, or St. John, who had heard the prophecy, would have added something to them. His silence is significant of approval.

11. λιμοὶ καὶ λοιμοί] For instances of similar paronomasias see Heb. v. 8, ἔμαθεν ἀφ' ὧν ἔπαθεν. Rom. xi. 17, τινὲς τῶν κλάδων ἐξεκλάσθησαν. Matt. xxi. 41, κακοὺς κακῶς ἀπολέσει. Acts viii. 30, γινώσκεις ἃ ἀναγινώσκεις; Philem. 20, ὀναίμην—Ὀνήσιμος. See above on Matt. xxvi. 2; below, xxii. 15; and cp. *Winer*, p. 560.

13. ἀποβήσεται ὑμῖν εἰς μαρτύριον] *it will turn out to you as a testimony to them.* See Mark xiii. 9, μαρτύριον αὐτοῖς, a testimony, by which some of them will be convinced and converted, as Sergius Paulus, the governor of Paphos, and Dionysius the Areopagite (see Acts xiii. 7—12; xvii. 34), and others condemned, as Felix, Acts xxiv. 22—27.

14. Θέσθε] On the use of θέσθαι in this sense, see Luke i. 66; ix. 44. Acts v. 4; xix. 21.

15. ἐγὼ δώσω] *I will give.* In Mark xiii. 11, this is said to be the work of the *Holy Spirit*, because He proceeds from the Son, and is sent by Him. See on John xv. 26.

16. καί] *even* by them, not only by strangers.

19. Ἐν τῇ ὑπομονῇ] *by your patience save your souls*, gain your lives; while others, by want of faith, are destroying theirs. See xvii. 33. Matt. x. 39; xvi. 25.

— κτήσασθε] a contrast to ἀπόληται in the preceding verse. You may *gain* your life where you seem most likely to *lose* it. Matt. x. 39. Luke ix. 24. You will *gain* it by endurance.

A, B, have κτήσεσθε, *ye shall acquire*,—a reading entitled to attention.

20. Ὅταν δὲ ἴδητε κυκλουμένην] *When ye shall see Jerusalem surrounded by armies.* Our Lord gave *two* signs; one described by Matt. xxiv. 15, and Mark xiii. 14, viz. the Abomination of Desolation, spoken of by Daniel the prophet, set up *in* the *City* of Jerusalem, in the "Holy Place" of the Temple. The *other* sign here mentioned by St. Luke, was the blockade of the City from *without*, by the *hostile armies* of Rome.

The former sign was intimately connected with the latter. For it was the profanation of the Temple by the *Jewish* army *within* the City, and by the sins of the Priests and the people in the City, which had rejected and crucified Christ, that gave power to the Roman army without; and brought it to besiege and destroy the City for the execution of God's justice and wrath for its sins. See on Matt. xxiv. 15, and on Mark xiii. 14, and Luke xix. 45.

21. οἱ ἐν τῇ Ἰουδαίᾳ] *they who are in Judæa*, not in *Jerusalem* only, but in *Judæa* also; and, indeed, few were then able to escape from the City (see *Josephus*). In consequence of this warning, the Christians escaped to Pella, in *Peræa*. See on Matt. xxiv. 16.

— μὴ εἰσερχέσθωσαν] *let them not enter in*,—to Judæa. It would have been well for the Jews, if they had listened to this warning. But instead of doing so, they were deluded by a fanatical spirit, excited by their False Prophets, and by vain hopes of the Messiah's coming; and they imagined that the City and Temple were impregnable. Instead of quitting Judæa, they flocked *to* the city of *Jerusalem* for the *Passover*, and so were caught by the Romans as in a net; and the City became a prey to Famine, Pestilence, and Civil War; and an immense multitude —far beyond the ordinary population of the City—was destroyed, at that very season, and at that very Festival, at which they had crucified Christ. Cp. *Euseb.* H. E. iii. 5—7.

παντα τὰ γεγραμμένα. (254/II) 23 *Οὐαὶ δὲ ταῖς ἐν γαστρὶ ἐχούσαις καὶ ταῖς θηλα-*
ζούσαις ἐν ἐκείναις ταῖς ἡμέραις· (255/II) *ἔσται γὰρ ἀνάγκη μεγάλη ἐπὶ τῆς γῆς,*
καὶ ὀργὴ τῷ λαῷ τούτῳ, (256/X) 24 *καὶ πεσοῦνται στόματι μαχαίρας, καὶ αἰχμαλω-*
τισθήσονται εἰς πάντα τὰ ἔθνη, καὶ Ἱερουσαλὴμ ἔσται πατουμένη ὑπὸ ἐθνῶν,
ἄχρι πληρωθῶσι καιροὶ ἐθνῶν. (257/II) 25 *Καὶ ἔσται σημεῖα ἐν ἡλίῳ καὶ σελήνῃ*
καὶ ἄστροις, καὶ ἐπὶ τῆς γῆς συνοχὴ ἐθνῶν ἐν ἀπορίᾳ, ἠχούσης θαλάσσης καὶ
σάλου, 26 *ἀποψυχόντων ἀνθρώπων ἀπὸ φόβου καὶ προσδοκίας τῶν ἐπερχομένων*
τῇ οἰκουμένῃ, αἱ γὰρ δυνάμεις τῶν οὐρανῶν σαλευθήσονται. (258/II) 27 *Καὶ τότε*
ὄψονται τὸν Υἱὸν τοῦ ἀνθρώπου ἐρχόμενον ἐν νεφέλῃ μετὰ δυνάμεως καὶ δόξης
πολλῆς. 28 *Ἀρχομένων δὲ τούτων γίνεσθαι ἀνακύψατε, καὶ ἐπάρατε τὰς κεφαλὰς*
ὑμῶν, διότι ἐγγίζει ἡ ἀπολύτρωσις ὑμῶν.

29 [d] *Καὶ εἶπε παραβολὴν αὐτοῖς· Ἴδετε τὴν συκῆν καὶ πάντα τὰ δένδρα,* d Matt. 24. 32—35.
30 *ὅταν προβάλωσιν ἤδη, βλέποντες ἀφ' ἑαυτῶν γινώσκετε ὅτι ἤδη ἐγγὺς τὸ* Mark 13. 28—31.
θέρος ἐστίν· 31 *οὕτω καὶ ὑμεῖς ὅταν ἴδητε ταῦτα γινόμενα, γινώσκετε ὅτι ἐγγύς*
ἐστιν ἡ βασιλεία τοῦ Θεοῦ. 32 *Ἀμὴν λέγω ὑμῖν, ὅτι οὐ μὴ παρέλθῃ ἡ γενεὰ*
αὕτη, ἕως ἂν πάντα γένηται· 33 *ὁ οὐρανὸς καὶ ἡ γῆ παρελεύσονται, οἱ δὲ λόγοι*
μου οὐ μὴ παρέλθωσι.

(259/X) 34 *Προσέχετε δὲ ἑαυτοῖς, μή ποτε βαρηθῶσιν ὑμῶν αἱ καρδίαι ἐν*
κραιπάλῃ καὶ μέθῃ καὶ μερίμναις βιωτικαῖς, καὶ αἰφνίδιος ἐφ' ὑμᾶς ἐπιστῇ ἡ
ἡμέρα ἐκείνη· 35 *ὡς παγὶς γὰρ ἐπελεύσεται ἐπὶ πάντας τοὺς καθημένους ἐπὶ*

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22. *πάντα τὰ γεγραμμένα*] *all things that are written*, especially in the Prophet Daniel, ix. 26, 27. See on Matt. xxiv. 15.

23. *ἀνάγκη*] Hebr. צָרָה (*tsarah*), '*angustia*:' rendered by *ἀνάγκη* in the LXX, Job v. 19, and *passim*.

24. *στόματι μαχαίρας*] פִּי חֶרֶב (*pi chereb*), Gen. xxxiv. 26. Deut. xiii. 15. Heb. xi. 34.

— *αἰχμαλωτισθήσονται*] *shall be carried captive into all nations*. The first Passover, or Type, was killed in *obedience* to God's command; and in *forty years* the Promised Land was entered, and the People of Israel were settled by Joshua in Canaan, from which the seven Nations were rooted up by God to make room for them. Christ, the last Passover, or Antitype, the true Passover, was slain in *rebellion* against God; and in *forty years* the Promised Land was forfeited, and trodden under foot by the Gentiles, and the Jews were carried captive into all Nations, and so remain till this day. See the different results, even in this world, of Obedience to God and of Rebellion against Him. Cp. the remarks at the end of *Chronological Synopsis* below, prefixed to the Acts of the Apostles, and *Burgon*. p. 531.

— *Ἱερουσαλὴμ ἔσται πατουμένη*] *Jerusalem shall be trodden under foot by*, and *remain* subject to, them. So *καταπατεῖν*, 1 Macc. iii. 52. Gentile Nations shall tread it down, and trample it under foot, until the times (*καιροί*, *seasons*) of the Gentiles are fulfilled; i. e. "till the fulness of the Gentiles be come in." (Rom. xi. 25.)

καιροὶ are the *seasons* for bringing forth *fruit* to perfection: see Matt. xiii. 30. Mark xi. 13; xii. 2. Luke xx. 10. Acts xiv. 17. They are the spiritual spring, summer, and autumn in which the Gentile Nations are ripening to maturity under the showers of grace, and in the sunshine of the Gospel. And when that harvest is gathered, then the blindness which has fallen on Israel will be removed. Rom. xi. 15. 25. 2 Cor. iii. 14—16. Zech. iii. 9; viii. 8. Isa. xxxii. 13—15; lxvi. 8.

Others (e.g. *Meyer*) suppose *καιροί* to be seasons of judgment and vengeance upon the Gentiles. And doubtless the season for bearing fruit being a season of trial, is to many a season of judgment, as well as of mercy to others.

25. *σημεῖα*] On these verses, see *Greg*. Moral. xl. Homil. in Evang. p. 1436. They have a double sense:

1. Literal; as applied to Jerusalem.
2. Spiritual; as applied to Christendom, or the Spiritual Sion.

The *Sun* of righteousness, Christ, will show signs of His power; the *Moon*, i. e. the Christian Church, illumined with His beams, will show signs of His coming. And some *Stars*, i. e. Luminaries of the Church, will fall from their place. *S. Ambrose* says, "Plurimis à religione deficientibus clara fides obscurabitur nube perfidiæ; quia mihi Sol Ille cœlestis meâ fide vel minuitur vel augetur. Et quemadmodùm menstruis cursibus *Luna* vel terræ oppositu, cùm fuerit à regione Solis, vanescit, sic et sancta *Ecclesia*, cùm lumini cœlesti vitia carnis obsistunt, fulgores divini luminis de *Christi* radiis non potest mutuari."

So *Augustine* in his excellent Letter to Hesychius de Consummatione Seculi Epist. 80.

See also de Civ. Dei, xx. 24, and the notes above on Matt. xxiv. 29.

— *συνοχὴ*] '*anxietas*,' 'angor.' See on Matt. xxiv. 29.

— *ἀπορίᾳ*] "*desperatione* ob consilii inopiam utpote angustiis implicitorum, ex quibus explicare se nequeant."

— *ἠχούσης*] Some MSS., particularly A, B, C, L, M, R, X, have *ἤχους*, and *ἀπορία ἤχους* is rendered by some, "perplexity *for the roar*, &c.," which is awkward. But that reading seems to have proceeded from *ἠχούσης* altered into *ἤχους ὡς*—. And *ἤχου*, not *ἤχους*, seems to be the form used in N. T. See Heb. xii. 19. The reading *ἠχούσης* is in D, E, G, H, K, S, U, V, Γ, Δ, Λ.

— *θαλάσσης*] *the sea*. *Earth*, in this verse, appears to represent men and nations in their worldly state (Matt. xxiv. 30), engrossed *by low* and *earthly* thoughts (see below, *v.* 35). The *Sea* represents them as tossed about on the tumultuous billows of internal and external troubles. And in both respects, whether as to *Earth* or *Sea*, the Nations of *this world* are distinguished from the children of the kingdom of *heaven*, i. e. of the Christian Church, which will be assailed by storms (*v.* 25), but is raised above earthly cares, and cannot be shaken by earthly vicissitudes.

26. *τῇ οἰκουμένῃ*] *the world*, as *inhabited*; i. e. cities and nations.

28. *ἀνακύψατε*] do *you* look *upwards* with faith, hope, and joy, while the men of *this world* are looking *downwards* to the earth (*κατακύπτοντες εἰς τὴν γῆν*), oppressed with earthly cares and lusts (*v.* 34), and poring on earthly treasures, and cast down with despair (see *v.* 26); for, when their *destruction* is at hand, then your *redemption* draweth nigh: "*Levare capita*, est mentes ad patriam cœlestem erigere." (*Greg.*)

29. *πάντα τὰ δένδρα*] *all the trees*. Countries which have no fig-trees, have their parables (Matt. xxiv. 32) for watchful hearts.

30. *προβάλωσιν*] Cf. *ὅταν παραδῷ*, Mark iv. 29, and *ἐπιβαλών*, Mark xiv. 72.

32. *ἡ γενεὰ αὕτη*] *this generation*, the Israel of God. See Matt. xxiv. 34; and cp. *Euseb.* here (*Mai*, p. 301), who compares Ps. xxii. 31; cii. 18.

34. *βαρηθῶσιν*] *βαρυνθῶσιν*, *Elz.* But *βαρηθῶσιν* is in A, B, C, E, F, G, K, L, S, V, and other Uncials. It is remarkable that in the N. T. *βαροῦμαι* occurs often (Matt. xxvi. 43. Mark xiv. 40. Luke ix. 32. 2 Cor. i. 8; v. 4. 1 Tim. v. 16), but *βαρύνομαι* never; whereas in the LXX *βαρύνομαι* is often, but *βαροῦμαι* very rarely, found.

35. *ὡς παγίς*] will come suddenly on them, *as a snare* or trap on birds or beasts enjoying repose (Eccles. ix. 12).

πρόσωπον πάσης τῆς γῆς. 36 *Ἀγρυπνεῖτε οὖν ἐν παντὶ καιρῷ δεόμενοι ἵνα*
καταξιωθῆτε ἐκφυγεῖν ταῦτα πάντα τὰ μέλλοντα γίνεσθαι, καὶ σταθῆναι ἔμ-
προσθεν τοῦ Υἱοῦ τοῦ ἀνθρώπου.
37 *Ἦν δὲ τὰς ἡμέρας ἐν τῷ ἱερῷ διδάσκων, τὰς δὲ νύκτας ἐξερχόμενος ηὐλί-*
ζετο εἰς τὸ ὄρος τὸ καλούμενον Ἐλαιών. 38 *Καὶ πᾶς ὁ λαὸς ὤρθριζε πρὸς αὐτὸν*
ἐν τῷ ἱερῷ ἀκούειν αὐτοῦ.
a Matt. 26. 2, 4. Mark 14. 1. XXII. (260/I) 1 a *Ἤγγιζε δὲ ἡ ἑορτὴ τῶν ἀζύμων, ἡ λεγομένη πάσχα·*
(261/I) 2 *καὶ ἐζήτουν οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς τὸ πῶς ἀνέλωσιν αὐτὸν,*
(262/IX) *ἐφοβοῦντο γὰρ τὸν λαόν.*
b Matt. 26. 14—16. Mark 14. 10, 11. 3 b *Εἰσῆλθεν δὲ Σατανᾶς εἰς Ἰούδαν τὸν ἐπικαλούμενον Ἰσκαριώτην, ὄντα ἐκ*
τοῦ ἀριθμοῦ τῶν δώδεκα· (263/II) 4 *καὶ ἀπελθὼν συνελάλησε τοῖς ἀρχιερεῦσι καὶ*
τοῖς στρατηγοῖς τὸ πῶς αὐτὸν παραδῷ αὐτοῖς· 5 *καὶ ἐχάρησαν, καὶ συνέθεντο*
αὐτῷ ἀργύριον δοῦναι, 6 *καὶ ἐξωμολόγησε, καὶ ἐζήτει εὐκαιρίαν τοῦ παραδοῦναι*
αὐτὸν αὐτοῖς ἄτερ ὄχλου.
c Matt. 26. 17—19. Mark 14. 12—15. 7 c *Ἦλθε δὲ ἡ ἡμέρα τῶν ἀζύμων, ἐν ᾗ ἔδει θύεσθαι τὸ πάσχα·* 8 *καὶ*

— *τοὺς καθημένους ἐπὶ π. π. τ. γ.*] Those who are of the *earth, earthy* (1 Cor. xv. 47), and have not set their affections on things *above* (Col. iii. 2), and have not their conversation in *heaven* (Phil. iii. 20).

See above on xviii. 8. The expression *καθῆσθαι ἐπὶ πρόσωπον τῆς γῆς* is a double Hebraism. *καθῆσθαι* is the Hebrew יָשַׁב (*yashab*), *to sit, to take their ease*, rest, to dwell (Isa. ix. 2. Matt. iv. 16). And *ἐπὶ πρόσωπον τ. γ.* is the Hebr. עַל־פְּנֵי כָל־הָאָרֶץ (*al-pney col-haarets*), 2 Sam. xviii. 8. See *Vorst.* p. 170, and p. 342. And it denotes that the persons so described have made earth their home, and say, "here is our rest." Cp. Heb. xiii. 14.

36. *καταξιωθῆτε*] Some MSS. have *κατισχύσητε*.

37. *ηὐλίζετο εἰς τὸ ὄρος*] *resorted for a lodging to Olivet*, i. e. to *Bethany* (Matt. xxi. 17. Mark xi. 11). See below, xxiv. 50. On the use of *εἰς*, see Matt. ii. 23, and on Mark i. 39. Luke xi. 7.

— *εἰς τὸ ὄρος τὸ καλούμενον Ἐλαιών*] *to the Mount called Olivet*. St. Luke shows by this mode of speech (which he had also used in xix. 29) that he is writing for *other than Jewish* readers. So in ii. 4 he explains that the city of David is *called* Bethlehem. Compare the next chapter, *v.* 1, where he speaks of "the Feast of unleavened bread," *which* is *called* the *Passover*. No Jew, writing to Jews, would have expressed himself thus. But such language is very suitable to the Evangelist of the *Gentile* World. Cp. *Introduction*, p. 165.

— *Ἐλαιών*] *Elz.* *Ἐλαιῶν*, gen. plur. But *Ἐλαιὼν*, *Olivetum*, in the nominative singular seems to be the true reading. (Cp. xix. 29.) The Evangelists appear to prefix the article *τῶν* to *Ἐλαιῶν* after *τὸ ὄρος*. See Matt. xxi. 1; xxiv. 3; xxvi. 30. Mark xi. 1; xiii. 3; xiv. 26. Luke xix. 37; xxii. 39. John viii. 1 (if genuine). St. Luke (and he alone) uses the form *Ἐλαιὼν*, *Olivet* (Acts i. 12), probably to be restored here and xix. 29. On this use of the *nominative* in proper names, see *Lobeck*, Phryn. p. 517, and *Meyer* on Luke xix. 29. *Winer*, p. 164.

38. *ὤρθριζε*] *came early.* *ὀρθρίζω* is the word used by the LXX for Hebr. הִשְׁכִּים (*hishkiym*), from root שָׁכַם (*shakam*), 'to rise early in the morning.' Gen. xix. 27; xx. 8; and *passim*. The more Attic form was *ὀρθρεύω*. See *Thom. Mag.* in v., who says *ὀρθρεύω—οὐκ ὀρθρίζω*.

Ch. XXII. 1. *Ἤγγιζε κ.τ.λ.*] See Matt. xxvi. 1—5. Mark xiv. 1, 2. 10, 11.

2. *τό*] See *v.* 4 and on Mark ix. 23.

3. *Εἰσῆλθεν Σατανᾶς*] The circumstance of this *entrance* of the Enemy is not mentioned by St. Matt. or St. Mark here. St. Luke, writing for the Gentiles, had traced our Lord's genealogy to Adam (Luke iii. 23. 38), and had shown that He is the promised *Seed of the Woman*, between which and the *Seed of the Serpent* God had put enmity (whence the name *Satan*, שָׂטָן, 'enemy,' or 'adversary'), and which would bruise the Serpent's head (Gen. iii. 15). He is careful to show how that primeval prophecy or *protevangelium* was fulfilled by Christ.

He does this in the history of the Temptation (ch. iv.), then he records our Lord's words, saying (x. 18), "I was beholding *Satan*—*the* Enemy, *τὸν Σατανᾶν*—fallen as lightning from heaven," and ascribing the diseases of the body which He healed to the agency of Satan (xiii. 16), and telling Peter (xxii. 31), that Satan desired to have them to sift them as wheat. And now the Holy Spirit reveals Satan—the ancient Enemy of Man—that Old Serpent—as the prime instigator of those who brought about the Crucifixion, by which he bruised the heel of the woman's Seed, and through which his own head was bruised by the woman's Seed.

4. *στρατηγοῖς*] *the captains of the Temple*: "*templi præfectis*, cum his agebat Judas, et hi speciatim commemorantur, quoniam horum erat, apparitorum ope, prehendere et in carcerem conjicere Judæos, qui in legem peccarant, vid. ad Matt. xxvi. 47. infra *v.* 52. Act. v. 26. Dicebantur autem *στρατηγοὶ τοῦ ἱεροῦ*, et simpliciter *στρατηγοὶ*, duces ac præfecti sacerdotum et Levitarum, qui in templo excubias agebant, vid. 2 Par. xxxv. 8. Supremus excubiarum præfectus, qui, ut reliqui *στρατηγοὶ*, ex sacerdotum numero erat, *κατ' ἐξοχὴν* dicebatur *ὁ στρατηγὸς* Act. v. 26, coll. v. 24. *ὁ στρατηγὸς τοῦ ἱεροῦ* Act. iv. 1, v. 24. Idem cum *summo pontifice* conjungitur à *Josepho* xx. 6. 2, et *ante* reliquos synedrii assessores commemoratur Act. v. 24, coll. xxi. 37." (*Kuin.*) Cp. *Winer*, ii. p. 590.

6. *ἄτερ ὄχλου*] *without a tumult*, or *popular commotion*. (Acts xxiv. 18.) See Matt. xxvi. 5. Mark xiv. 2.

7. *ἐν ᾗ ἔδει θύεσθαι*] *on which day it was necessary that the Passover should be killed.* Perhaps there is something of emphasis in the word *ἔδει*, *it was necessary*; as much as to say that *our Lord* sacrificed and ate the Paschal Lamb on the day appointed by the divine Law, *but* the *Priests* and *Pharisees*, who professed great zeal for the law, did *not*.

Our Lord ate the Passover with His disciples on the Evening of the Fourteenth of Nisan, being the Fifth day of the week (Thursday).

But the Rulers of the Jews, who conspired against Him, would not enter (on the next day) into the hall of Pilate, "lest they should be defiled, but that they might eat the Passover" (John xviii. 28). For, says *Eusebius*[1] (as cited in *Cat. Aur.* p. 288, ed. Venet. 1775), "Ex quo Veritati insidiati sunt, verbum Veritatis à se expulerunt, non primâ die azymorum, quo die *debebat* immolari Pascha, manducantes solitum sibi Pascha; erant enim erga *aliud* attenti (i. e. on killing Christ), sed die sequenti post illum, quæ erat azymorum secunda. Dominus verò primâ die azymorum, hoc est quintâ feriâ, Pascha cum discipulis peregit."

The Chief Priests and Scribes were so busy in plotting the sacrifice of *the true Paschal Lamb*, that they omitted to sacrifice and eat the legal Passover at the proper time. The Evangelists relate, that they took counsel *before* the Passover to kill Jesus by subtlety without any public disturbance, and not at the Passover. They made their compact with Judas and dispatched their officers and servants with him to Gethsemane to take Jesus after He had eaten the Passover. Judas and the band (*σπεῖρα*) came by night from the Chief Priests and Scribes and Elders (Matt. xxvi. 47. Mark xiv. 43. John xviii. 3), and even some of the Chief Priests and Elders accompanied Judas to Gethsemane (Luke xxii. 52), and the others seem to have waited with impatience for our Lord's arrest, and to have been ready to meet

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[1] The original of this scholium of *Eusebius*, from his work *de Paschale*, has been published by *Card. Mai*, Coll. Vat. iv. pp. 215, 216

ἀπέστειλε Πέτρον καὶ Ἰωάννην εἰπὼν, Πορευθέντες ἑτοιμάσατε ἡμῖν τὸ πάσχα
ἵνα φάγωμεν. 9 Οἱ δὲ εἶπον αὐτῷ, Ποῦ θέλεις ἑτοιμάσωμεν; 10 Ὁ δὲ εἶπεν
αὐτοῖς, Ἰδοὺ εἰσελθόντων ὑμῶν εἰς τὴν πόλιν συναντήσει ὑμῖν ἄνθρωπος κεράμιον
μιον ὕδατος βαστάζων· ἀκολουθήσατε αὐτῷ εἰς τὴν οἰκίαν οὗ εἰσπορεύεται·
11 καὶ ἐρεῖτε τῷ οἰκοδεσπότῃ τῆς οἰκίας, Λέγει σοι ὁ διδάσκαλος, Ποῦ ἐστι τὸ
κατάλυμα, ὅπου τὸ πάσχα μετὰ τῶν μαθητῶν μου φάγω; 12 κἀκεῖνος ὑμῖν
δείξει ἀνάγαιον μέγα ἐστρωμένον, ἐκεῖ ἑτοιμάσατε. 13 Ἀπελθόντες δὲ εὗρον
καθὼς εἴρηκεν αὐτοῖς, καὶ ἡτοίμασαν τὸ πάσχα.

14 Καὶ ὅτε ἐγένετο ἡ ὥρα ἀνέπεσε, καὶ οἱ δώδεκα ἀπόστολοι σὺν αὐτῷ·
(264/X) 15 καὶ εἶπε πρὸς αὐτοὺς, Ἐπιθυμίᾳ ἐπεθύμησα τοῦτο τὸ πάσχα φαγεῖν μεθ'
ὑμῶν πρὸ τοῦ με παθεῖν· 16 λέγω γὰρ ὑμῖν, ὅτι οὐκέτι οὐ μὴ φάγω ἐξ αὐτοῦ, ἕως
ὅτου πληρωθῇ ἐν τῇ βασιλείᾳ τοῦ Θεοῦ. (265/II) 17 Καὶ δεξάμενος ποτήριον
εὐχαριστήσας εἶπε, Λάβετε τοῦτο καὶ διαμερίσατε ἑαυτοῖς· 18 [d] λέγω γὰρ ὑμῖν, d Matt. 26. 22—29.
ὅτι οὐ μὴ πίω ἀπὸ τοῦ γενήματος τῆς ἀμπέλου, ἕως ὅτου ἡ βασιλεία τοῦ Θεοῦ Mark 14. 19–25.
ἔλθῃ. (266/I) 19 Καὶ λαβὼν ἄρτον εὐχαριστήσας ἔκλασε καὶ ἔδωκεν αὐτοῖς λέγων, 1 Cor. 11. 23–26.
Τοῦτό ἐστι τὸ σῶμά μου τὸ ὑπὲρ ὑμῶν διδόμενον· τοῦτο ποιεῖτε εἰς τὴν ἐμὴν
ἀνάμνησιν. (267/II) 20 Ὡσαύτως καὶ τὸ ποτήριον μετὰ τὸ δειπνῆσαι λέγων, Τοῦτο
τὸ ποτήριον ἡ καινὴ διαθήκη ἐν τῷ αἵματί μου τὸ ὑπὲρ ὑμῶν ἐκχυνόμενον.
(268/II) 21 Πλὴν ἰδοὺ ἡ χεὶρ τοῦ παραδιδόντος με μετ' ἐμοῦ ἐπὶ τῆς τραπέζης.
22 Καὶ ὁ μὲν Υἱὸς τοῦ ἀνθρώπου πορεύεται κατὰ τὸ ὡρισμένον, πλὴν οὐαὶ τῷ
ἀνθρώπῳ ἐκείνῳ δι' οὗ παραδίδοται. (269/I) 23 Καὶ αὐτοὶ ἤρξαντο συζητεῖν πρὸς
ἑαυτοὺς τὸ τίς ἄρα εἴη ἐξ αὐτῶν ὁ τοῦτο μέλλων πράσσειν.

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together immediately (Luke xxii. 66) to carry on His examination and to expedite His execution. And there does not appear to have been any available interval in which they could have separated and returned to their several households in order to *eat the Passover*, and then have come back to prosecute the trial and condemnation of their Divine Prisoner.

8. *καὶ ἀπέστειλε κ.τ.λ.*] See Matt. xxvi. 17—19. Mark xiv. 12—16.

10. *κεράμιον ὕδατος*] a *pitcher of water*. As to its *symbolical* significance here, see on Mark xiv. 13, and *S. Cyril* here, *ἔνθα γὰρ ἂν εἰσέλθῃ τὸ ὕδωρ τοῦ ἁγίου βαπτίσματος, ἐκεῖ καταλύσει Χριστός.*

12. *ἀνάγαιον*] So A, B, D, E, G, H, K, L, M, P, R, S, and other MSS.—*Elz. ἀνώγεον.* See Mark xiv. 15.

15. *Ἐπιθυμίᾳ ἐπεθύμησα*] *I desired with desire:* a Hebraistic expression, probably a *literal* translation of our Lord's words. *Vorst.* de Hebr., p. 624, who compares Matt. xiii. 14, *ἀκοῇ ἀκούσετε.* John iii. 29, *χαρᾷ χαίρει.* Acts iv. 17; v. 28; xxiii. 14, and see LXX in Gen. xxxi. 30.

These Hebraisms appear to be preserved by the Sacred Writers, for the sake of reminding the reader that he has before him a literal representation of the very words used by the speakers on the occasions described.

— *πάσχα—παθεῖν*] A paronomasia. See on Matt. xxvi. 2. Luke xxi. 11. Acts iv. 30; viii. 30.

16. *οὐ μὴ φάγω*] *I will not eat any more of it until it be fulfilled in the Kingdom of God.* Our Lord was now about to give a spiritual consummation or *fulfilment* (*πλήρωσις*) to the *Paschal* rites of eating and drinking, by changing them into a Sacrament of the *New Covenant* in the Gospel and the Church (*ἐν τῇ βασιλείᾳ τοῦ Θεοῦ*), in the Holy Communion of His Body and Blood. Henceforth the Levitical sacrifice was to cease, being transfigured into an Evangelical Sacrament in the Kingdom of God.

Having said these words, He proceeded to explain their meaning by instituting the Christian Passover,—the Holy Eucharist. I will no more partake in this *figurative* and *typical* eating of the Passover, which is now about to be *fulfilled* in the *Kingdom of God*,—that is, in the Church,—by the oblation of the true Passover on *the Cross;* and this is fulfilled in us who honour the true Passover. For it is not a lamb of the flock which sanctifies us, but it is He Himself being made a holy sacrifice for us, by the offering of bloodless oblations and the mystical Benediction in the Holy Eucharist, in which we are blessed and quickened with life. *Cyril.*

17. *δεξάμενος*] *having received* a cup.

18. *γενήματος*] *Phrynich.* p. 286, *Vorst.* de Hebr., p. 464.

19. *Τοῦτό ἐστι*] See Matt. xxvi. 26.

— *τὸ ὑπὲρ ὑμῶν διδόμενον*] *that is being given for you.* St. Paul says *κλώμενον, being broken,* 1 Cor. xi. 24. These words are not in St. Matthew and St. Mark. They serve to give greater clearness to what preceded.

It is observable that in the record of all the three Evangelists and St. Paul, our Lord uses the *present* tense. This is My Body which is *being* given, *being* broken (*διδόμενον, κλώμενον*). This is My Blood which is *being* shed (*ἐκχυνόμενον*). The bread (*ἄρτος, loaf,* 1 Cor. x. 17) blessed by Christ, and broken in His hand *before* He suffered (*v.* 19), and distributed by Him to His disciples, was a figure of His death, voluntarily accomplished by His own act, and a showing forth of it, and a conveyance of its blessings as already purchased and secured; as the bread now blessed in His name in the Holy Eucharist, and broken *after* His suffering, is a commemorative representation and showing of His death, and is the Communion of His body and blood, and an actual and effectual dispensation and application of all the benefits of His death to every penitent and faithful receiver.

On the *varieties* of the *words*, with which the Evangelists record what our Lord said and did in the Institution of the Holy Eucharist, see above, Introduction to the Gospels.

— *τοῦτο ποιεῖτε*] *do this.* It is alleged by Romish Divines, that *ποιεῖτε* has here a *sacrificial* meaning. But this is refuted by our Lord's own use of *ποιῶ* at this time. See Luke xxii. 19. The Apostles could *not* now suppose themselves to be *Priests,* not being of the line of Aaron.

— *εἰς τὴν ἐ. ἀνάμνησιν*] *for the recordation of Me.* *Ἀνάμνησις* is more than *remembrance* of Me. *Ἀνάμνησις* is not simply remembrance, which may be involuntary,—but it is a *deliberate* inward act of the *will* (*recordatio*), showing itself by external signs. See on Mark xiv. 72, and cp. 1 Cor. xi. 25, 26. Heb. x. 3.

"Do this for My Commemoration." This was a prospective precept for the *future;* for when He Himself was present with them there was no occasion for *ἀνάμνησις.*

On the form *ἀνάμνησις ἐμὴ* = 'recordatio mei,' cp. Rom. xi. 31, *ὑμέτερον ἔλεος,* mercy toward you, and Rom. xv. 4. 1 Cor. xv. 31; xvi. 17. *Winer,* p. 139.

20. *Ὡσαύτως*] *In like manner,* with thanks and benediction.

— *μετὰ τὸ δειπνῆσαι*] *after supper,*—mentioned to distinguish this cup from the paschal cup, *v.* 17.

— *Τοῦτο τὸ ποτήριον*] See on Matt. xxvi. 28.

21. *Πλὴν*] *But,* although I am now about to shed My blood for you and for all men.

22. *κατὰ τὸ ὡρισμένον*] Cp. on xvii. 1, and on Acts ii. 23, *τῇ ὡρισμένῃ βουλῇ.*

— *παραδίδοται*] Ps. xli. 9.

(270/II) 24 Ἐγένετο δὲ καὶ φιλονεικία ἐν αὐτοῖς τὸ τίς αὐτῶν δοκεῖ εἶναι μείζων
e Matt. 20. 25—27. Mark 10. 42—44. 25 Ὁ δὲ εἶπεν αὐτοῖς, [e] Οἱ βασιλεῖς τῶν ἐθνῶν κυριεύουσιν αὐτῶν, καὶ οἱ ἐξου-
σιάζοντες αὐτῶν εὐεργέται καλοῦνται· 26 ὑμεῖς δὲ οὐχ οὕτως· ἀλλ' ὁ μείζων ἐν
ὑμῖν γενέσθω ὡς ὁ νεώτερος, καὶ ὁ ἡγούμενος ὡς ὁ διακονῶν. (271/X) 27 Τίς γὰρ
μείζων, ὁ ἀνακείμενος ἢ ὁ διακονῶν; οὐχὶ ὁ ἀνακείμενος; ἐγὼ δέ εἰμι ἐν μέσῳ
ὑμῶν ὡς ὁ διακονῶν. 28 Ὑμεῖς δέ ἐστε οἱ διαμεμενηκότες μετ' ἐμοῦ ἐν τοῖς
f Matt. 19. 28. Heb. 2. 18. & 4. 10. πειρασμοῖς μου· 29 [f] κἀγὼ διατίθεμαι ὑμῖν καθὼς διέθετό μοι ὁ Πατήρ μου
βασιλείαν, (272/V) 30 ἵνα ἐσθίητε καὶ πίνητε ἐπὶ τῆς τραπέζης μου ἐν τῇ βασιλείᾳ
μου, καὶ καθίσεσθε ἐπὶ θρόνων κρίνοντες τὰς δώδεκα φυλὰς τοῦ Ἰσραήλ.

(273/X) 31 Εἶπε δὲ ὁ Κύριος, Σίμων, Σίμων, ἰδοὺ ὁ Σατανᾶς ἐξῃτήσατο ὑμᾶς τοῦ
σινιάσαι ὡς τὸν σῖτον· (274/IX) 32 ἐγὼ δὲ ἐδεήθην περὶ σοῦ, ἵνα μὴ ἐκλείπῃ ἡ
πίστις σου· καὶ σύ ποτε ἐπιστρέψας στήριξον τοὺς ἀδελφούς σου. (275/I) 33 Ὁ
δὲ εἶπεν αὐτῷ, Κύριε, μετὰ σοῦ ἕτοιμός εἰμι καὶ εἰς φυλακὴν καὶ εἰς θάνατον
πορεύεσθαι. 34 Ὁ δὲ εἶπε, Λέγω σοι, Πέτρε, οὐ μὴ φωνήσει σήμερον ἀλέκτωρ
πρὶν ἢ τρὶς ἀπαρνήσῃ μὴ εἰδέναι με.

(276/X) 35 Καὶ εἶπεν αὐτοῖς, Ὅτε ἀπέστειλα ὑμᾶς ἄτερ βαλλαντίου καὶ πήρας καὶ
ὑποδημάτων, μή τινος ὑστερήσατε; οἱ δὲ εἶπον, Οὐδενός. 36 Εἶπεν οὖν αὐτοῖς,
Ἀλλὰ νῦν ὁ ἔχων βαλλάντιον ἀράτω, ὁμοίως καὶ πήραν, καὶ ὁ μὴ ἔχων πωλη-
σάτω τὸ ἱμάτιον αὐτοῦ, καὶ ἀγορασάτω μάχαιραν. (277/VIII) 37 Λέγω γὰρ ὑμῖν ὅτι
g Isa. 53. 2. ἔτι τοῦτο τὸ γεγραμμένον δεῖ τελεσθῆναι ἐν ἐμοὶ τό, [g] Καὶ μετὰ ἀνόμων
ἐλογίσθη, καὶ γὰρ τὰ περὶ ἐμοῦ τέλος ἔχει. (278/X) 38 Οἱ δὲ εἶπον, Κύριε, ἰδοὺ
μάχαιραι ὧδε δύο· ὁ δὲ εἶπεν αὐτοῖς, Ἱκανόν ἐστι.

(279/I) 39 Καὶ ἐξελθὼν ἐπορεύθη κατὰ τὸ ἔθος εἰς τὸ ὄρος τῶν Ἐλαιῶν·
ἠκολούθησαν δὲ αὐτῷ καὶ οἱ μαθηταὶ αὐτοῦ. (280/II) 40 Γενόμενος δὲ ἐπὶ τοῦ

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24. *φιλονεικία κ.τ.λ.*] See Matt. xx. 25. Mark x. 42.
— *δοκεῖ*] *seems*, in common estimation. See Gal. ii. 6.
25. *εὐεργέται*] Cp. 2 Macc. iv. 2, where Onias is so entitled. So Ptolemy *Euergetes;* and in our Lord's own age, in a coin of Artavazdes II., King of Armenia, *θεοῦ Καίσαρος εὐεργέτου.* Cp. *Milton*, Paradise Regained, iii. 82,

"Then swell with pride, and must be titled Gods,
Great *Benefactors* of mankind," &c.

29. *διατίθεμαι*] *I covenant.* See Ps. lxxxi. 4; *Sept.*
30. *καθίσεσθε*] *ye shall sit.* So the best MSS.—*Elz. καθίσησθε.* It is observable that the *sitting* on *thrones* is mentioned *after* the admission to *sit* at *the table.* See on 1 Cor. vi. 2, 3.
— *θρόνων*] See Matt. xix. 28.
31. *ἐξῃτήσατο*] *he asked.* Therefore Satan cannot act except by God's permission. Cp. the case of Job, i. 12; ii. 5.
— *ὑμᾶς*] *you*, plural, not only *σὲ*, *thee;* and specially Judas, whom He does not expose publicly, but whom He had warned secretly, *vv.* 21, 22. Perhaps Peter thence inferred that the Apostles would suppose that he himself was the person meant by our Lord when He said that "one of you shall betray me" (Matt. xxvi. 21. Mark xiv. 18. Luke xxii. 21. John xiii. 21), and therefore *he* was more eager to obtain an explicit declaration from Christ on this subject (John xiii. 24), and thought it requisite to be more forward in his own professions of fidelity (33, 34).
— *σινιάσαι*] *to sift.* *κοσκινεῦσαι.* (*Hesych.*)
32. *ἐγὼ δὲ ἐδεήθην περὶ σοῦ*] Satan asked for permission to sift you all (*ὑμᾶς*); but when He asked to sift you, I prayed specially for *thee.* The prayer was prophetic; it was specially needed by Peter, because Peter was specially in peril.

It is said by Roman Divines (e. g. *Maldonat.*, *à Lapide*, and *Mai* here) that this prayer and precept of our Lord extends to all the Bishops of Rome, as St. Peter's successors, and that in speaking to St. Peter our Lord spake to them. Would they be willing to complete the parallel, and say that the Bishops of Rome specially need prayer, because they deny Christ? Let them not take a part of it, and leave the rest. St. Peter himself (2 Pet. iii. 16) has condemned such wrestings of Scripture as this, and such as that by which another verse in this chapter (*v.* 38) has been perverted to a like purpose, and where the words *ἰδοὺ μάχαιραι δύο*, *behold*, *two swords*, have been used by Popes themselves to authorize their claim to wield the double sword of spiritual and secular supremacy. See *Pope Boniface VIIIth's* "Unam Sanctam," in the Roman Canon Law (Extrav. Com. i. 8. 1, p. 1159, ed. 1839): "Dicentibus Apostolis *ecce gladii duo*, in Ecclesiâ scilicet, quum Apostoli loquerentur, non respondit Dominus *nimis esse*, sed *satis*. Certè, qui in potestate Petri temporalem gladium esse negat, malè verbum attendit Domini proferentis 'Converte *gladium tuum* in vaginam' (Matt. xxvi. 52). Uterque ergo in potestate est Ecclesiæ, spiritualis scilicet gladius et materialis."
— *π. ἐπιστρέψας*] *as soon as thou hast turned.*
34. *Πέτρε*] *Peter.* The only place in the Gospels where Christ is said to have addressed Simon by his name *Πέτρος.* (*Burgon.*)

Doubtless there is a reference to his good confession (Matt. xvi. 18). Thou, when uttering the revelation from My Father, and confessing Me to be the Christ, the Son of the Living God, wast a true Petros or *Stone*, built on Me, the Living Rock; but now thou wilt deny Me thrice, because thou speakest thine own words and reliest on thine own strength, instead of on Me,—the true Rock.
35. *ἄτερ βαλλαντίου*] See notes on Matt. x. 10.
36. *μάχαιραν*] *a sword.* A proverbial expression, intimating that they would now be reduced to a condition, in which the men of this world would resort to such means of defence. See *Theophyl.*, *Euthym.*, and *Glass.* Phil. p. 705, and above on Matt. xxiv. 20.
38. *ἰδοὺ μάχαιραι δύο*] *behold, two swords.* A sentence recorded by the Holy Spirit here, in order, perhaps, to show, how narrow-minded and enslaved by the *letter* (cp. Matt. xvi. 6—12, on *ζύμη*) the Apostles of our Lord as yet were, even to the time of His Passion; and in order also to show, how gentle, considerate, and tolerant our Blessed Lord was in His dealings with them even to the end; and how incompetent they were to do any thing of themselves to propagate the Gospel, and to build up the Church; and how gracious and powerful was the gift of the Holy Ghost, Who wrought so great a change in them, by enabling them, such as they were, to speak and write, to do and suffer, to live and die, as they did.
— *Ἱκανόν ἐστι*] *It is enough.* Even *two swords*, in weak hands, are enough to defend Christ's disciples, and to defeat all the powers of this World and even of Hell itself,—if they are wielded by *Faith*, in obedience to His Word, and in reliance on His might. See *Cyril* here. Cp. Deut. xxxii. 30.
39. *ἐπορεύθη κ.τ.λ.*] See Matt. xxvi. 30. 36—46. Mark xiv 32—42.

τόπου εἶπεν αὐτοῖς, Προσεύχεσθε μὴ εἰσελθεῖν εἰς πειρασμόν. (281/I) 41 Καὶ
αὐτὸς ἀπεσπάσθη ἀπ' αὐτῶν ὡσεὶ λίθου βολήν· καὶ θεὶς τὰ γόνατα προσηύχετο
(282/I) 42 λέγων, [h] Πάτερ, εἰ βούλει παρενεγκεῖν τὸ ποτήριον τοῦτο ἀπ' ἐμοῦ· πλὴν h Mark 14. 36.
μὴ τὸ θέλημά μου, ἀλλὰ τὸ σὸν γινέσθω· (283/X) 43 ὤφθη δὲ αὐτῷ ἄγγελος ἀπ'
οὐρανοῦ ἐνισχύων αὐτόν. 44 Καὶ γενόμενος ἐν ἀγωνίᾳ ἐκτενέστερον προσηύχετο.
Ἐγένετο δὲ ὁ ἱδρὼς αὐτοῦ ὡσεὶ θρόμβοι αἵματος καταβαίνοντες ἐπὶ τὴν γῆν.
(284/II) 45 [i] Καὶ ἀναστὰς ἀπὸ τῆς προσευχῆς ἐλθὼν πρὸς τοὺς μαθητὰς εὗρεν αὐτοὺς i Matt. 26. 40, 41. Mark 14. 37, 38.
κοιμωμένους ἀπὸ τῆς λύπης, 46 καὶ εἶπεν αὐτοῖς, Τί καθεύδετε; ἀναστάντες
προσεύχεσθε ἵνα μὴ εἰσέλθητε εἰς πειρασμόν.

(285/I) 47 [j] Ἔτι αὐτοῦ λαλοῦντος ἰδοὺ ὄχλος, καὶ ὁ λεγόμενος Ἰούδας εἷς τῶν j Matt. 26. 47—51, 55.
δώδεκα προήρχετο αὐτοὺς, καὶ ἤγγισε τῷ Ἰησοῦ φιλῆσαι αὐτόν. (286/II) 48 Ὁ δὲ Mark 14. 43—48.
Ἰησοῦς εἶπεν αὐτῷ, Ἰούδα, φιλήματι τὸν Υἱὸν τοῦ ἀνθρώπου παραδίδως;
(287/I) 49 Ἰδόντες δὲ οἱ περὶ αὐτὸν τὸ ἐσόμενον εἶπον αὐτῷ, Κύριε, εἰ πατάξομεν
ἐν μαχαίρᾳ; 50 καὶ ἐπάταξεν εἷς τις ἐξ αὐτῶν τὸν δοῦλον τοῦ ἀρχιερέως, καὶ
ἀφεῖλεν αὐτοῦ τὸ οὖς τὸ δεξιόν. (288/X) 51 Ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν, Ἐᾶτε
ἕως τούτου· καὶ ἁψάμενος τοῦ ὠτίου αὐτοῦ ἰάσατο αὐτόν. (289/I) 52 Εἶπε δὲ ὁ
Ἰησοῦς πρὸς τοὺς παραγενομένους ἐπ' αὐτὸν ἀρχιερεῖς καὶ στρατηγοὺς τοῦ
ἱεροῦ καὶ πρεσβυτέρους, Ὡς ἐπὶ λῃστὴν ἐξεληλύθατε μετὰ μαχαιρῶν καὶ ξύλων;
53 καθ' ἡμέραν ὄντος μου μεθ' ὑμῶν ἐν τῷ ἱερῷ, οὐκ ἐξετείνατε τὰς χεῖρας ἐπ'
ἐμέ. Ἀλλ' αὕτη ὑμῶν ἐστιν ἡ ὥρα, καὶ ἡ ἐξουσία τοῦ σκότους.

(290/I) 54 [k] Συλλαβόντες δὲ αὐτὸν ἤγαγον, καὶ εἰσήγαγον αὐτὸν εἰς τὸν οἶκον k Matt. 26. 57, 58, 69—75.
τοῦ ἀρχιερέως· ὁ δὲ Πέτρος ἠκολούθει μακρόθεν. (291/I) 55 Ἁψάντων δὲ πῦρ Mark 14. 53, 54, 66—72.

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40. ἐπὶ τοῦ τόπου] *at the place.* St. Luke never uses the word *Gethsemane*, which had been specified by Matt. xxvi. 36, and Mark xiv. 32, and would be little known to *his* own readers.

41. λίθου βολήν] *a stone's cast.* He was apart, and yet near, so that He might be heard; and His agony was visible in the clear light of the Paschal Moon.

43, 44. ὤφθη—γῆν] *an angel from heaven appeared to Him, strengthening Him. And being in an agony He prayed more earnestly, and His sweat became as thick drops of blood falling down to the earth.* It is remarkable that these two verses are omitted by the *Alexandrine* and *Vatican* MSS., a striking evidence that these *two* MSS. are not to be followed implicitly. Nor are they in the Nitrian Palimpsest in the British Museum, marked R by *Tisch.*, nor were they originally in the Leicester MS.; but that MS. has them in Matt. xxvi., between *vv.* 39 and 40. See *Scrivener*, p. 380. Cp. below, xxiii. 17 and 34.

But they are found in D, F, G, H, K, L, M, Q, U, X, Γ, Λ, and they are commented on in the noble peroration of *S. Hippolytus*, adv. Noëtum, § 14.

Perhaps they were deemed by some timid readers and transcribers to involve a disparagement on the *Divine* Power and Dignity of Christ. But Faith will accept them with thankfulness as a divine testimony to the truth of the *Humanity* of Christ, suffering as Man for the sins of all Mankind; and also as exemplary to all in those sufferings which He endured for all.

The Holy Ghost in St. Luke's Gospel is particularly careful to describe the victory gained by Christ, the Seed of the Woman, over *Satan and evil angels* (see on *v.* 3). He also dwells frequently on the visible ministrations of *Good Angels* to the Son of Man;

The *Angel* Gabriel appears in the Temple to announce His Forerunner's birth (Luke i. 11), and His conception (i. 26). *Angels* appear to the Shepherds at the Nativity (ii. 9—15). "There is joy in the presence of the *Angels* of God over one sinner that repenteth" (xv. 10); the soul of Lazarus is carried by *Angels* into Abraham's bosom (xvi. 22). And now an *Angel* appears from heaven strengthening Christ, the *second Adam*, in His Agony. Cp. xxiv. 23. Acts i. 10; x. 3. 30; xii. 7—11. 15, and *Introduction* above, p. 158.

44. προσηύχετο] *He was praying.* See on v. 16.

— ἱδρώς] *sweat.* Although it was a cold night, and He was kneeling on the cold ground. (*Bp. Andrewes.*)

— ὡσεὶ θρόμβοι αἵματος] *as thick drops of blood.* ὡσεὶ is to be joined with θρόμβοι, not with αἵματος. θρόμβος is interpreted by *Hesych.* αἷμα παχὺ, πεπηγὸς, *clotted. Blomf. Æschyl.* Choeph. 526.

The Fathers, for the most part, understand this literally as a 'sudor sanguineus.' So *Hilary*, *Athanasius*, *Jerome*, *Augustine*, *Bernard*, who says, Serm. 3, in Domin. Palmar., that He, as it were, *wept* with His *whole body*. "Non solis oculis, sed quasi *membris flevisse* videtur." Christ thus gave some external evidence of His inexpressible inward agony (*S. Jerome*, c. Pelag. ii.), and of the bitterness of that cup which He drained for our sake. He also foreshowed a representation of the sufferings which His mystical Body, the Church, would have to endure in the world. (*Aug.*)

— ἐπὶ τὴν γῆν] *to the ground*, not only on His raiment. See Heb. xii. 24. As the *voice of blood* of the first Shepherd, Abel, cried unto God *from the ground* (Gen. iv. 10), so the blood of the Good Shepherd, Christ, cried from the ground, and brought down a malediction from heaven on the *unbelieving* Jewish Nation, His Brother according to the flesh, who slew Him, and who has now become a wanderer on the earth—a never-dying Cain of near twenty centuries.

We hear of Christ's blood being shed twice; and both times in a *garden*; first in Gethsemane, secondly in Calvary (John xix. 41). In a garden, Man fell in Adam, and rose again in Christ. The spiritual Eden of delight, the true Paradise, lost by the first Adam, was regained by the Second Adam for all true believers. Cp. xxiii. 43.

47. φιλῆσαι] *to kiss.* St. Luke takes for granted that the reader has learnt from *other sources* (e. g. Matt. xxvi. 48. Mark xiv. 44) that this was the *signal* of the Traitor.

48. τὸν Υἱὸν τοῦ ἀνθρώπου] *the Son of Man.* "Filius enim Dei Filius hominis propter nos esse voluit. Quasi dicat, 'Propter te suscepi quod trahis.'" (*Ambrose.*)

51. Ἐᾶτε ἕως τούτου] *Suffer ye thus far.* This is mentioned by *St. Luke alone*; and *St. John*, writing after St. Peter's death, adds, that he it was who cut off the servant's ear, and that the servant's name was *Malchus*. John xviii. 10.

52. Εἶπε δὲ κ.τ.λ.] See Matt. xxvi. 55—57. Mark xiv. 48—52.

— στρατηγοὺς τοῦ ἱεροῦ] *Captains*, not of the Roman Castle of Antonia, but the sacerdotal chiefs of the several sentries of Priests and Levites who kept watch and ward in *the Temple* by day and night. See above on xxii. 4. Cp. Acts iv. 1. *Joseph.* Antt. xx. 6. 2.

54. τὸν οἶκον τοῦ ἀρχιερέως] *the house of the High Priest.* We have seen that *Annas* is called *the* High Priest, ὁ ἀρχιερεὺς, by St. Luke, Acts iv. 6. See on Luke iii. 2.

Judas made his covenant with the *Chief Priests* to betray Christ, and our Lord was arrested by *them*, and not by the civil power of Rome; and He was taken to *Annas* first, as the chief of the *Spiritual Power*. Cp. John xviii. 13. 24.

ἐν μέσῳ τῆς αὐλῆς, καὶ συγκαθισάντων αὐτῶν, ἐκάθητο ὁ Πέτρος ἐν μέσῳ
αὐτῶν. 56 *Ἰδοῦσα δὲ αὐτὸν παιδίσκη τις καθήμενον πρὸς τὸ φῶς, καὶ ἀτενί-*
σασα αὐτῷ εἶπε, Καὶ οὗτος σὺν αὐτῷ ἦν. 57 *Ὁ δὲ ἠρνήσατο αὐτὸν λέγων,*
Γύναι, οὐκ οἶδα αὐτόν. (292/I) 58 *Καὶ μετὰ βραχὺ ἕτερος ἰδὼν αὐτὸν ἔφη, Καὶ*
σὺ ἐξ αὐτῶν εἶ. Ὁ δὲ Πέτρος εἶπεν, Ἄνθρωπε, οὐκ εἰμί. 59 *Καὶ διαστάσης*
ὡσεὶ ὥρας μιᾶς ἄλλος τις διϊσχυρίζετο λέγων, Ἐπ' ἀληθείας καὶ οὗτος μετ'
αὐτοῦ ἦν, καὶ γὰρ Γαλιλαῖός ἐστιν. 60 *Εἶπε δὲ ὁ Πέτρος, Ἄνθρωπε, οὐκ οἶδα*
ὃ λέγεις. Καὶ παραχρῆμα ἔτι λαλοῦντος αὐτοῦ ἐφώνησεν ἀλέκτωρ. (293/II) 61 *Καὶ*
στραφεὶς ὁ Κύριος ἐνέβλεψε τῷ Πέτρῳ· καὶ ὑπεμνήσθη ὁ Πέτρος τοῦ λόγου
τοῦ Κυρίου ὡς εἶπεν αὐτῷ, Ὅτι πρὶν ἀλέκτορα φωνῆσαι, ἀπαρνήσῃ με τρίς·
62 *καὶ ἐξελθὼν ἔξω ὁ Πέτρος ἔκλαυσε πικρῶς.*

[l] Matt. 26. 67, 68. Mark 14. 65. — (294/I) 63 [l] *Καὶ οἱ ἄνδρες οἱ συνέχοντες τὸν Ἰησοῦν ἐνέπαιζον αὐτῷ δέροντες,*
64 *καὶ περικαλύψαντες αὐτὸν ἔτυπτον αὐτοῦ τὸ πρόσωπον, καὶ ἐπηρώτων αὐτὸν*
λέγοντες, Προφήτευσον, τίς ἐστιν ὁ παίσας σε; 65 *καὶ ἕτερα πολλὰ βλασ-*
φημοῦντες ἔλεγον εἰς αὐτόν.

[m] Matt. 27. 1. Mark 15. 1. — (295/II) 66 [m] *Καὶ ὡς ἐγένετο ἡμέρα, συνήχθη τὸ πρεσβυτέριον τοῦ λαοῦ, ἀρχ-*
ιερεῖς τε καὶ γραμματεῖς, καὶ ἀνήγαγον αὐτὸν εἰς τὸ συνέδριον αὐτῶν (296/X) 67 *λέ-*
γοντες, Εἰ σὺ εἶ ὁ Χριστὸς, εἰπὲ ἡμῖν. Εἶπε δὲ αὐτοῖς, Ἐὰν ὑμῖν εἴπω, οὐ
μὴ πιστεύσητε, 68 *ἐὰν δὲ καὶ ἐρωτήσω, οὐ μὴ ἀποκριθῆτέ μοι, ἢ ἀπολύσητε.*
(297/I) 69 *Ἀπὸ τοῦ νῦν ἔσται ὁ Υἱὸς τοῦ ἀνθρώπου καθήμενος ἐκ δεξιῶν τῆς*
δυνάμεως τοῦ Θεοῦ. (298/X) 70 *Εἶπον δὲ πάντες, Σὺ οὖν εἶ ὁ Υἱὸς τοῦ Θεοῦ;*
Ὁ δὲ πρὸς αὐτοὺς ἔφη, Ὑμεῖς λέγετε ὅτι ἐγώ εἰμι. (299/II) 71 *Οἱ δὲ εἶπον, Τί*
ἔτι χρείαν ἔχομεν μαρτυρίας; αὐτοὶ γὰρ ἠκούσαμεν ἀπὸ τοῦ στόματος αὐτοῦ.

[a] Matt. 27. 2. — XXIII. (300/I) 1 [a] *Καὶ ἀναστὰν ἅπαν τὸ πλῆθος αὐτῶν ἤγαγον αὐτὸν ἐπὶ τὸν*
Πιλάτον. (301/X) 2 *Ἤρξαντο δὲ κατηγορεῖν αὐτοῦ λέγοντες, Τοῦτον εὕρομεν δια-*
στρέφοντα τὸ ἔθνος ἡμῶν καὶ κωλύοντα Καίσαρι φόρους διδόναι, λέγοντα ἑαυτὸν
[b] Matt. 27. 11. Mark 15. 2. — *Χριστὸν βασιλέα εἶναι.* (302/I) 3 [b] *Ὁ δὲ Πιλάτος ἐπηρώτησεν αὐτὸν λέγων, Σὺ*
εἶ ὁ βασιλεὺς τῶν Ἰουδαίων; Ὁ δὲ ἀποκριθεὶς αὐτῷ ἔφη, Σὺ λέγεις. (303/IX) 4 *Ὁ*
δὲ Πιλάτος εἶπε πρὸς τοὺς ἀρχιερεῖς καὶ τοὺς ὄχλους, Οὐδὲν εὑρίσκω αἴτιον
ἐν τῷ ἀνθρώπῳ τούτῳ. (304/X) 5 *Οἱ δὲ ἐπίσχυον λέγοντες, Ὅτι ἀνασείει τὸν λαὸν*
διδάσκων καθ' ὅλης τῆς Ἰουδαίας, ἀρξάμενος ἀπὸ τῆς Γαλιλαίας ἕως ὧδε.
6 *Πιλάτος δὲ ἀκούσας Γαλιλαίαν ἐπηρώτησεν, εἰ ὁ ἄνθρωπος Γαλιλαῖός ἐστι,*
7 *καὶ ἐπιγνοὺς ὅτι ἐκ τῆς ἐξουσίας Ἡρώδου ἐστὶν ἀνέπεμψεν αὐτὸν πρὸς Ἡρώ-*
δην, ὄντα καὶ αὐτὸν ἐν Ἱεροσολύμοις ἐν ταύταις ταῖς ἡμέραις. 8 *Ὁ δὲ Ἡρώδης*
ἰδὼν τὸν Ἰησοῦν ἐχάρη λίαν, ἦν γὰρ θέλων ἐξ ἱκανοῦ ἰδεῖν αὐτὸν, διὰ τὸ
ἀκούειν πολλὰ περὶ αὐτοῦ, καὶ ἤλπιζέ τι σημεῖον ἰδεῖν ὑπ' αὐτοῦ γινόμενον.
9 *Ἐπηρώτα δὲ αὐτὸν ἐν λόγοις ἱκανοῖς· αὐτὸς δὲ οὐδὲν ἀπεκρίνατο αὐτῷ·*

Probably Annas, the father-in-law, and Caiaphas, the son-in-law, dwelt in the *same official residence*. It is observable, that in the history of the arrest and arraignment before the High Priest, St. Luke never mentions *Caiaphas by name*. The two earlier Evangelists say that the officers of the Chief Priests *ἀπήγαγον τὸν Ἰησοῦν πρὸς τὸν ἀρχιερέα*, or *πρὸς Καϊάφαν τὸν ἀρχιερέα*. (Matt. xxvi. 57. Mark xiv. 53.) But St. Luke says (xxii. 54) *εἰσήγαγον αὐτὸν εἰς τὸν οἶκον τοῦ ἀρχιερέως*.

And in all the three, *Peter* is said to be in the *court-yard* (*αὐλή*) of the High Priest (Matt. xxvi. 58. Mark xiv. 54. Luke xxii. 55), *beneath* (Mark xiv. 66). These considerations may serve to remove the objections which have been raised by some (e. g. *Meyer*, p. 486) against the accounts of the Evangelists, in this portion of the sacred narrative, as if they were at variance with each other.

56. *Ἰδοῦσα κ.τ.λ.*] See Matt. xxvi. 69—75. Mark xiv. 66—72. John xviii. 17. All the four Evangelists mention the *maid*, *παιδίσκη*.

58. *ἕτερος*] *another person* saw him and said,—viz. at the same time as the *παιδίσκη*, *maid*, in Mark xiv. 69, and the *ἄλλη*, *other woman*, Matt. xxvi. 71. See on John xviii. 25, who reconciles the three accounts.

59. *ἄλλος*] *another*. Perhaps the relative of Malchus, John xviii. 26; but doubtless *many spoke at the same time*. See Matt xxvi. 73. Mark xiv. 70.

60. *ἀλέκτωρ*] *a cock crew*. *Elz.* has the Article *ὁ* before *ἀλέκτωρ*, but the *ὁ* is not in A, B, D, E, G, H, K, L, M, S, U, V, X, Γ, Δ, Λ, *Lr.*; and it is doubtful whether there is any passage of the Gospels where the Article is prefixed to this word, which occurs twelve times. The triple denial took place before the hour called *ἀλεκτοροφωνία*, or *gallicinium*.

62. *καὶ ἐξελθών*] *and Peter went out and wept bitterly*. On this text, see *Bp. Sanderson*, Sermons, iii. p. 353.

Ch. XXIII. 1. *Καὶ ἀναστάν*] See Matt. xxvii. 1, 2. Mark xv. 1. John xviii. 28.

2. *φόρους*] *tribute*. See xx. 22. They accuse Him of doing what they themselves did, and what He forbade them to do.

7. *ὄντα αὐτόν*] *Herod Antipas, being then* at Jerusalem for the Passover.

(306/II) 10 Εἰστήκεισαν δὲ οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς εὐτόνως κατηγοροῦντες
αὐτοῦ. (306/X) 11 Ἐξουθενήσας δὲ αὐτὸν ὁ Ἡρώδης σὺν τοῖς στρατεύμασιν αὐτοῦ
καὶ ἐμπαίξας, περιβαλὼν αὐτὸν ἐσθῆτα λαμπρὰν, ἀνέπεμψεν αὐτὸν τῷ Πιλάτῳ.
12 Ἐγένοντο δὲ φίλοι ὅ τε Πιλάτος καὶ ὁ Ἡρώδης ἐν αὐτῇ τῇ ἡμέρᾳ μετ' ἀλλή-
λων· προϋπῆρχον γὰρ ἐν ἔχθρᾳ ὄντες πρὸς ἑαυτούς.

(307/IX) 13 Πιλάτος δὲ συγκαλεσάμενος τοὺς ἀρχιερεῖς καὶ τοὺς ἄρχοντας καὶ
τὸν λαὸν 14 εἶπε πρὸς αὐτοὺς, Προσηνέγκατέ μοι τὸν ἄνθρωπον τοῦτον ὡς ἀπο-
στρέφοντα τὸν λαόν· καὶ ἰδοὺ ἐγὼ ἐνώπιον ὑμῶν ἀνακρίνας οὐδὲν εὗρον ἐν τῷ
ἀνθρώπῳ τούτῳ αἴτιον, ὧν κατηγορεῖτε κατ' αὐτοῦ· (308/X) 15 ἀλλ' οὐδὲ Ἡρώδης·
ἀνέπεμψα γὰρ ὑμᾶς πρὸς αὐτὸν, καὶ ἰδοὺ οὐδὲν ἄξιον θανάτου ἐστὶ πεπραγμένον
αὐτῷ· 16 παιδεύσας οὖν αὐτὸν ἀπολύσω. (309/II) 17 c Ἀνάγκην δὲ εἶχεν ἀπολύειν c Matt. 27. 15, 16, 22, 23, 26. Mark 15. 6—8, 15.
αὐτοῖς κατὰ ἑορτὴν ἕνα. (310/I) 18 Ἀνέκραξαν δὲ παμπληθεὶ λέγοντες, Αἶρε
τοῦτον, ἀπόλυσον δὲ ἡμῖν τὸν Βαραββᾶν· 19 ὅστις ἦν διὰ στάσιν τινὰ γενομένην
ἐν τῇ πόλει καὶ φόνον βεβλημένος εἰς φυλακήν. (311/I) 20 Πάλιν οὖν ὁ Πιλάτος
προσεφώνησε θέλων ἀπολῦσαι τὸν Ἰησοῦν. 21 Οἱ δὲ ἐπεφώνουν λέγοντες, Σταύ-
ρωσον, σταύρωσον αὐτόν. (312/IX) 22 Ὁ δὲ τρίτον εἶπε πρὸς αὐτοὺς, Τί γὰρ κακὸν
ἐποίησεν οὗτος; οὐδὲν αἴτιον θανάτου εὗρον ἐν αὐτῷ· παιδεύσας οὖν αὐτὸν
ἀπολύσω. (313/I) 23 Οἱ δὲ ἐπέκειντο φωναῖς μεγάλαις αἰτούμενοι αὐτὸν σταυρω-
θῆναι· καὶ κατίσχυον αἱ φωναὶ αὐτῶν καὶ τῶν ἀρχιερέων. (314/I) 24 Ὁ δὲ Πιλάτος
ἐπέκρινε γενέσθαι τὸ αἴτημα αὐτῶν· 25 ἀπέλυσε δὲ τὸν διὰ στάσιν καὶ φόνον
βεβλημένον εἰς τὴν φυλακὴν ὃν ᾐτοῦντο· τὸν δὲ Ἰησοῦν παρέδωκε τῷ θελήματι
αὐτῶν.

(315/I) 26 d Καὶ ὡς ἀπήγαγον αὐτὸν, ἐπιλαβόμενοι Σίμωνός τινος Κυρηναίου d Matt. 27. 32. Mark 15. 21.
ἐρχομένου ἀπ' ἀγροῦ ἐπέθηκαν αὐτῷ τὸν σταυρὸν φέρειν ὄπισθεν τοῦ Ἰησοῦ.
(316/X) 27 Ἠκολούθει δὲ αὐτῷ πολὺ πλῆθος τοῦ λαοῦ καὶ γυναικῶν, αἳ καὶ ἐκό-

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11. Ἐξουθενήσας] *Having set Him at nought.* He who had murdered the forerunner of Christ now mocks Christ. So one sin leads to another and greater. Because our Lord answered nothing, and did no miracle to gratify his curiosity, he too with his soldiers mocked Him at Jerusalem, the City of God, and arrayed Him in a shining robe—Him who will appear in a bright robe of glory in the heavenly Jerusalem, with His armies of Cherubim and Seraphim, as King of Kings and Judge of Herod and Pilate and of the World. Cp. on Matt. xxvii. 28.

12. Πιλάτος καὶ ὁ Ἡρώδης] *Herod* is reconciled to *Pilate*; but all are against Christ. Cp. Ps. ii. 1—3. Acts iv. 27. Pharisees combine with Herodians against Him (Matt. xxii. 16). A prophetic intimation of the combination of hostile powers, adverse to one another, but leagued together in the latter days against Him and His Church. See Ps. lxxxiii. 5. Rev. xix. 19.

15. οὐδὲν ἄξιον θανάτου] and *you see* that nothing *worthy of death* has been done *by Him* (πεπραγμένον αὐτῷ). Not done *to* Him, but *by* Him; otherwise it would have appeared in evidence before Herod or before me.

Pilate and Herod, the two Representatives respectively of the Roman and Jewish World, unite in acquitting and in crucifying Christ. Both Jew and Gentile pronounce Him innocent, and yet both condemn Him as guilty. He is put to death by the World, and dies for it. Cp. *Barrow's* Sermons, vol. iv. p. 575. Serm. xxvi. on the Creed.

16. παιδεύσας] An euphemism or λιτότης for φραγελλώσας. See *Thom. Magist.* in πολλάκις; the LXX in Deut. viii. 5. Cp. Matt. xxvii. 26. St. John says (xix. 1) ἐμαστίγωσε τὸν Ἰησοῦν. It appears that Pilate *scourged Jesus* in hopes that the Jews would be satisfied with this punishment. (See Mark xv. 15, and St. Luke here and *v.* 22, and on John xix. 1.) The Evangelists St. Matthew (xxvii. 26) and St. Mark (xv. 15) introduce the word φραγελλώσας just before the mention of our Lord's delivery to be crucified; not because, as it would seem, the *scourging* took place *then*, but to intimate that He was punished *twice*, first by scourging and then by crucifixion; and so His prophecy was fulfilled (Matt. xx. 19), παραδώσουσιν αὐτὸν τοῖς ἔθνεσιν εἰς τὸ ἐμπαῖξαι καὶ μαστιγῶσαι καὶ σταυρῶσαι. Cp. Mark x. 34. Luke xviii. 33.

17. Ἀνάγκην εἶχεν κ.τ.λ.] See Matt. xxvii. 15. 22. This verse is not in A, B, K, L—but it is in the other Uncials.

— κατὰ ἑορτὴν] *at festival-time.*

21. Οἱ δὲ κ.τ.λ.] See Matt. xxvii. 22—26.

26. Σίμωνός τινος Κυρηναίου] *a certain Simon, a Cyrenian* It is observed by some of the Fathers (e. g. *S. Ambrose*) that it was not a Jew of Jerusalem, but a *Cyrenian stranger*, who was first chosen to carry Christ's cross after Him to Calvary, and that in so doing he was a type of the priority of the Gentile world in coming to Christ, and in bowing under the yoke of the cross. And now eighteen centuries have passed, and the *Jews* have not yet taken up *the cross and followed Christ.*

Simon *came* from the *country*—a *paganus*, from *Cyrene*, the land of *Ham*, to Jerusalem, and took up the cross and followed Christ. He had shown his piety and zeal by coming to Jerusalem, to the Passover,—even from *Cyrene*, the most *western* city of Africa that is mentioned in the New Testament (cp. Acts ii. 10), a Greek city where many Jews dwelt (Acts vi. 9): and he is rewarded for his pains. He is admitted to the privilege of being a companion of Christ, and of relieving Him of His burden in His way to Calvary to die for the World; and he seems to be pointed out as a predecessor of his fellow-countrymen, coming to Christ.

The *pagans of Africa* have preceded the Jews of the literal Jerusalem in coming to Christ, and in taking up the Cross; and so have become citizens of the "Jerusalem that is above" (Gal. iv. 26), while the children of the kingdom have been cast out.

— ἐρχομένου] *coming.* *Elz.* has τοῦ before ἐρχομένου, but τοῦ is not found in the Uncial MSS. It seems to have been introduced to identify *him* with *the* person who *was well known* as such from St. Mark xv. 21.

— ἐπέθηκαν αὐτῷ τὸν σταυρόν] *they laid on Him the cross.* Our Lord bare His own cross (John xix. 17), as Isaac did the wood (Gen. xxii. 6); and Simon also bare it. Christ bare one portion of the cross and Simon the other; or, when He was oppressed by the weight, He was relieved by Simon. Cp. *Aug.* de Consensu Evang. iii. 10.

Christ bare the cross on His shoulders as a burden, and also as a badge of the "government on His shoulder" (Isa. ix. 6), and a trophy of victory (Phil. ii. 9). And it is also laid on Simon; for Christ's disciples must take up the cross and follow Him to the shame of Calvary, in order that they may reign with Him in the glories of the heavenly Jerusalem. See Heb. xiii. 13. Cp. *Ambrose* and *Cyril* here.

27. ἐκόπτοντο] See Luke viii. 52.

πτοντο καὶ ἐθρήνουν αὐτόν. 28 *Στραφεὶς δὲ πρὸς αὐτὰς ὁ Ἰησοῦς εἶπε, Θυγα-*
τέρες Ἱερουσαλὴμ, μὴ κλαίετε ἐπ᾽ ἐμὲ, πλὴν ἐφ᾽ ἑαυτὰς κλαίετε καὶ ἐπὶ τὰ
τέκνα ὑμῶν· 29 *ὅτι ἰδοὺ ἔρχονται ἡμέραι ἐν αἷς ἐροῦσι, Μακάριαι αἱ στεῖραι,*
καὶ κοιλίαι αἳ οὐκ ἐγέννησαν, καὶ μαστοὶ οἳ οὐκ ἐθήλασαν. 30 *Τότε ἄρξονται*
λέγειν τοῖς ὄρεσι, Πέσετε ἐφ᾽ ἡμᾶς, καὶ τοῖς βουνοῖς, Καλύψατε ἡμᾶς· 31 *ὅτι*
εἰ ἐν τῷ ὑγρῷ ξύλῳ ταῦτα ποιοῦσιν, ἐν τῷ ξηρῷ τί γένηται; (317/I) 32 *Ἤγοντο*
δὲ καὶ ἕτεροι δύο, κακοῦργοι, σὺν αὐτῷ ἀναιρεθῆναι.

e Matt. 27. 33, 37, 39, 42. Mark 15. 22, 26, 29, 31. (318/I) 33 e *Καὶ ὅτε ἀπῆλθον ἐπὶ τὸν τόπον τὸν καλούμενον Κρανίον ἐκεῖ ἐσταύ-*
ρωσαν αὐτὸν, (319/I) *καὶ τοὺς κακούργους, ὃν μὲν ἐκ δεξιῶν, ὃν δὲ ἐξ ἀριστερῶν.*
(320/X) 34 *Ὁ δὲ Ἰησοῦς ἔλεγε, Πάτερ, ἄφες αὐτοῖς· οὐ γὰρ οἴδασι τί ποιοῦσι.*
(321/I) *Διαμεριζόμενοι δὲ τὰ ἱμάτια αὐτοῦ ἔβαλον κλῆρον.* 35 *Καὶ εἱστήκει ὁ*
λαὸς θεωρῶν, (322/II) *ἐξεμυκτήριζον δὲ καὶ οἱ ἄρχοντες σὺν αὐτοῖς λέγοντες, Ἄλλους*
ἔσωσε, σωσάτω ἑαυτὸν, εἰ οὗτός ἐστιν ὁ Χριστὸς ὁ τοῦ Θεοῦ ἐκλεκτός.
(323/II) 36 *Ἐνέπαιζον δὲ αὐτῷ καὶ οἱ στρατιῶται προσερχόμενοι καὶ ὄξος προσ-*
φέροντες αὐτῷ, 37 *καὶ λέγοντες· Εἰ σὺ εἶ ὁ βασιλεὺς τῶν Ἰουδαίων σῶσον*
σεαυτόν. (324/I) 38 *Ἦν δὲ καὶ ἐπιγραφὴ γεγραμμένη ἐπ᾽ αὐτῷ γράμμασιν Ἑλ-*
ληνικοῖς καὶ Ῥωμαϊκοῖς καὶ Ἑβραϊκοῖς, ΟΥΤΟΣ ΕΣΤΙΝ Ο ΒΑΣΙΛΕΥΣ ΤΩΝ
ΙΟΥΔΑΙΩΝ.

f Matt. 27. 44. Mark 15. 32. (325/II) 39 f *Εἷς δὲ τῶν κρεμασθέντων κακούργων ἐβλασφήμει αὐτὸν λέγων, Εἰ*
σὺ εἶ ὁ Χριστὸς, σῶσον σεαυτὸν καὶ ἡμᾶς. (326/X) 40 *Ἀποκριθεὶς δὲ ὁ ἕτερος*
ἐπετίμα αὐτῷ λέγων, Οὐδὲ φοβῇ σὺ τὸν Θεὸν ὅτι ἐν τῷ αὐτῷ κρίματι εἶ; 41 *καὶ*

29.] *Blessed are the barren.* In the siege of Jerusalem, mothers, maddened by hunger, ate their own sucklings. *Josephus*, B. J. vi. 3, 4.

30.] *Then shall they begin to say to the mountains, Fall on us.* This prophecy had a primary fulfilment in the flight of many to the caverns of Palestine for refuge (cp. Matt. xxiv. 16); and for its wider application in the latter Days, see Isa. ii. 10. Rev. vi. 16.

31. *εἰ ἐν τῷ ὑγρῷ ξύλῳ*] *if such things as these are done with the green tree, what shall be done with the tree that is dry?* Good men are compared in Scripture to green trees, and bad to barren and dry (Ps. i. 3. Ezek. xx. 47. Jude 12). And our Lord may be supposed to say, If such are the sufferings of One who is the Tree of Life, bringing forth all healthful fruits, what shall *they* endure, who inflict these sufferings, and are themselves like an unfruitful and barren fig-tree, dry and ready for the fire, and who will be withered by Me as such? Cp. on Matt. xxi. 19, 20. Mark xi. 13—22; and see *Greg.* Moral. xii. 4 and *Cyril* here, p. 717. *Theophyl.* and *Glass.* Philol. pp. 751, 752. *Vorst.* de Hebr. 819.

33. Κρανίον] *A scull. St. Luke* alone of the Evangelists does *not* mention its Hebrew name—*Golgotha.* St. Matthew and St. Mark add *κρανίον* as the interpretation of *Golgotha.* St. John mentions *κρανίον* first, and adds ὃ λέγεται Ἑβραϊστὶ Γολγοθᾶ. This may serve as one illustration, among many, of the modifying principles which guided the several Evangelists in the composition of their respective Gospels; see above, xx. 22.

— *ἐσταύρωσαν*] *they crucified Him.* Our Lord, when He gave Himself to die, *chose* to die by the painful and ignominious death of the *Cross*, and *that publicly*, at the great feast of the Passover. The Cross,—the instrument of shame,—was made by Him to be like a triumphal Car, in which He rides "conquering and to conquer," by His *Victory over Satan;* and it also was like a royal Throne and Tribunal, on which Christ sits a King and Judge, and separates between the good and the wicked—represented by the two Malefactors—the one on one hand, the other on the other. "Crucem trophæum jam vidimus," says *Ambrose.* "Currum suum triumphator ascendat; et patibulo triumphali suspendat captiva de sæculo spolia. Unus Dei triumphus fecit omnes prope jam homines triumphare, Crux Domini."

Cp. *Dr. Barrow's* Sermons on the Creed, Serm. xxvi. vol. iv. pp. 573—596, and ii. p. 206, and above, on Matt. xxvii. 22, and below, on John xix. 17, and on Coloss. ii. 14. Eph. ii. 16.

34. Ὁ δὲ Ἰησοῦς] This prayer of Jesus for His murderers is mentioned only by St. Luke. See above, v. 16, and cp. Acts iii. 17. This verse is omitted by the Vatican MS. Cp. xxii. 43.

— *οὐ γὰρ οἴδασι*] See on 1 Tim. i. 13.

This prayer of Christ was used also by St. James the first Bishop of Jerusalem, for *his* murderers at his martyrdom at the Passover, A.D. 62, *ἔθηκε τὰ γόνατα λέγων,* Παρακαλῶ, Κύριε, Θεὲ *πάτερ, ἄφες αὐτοῖς, οὐ γὰρ οἴδασι τί ποιοῦσι. Hegesip.* ap. *Euseb.* ii. 23.

38. *ἐπιγραφή*] *superscription.* See Matt. xxvii. 37. Mark xv. 26. Designed as a mark of ignominy. But Pilate's hand was guided from above; and while he crucified Jesus, he wrote His true title; and he, the Representative of Rome the mistress of the World, wrote it in the principal languages of the World, in token that "all kings shall bow down before Him, and all Nations shall do Him service." (Ps. lxxii. 11.)

St. Luke alone and St. John (xix. 20) mention the three languages; St. Luke specifies the *Greek* first; St. John places the *Hebrew* first. St. Luke puts the Hebrew *last*, and the Roman *second*, which St. John puts *last.*

It is observable, that none of the Evangelists, who mention the superscription, put the *Roman* in the first place; although it is not probable that Pilate, the Roman Governor, who caused the Inscription, would have placed his own language,—the language of the Imperial Mistress of the World,—*after* that of the Conquered Greeks and despised Jews.

St. Luke places the Hebrew after the Roman, though he does not give the first place to the Roman, but to the *Greek.* This appears to be in accordance with the general tenour of *his* Gospel, and of St. Paul's preaching, viz. to show that the first should be last, and the last first; and that the Gentiles were to be preferred to the Jews; the younger son to the elder.

Perhaps also the Holy Spirit, by inverting the order, may have designed to show, that the language of *human majesty* and of *worldly supremacy*, is subordinate to that of conquered Nations —Hebrew and Greek—which is consecrated by Himself as the language of Inspiration in the Old and New Testament. The Roman language,—the language of the Imperial Mistress of the World,—*that* language, alone of the three, never holds the first place on the Cross.

As to the *varieties* in the Evangelical records of the *superscription*, see on John xix. 19, and *Introduction* to the Gospels.

39. *ἐβλασφήμει*] *was blaspheming Him.* Some of the Fathers (e. g. *Origen*, Tr. 35 in Matt., *S. Jerome*, *Chrys.*, *Cyril Hierosol.* Cateches. 13, *Theophyl.*, *Euthym.* in Matt. xxvii.) are of opinion, that at first *both* the malefactors railed on Jesus. But *S. August.*, *Epiphan.*, and others (see *Suarez* and *à Lapide* here), say that the *plural* is used by St. Matthew (xxvii. 44), St. Mark (xv. 32), for the *singular.* Cp. *Glass.* Phil. S. p. 286, and Matt. xxvi. 8, where Judas only is meant. See on Matt. xxvii. 44.

40. Οὐδὲ φοβῇ] *Dost not thou even fear God?* If thou hast no love and pity for thy fellow-*man*, in his agony, Dost thou not even fear *Him*, Whose creature man is, and Who is outraged, when suffering man is reviled and insulted in his anguish?

ἡμεῖς μὲν δικαίως, ἄξια γὰρ ὧν ἐπράξαμεν ἀπολαμβάνομεν· οὗτος δὲ οὐδὲν
ἄτοπον ἔπραξε. 42 Καὶ ἔλεγε τῷ Ἰησοῦ, Μνήσθητί μου, Κύριε, ὅταν ἔλθῃς ἐν
τῇ βασιλείᾳ σου. 43 Καὶ εἶπεν αὐτῷ ὁ Ἰησοῦς, Ἀμὴν λέγω σοι, σήμερον μετ'
ἐμοῦ ἔσῃ ἐν τῷ παραδείσῳ.

(327/II) 44 [g] Ἦν δὲ ὡσεὶ ὥρα ἕκτη, καὶ σκότος ἐγένετο ἐφ' ὅλην τὴν γῆν ἕως ὥρας g Matt. 27. 45, 46, 50, 54, 55.
ἐννάτης. 45 Καὶ ἐσκοτίσθη ὁ ἥλιος, καὶ ἐσχίσθη τὸ καταπέτασμα τοῦ ναοῦ Mark 15. 33, 34. 37, 39, 40.
μέσον· (328/II) 46 καὶ φωνήσας φωνῇ μεγάλῃ ὁ Ἰησοῦς εἶπε, (329/I) Πάτερ, εἰς χεῖράς
σου παρατίθεμαι τὸ πνεῦμά μου· καὶ ταῦτα εἰπὼν ἐξέπνευσεν. (330/II) 47 Ἰδὼν
δὲ ὁ ἑκατόνταρχος τὸ γενόμενον ἐδόξασε τὸν Θεὸν λέγων, Ὄντως ὁ ἄνθρωπος
οὗτος δίκαιος ἦν. (331/X) 48 Καὶ πάντες οἱ συμπαραγενόμενοι ὄχλοι ἐπὶ τὴν
θεωρίαν ταύτην θεωροῦντες τὰ γενόμενα, τύπτοντες ἑαυτῶν τὰ στήθη ὑπέστρεφον.
49 Εἱστήκεισαν δὲ πάντες οἱ γνωστοὶ αὐτοῦ μακρόθεν, καὶ γυναῖκες αἱ συνακο-
λουθήσασαι αὐτῷ ἀπὸ τῆς Γαλιλαίας ὁρῶσαι ταῦτα.

(332/I) 50 [h] Καὶ ἰδοὺ ἀνὴρ ὀνόματι Ἰωσὴφ, βουλευτὴς ὑπάρχων, ἀνὴρ ἀγαθὸς h Matt. 27. 57—60.
καὶ δίκαιος, 51 οὗτος οὐκ ἦν συγκατατεθειμένος τῇ βουλῇ καὶ τῇ πράξει αὐτῶν, Mark 15. 43, 46.
ἀπὸ Ἀριμαθαίας πόλεως τῶν Ἰουδαίων, ὃς καὶ προσεδέχετο καὶ αὐτὸς τὴν
βασιλείαν τοῦ Θεοῦ, 52 οὗτος προσελθὼν τῷ Πιλάτῳ ᾐτήσατο τὸ σῶμα τοῦ Ἰησοῦ.
(333/I) 53 Καὶ καθελὼν αὐτὸ ἐνετύλιξεν αὐτὸ σινδόνι, καὶ ἔθηκεν αὐτὸ ἐν μνήματι
λαξευτῷ, οὗ οὐκ ἦν οὐδέπω οὐδεὶς κείμενος. (334/X) 54 Καὶ ἡμέρα ἦν παρασκευή·
καὶ σάββατον ἐπέφωσκε.

55 [i] Κατακολουθήσασαι δὲ γυναῖκες, αἵτινες ἦσαν συνεληλυθυῖαι αὐτῷ ἐκ τῆς i Matt. 27. 61. & 28. 1.
Γαλιλαίας, ἐθεάσαντο τὸ μνημεῖον, καὶ ὡς ἐτέθη τὸ σῶμα αὐτοῦ· (335/VIII) 56 ὑπο- Mark 16. 1, 2.

42, 43. Μνήσθητί μου κ.τ.λ.] *Remember me, O Lord, when Thou comest into Thy Kingdom. And Jesus said unto him, Verily I say unto thee, To-day thou shalt be with Me in Paradise.* The penitent thief prayed to be remembered at that *future* time, however distant, when Christ should come in His *Kingdom*. Christ rewarded his faith and good confession by a promise of *immediate* happiness. "*To-day* thou shalt be (i. e. thy human soul shall be with My human soul) in *Paradise*."

Paradise is a word of Persian origin, signifying a Park or Garden (see *Xenophon*, Cyr. i. 3. 12. Œcon. iv. 13. *Reland* de Vestig. Ling. Pers. Miscellan. ii. p. 210. *Winer*, Real-W. i. p. 244, v. *Eden*), and is used by the LXX for גַּן־עֵדֶן (*Gan-Eden*), the Garden of Eden or Delight. Gen. ii. 8—10. 15, 16; iii. 1—3, &c. Thence it was employed figuratively by the Jewish writers (see *Joseph*. Ant. xviii. 1, and *Wetstein* here) to designate the Place of rest and peace to which the souls of the faithful are conveyed, immediately on their deliverance from the burden of the flesh, and in which they enjoy a sweet repose, and a delightful foretaste of the full and final fruition of a glorious immortality, and in which they will remain till the General Resurrection and Day of Judgment, when they will be reunited to their bodies, and be admitted to the infinite and everlasting glory of Heaven.

Paradise is therefore equivalent to *Abraham's bosom*. See above, Luke xvi. 23, and cp. Acts ii. 31. 1 Pet. iii. 18, 19.

This passage then is a divine declaration that the soul when separated from the body by death does not *sleep*. See on xii. 4. It is also a divine Protest against the erroneous doctrine of *Purgatory*, and of *Prayers to the Saints*; as if they were already reigning in heaven. See below on Rev. vi. 9.

Leo M., Bishop of Rome, Serm. lxxi. de Ascens., says, "Hodie non solum *Paradisi* possessores formati sumus, sed etiam *regni* cœlorum in Christo superna penetravimus, ampliora adepti per ineffabilem Christi gratiam quam per diaboli amiseramus invidiam." Cp. *Macar*. p. 133, and *Routh*, who says (R. S. i. 10: cp. 15. 55. 66), "*Paradisus* distinguitur à *Cœlo*; et in eo loco, qui quidem *justis* præparatus est, *οἱ μετατεθέντες* dicuntur manere, auspicati incorruptelam." See also the Sermon of *Bp. Bull*, "On the middle state of Happiness and Misery," vol. i. pp. 49—82.

Veteres Christiani diu discernebant *Paradisum* à *Cœlo*; laudavit hanc in rem *Wetstenius* verba Tertulliani Apologet. *si Paradisum nominemus, locum divinæ amœnitatis, recipiendis sanctorum spiritibus, non cœlum intelligimus.* Sic et h. l. per παράδεισον, Judæorum cogitandi et loquendi consuetudini convenienter intelligi debet *locus in quo piorum animæ post mortem commorantur, usque dum, cum corporibus iterum conjunctæ, in futurum sæculum recipiantur*. (*Kuin.*)

On the case of the Penitent Thief, see *S. Aug.* Tract. in Joann. xlvii., and Serm. xxiii. 3, "Latro pendens cum Domino credidit in Christum quandò de illo discipuli dubitaverunt. Contempserunt Judæi mortuos suscitantem, non contempsit latro secum in cruce pendentem," and Serm. ccxxxiv. 2, "In cruce latro vos vocat. . . . Crux illi schola erat. Ibi docuit Magister latronem; lignum pendentis cathedra factum est docentis."

Hence therefore *his* case affords no encouragement to any one to *put off* repentance to a death bed. *Our* faith cannot come up to that of *this* Penitent; for our condition is very different from his. *We* have seen Christ's glorious Resurrection and Ascension into heaven. We have received the Holy Ghost from heaven. He had none of these benefits. *He saw* Christ deserted by His disciples and dying on the cross, and yet he confessed Him as a King, and prayed to Him as his Lord.

44. Ἦν δὲ ὡσεὶ ὥρα ἕκτη] *It was about the sixth hour.* See Matt. xxvii. 45. Mark xv. 33.

45. ἐσχίσθη τὸ καταπέτασμα] *the inner veil of the sanctuary was rent in twain.* See Matt. xxvii. 51. Mark xv. 38.

46. παρατίθεμαι] *I commend.* So A, B, C, K, M, P, Q, X, and others.—*Elz.* has παραθήσομαι, the reading of some MSS., derived perhaps from LXX version of Ps. xxxi. 6.

On some incidents of our Lord's death, compared with that of the first Martyr, *St. Stephen*, see *St. Luke's* account, Acts vii. 59, 60.

47. δίκαιος ἦν] *was righteous.* St. Matthew (xxvii. 54) and St. Mark (xv. 39) say υἱὸς ἦν Θεοῦ. Perhaps St. Luke explains by δίκαιος ἦν the sense in which the centurion used the words υἱὸς ἦν Θεοῦ. *S. Aug.* de Consens. Evang. iii. c. 20.

53. οὗ οὐκ ἦν οὐδέπω οὐδεὶς κείμενος] *where no one had ever yet lain.* See John xix. 41.

Our Lord took human nature in the womb of the Blessed Virgin; to which the prophecy has been applied, "This gate shall be shut, it shall not be opened; and no man shall enter in by it, because the Lord the God of Israel hath entered in by it" (Ezek. xliv. 2). Cp. *Bp. Pearson* on the Creed, Art. iii. And from the secret darkness of that bridal chamber, in which He espoused our nature, He went forth to redeem the world.

His human body is now laid in a *new Tomb*, where none other was ever laid; and thence He comes forth, that all who are in the graves may rise by Him. In the former case, Joseph of Bethlehem is the guardian of His sacred body; in the latter, Joseph of Arimathea; one Joseph, from the city of David, the greatest of Kings; the other Joseph from the city of Samuel, the greatest of Prophets, who anointed David to be king. Cp. *Bede* here, and see note on Matt. xxvii. 57.

στρέψασαι δὲ ἡτοίμασαν ἀρώματα καὶ μύρα· καὶ τὸ μὲν σάββατον ἡσύχασαν
κατὰ τὴν ἐντολήν.

XXIV. (336/I) 1 Τῇ δὲ μιᾷ τῶν σαββάτων ὄρθρου βαθέως ἦλθον ἐπὶ τὸ μνῆμα
a Mark 16. 4, 5. φέρουσαι ἃ ἡτοίμασαν ἀρώματα· καί τινες σὺν αὐταῖς· 2 a εὗρον δὲ τὸν λίθον
ἀποκεκυλισμένον ἀπὸ τοῦ μνημείου, 3 καὶ εἰσελθοῦσαι οὐχ εὗρον τὸ σῶμα τοῦ
Κυρίου Ἰησοῦ. 4 Καὶ ἐγένετο ἐν τῷ διαπορεῖσθαι αὐτὰς περὶ τούτου, καὶ ἰδοὺ
b Matt. 28. 2, 5, 6, 8. Mark 16. 6, 8. b ἄνδρες δύο ἐπέστησαν αὐταῖς ἐν ἐσθήσεσιν ἀστραπτούσαις· (337/II) 5 ἐμφόβων
δὲ γενομένων αὐτῶν καὶ κλινουσῶν τὸ πρόσωπον εἰς τὴν γῆν, εἶπον πρὸς αὐτὰς,
Τί ζητεῖτε τὸν ζῶντα μετὰ τῶν νεκρῶν; 6 οὐκ ἔστιν ὧδε, ἀλλ' ἠγέρθη·
μνήσθητε ὡς ἐλάλησεν ὑμῖν ἔτι ὢν ἐν τῇ Γαλιλαίᾳ 7 λέγων, Ὅτι δεῖ τὸν Υἱὸν
τοῦ ἀνθρώπου παραδοθῆναι εἰς χεῖρας ἀνθρώπων ἁμαρτωλῶν, καὶ σταυρωθῆναι,
καὶ τῇ τρίτῃ ἡμέρᾳ ἀναστῆναι. 8 Καὶ ἐμνήσθησαν τῶν ῥημάτων αὐτοῦ
(338/II) 9 καὶ ὑποστρέψασαι ἀπὸ τοῦ μνημείου ἀπήγγειλαν ταῦτα πάντα τοῖς ἕνδεκα,
καὶ πᾶσι τοῖς λοιποῖς. (339/X) 10 Ἦσαν δὲ ἡ Μαγδαληνὴ Μαρία καὶ Ἰωάννα
καὶ Μαρία ἡ Ἰακώβου, καὶ αἱ λοιπαὶ σὺν αὐταῖς, αἳ ἔλεγον πρὸς τοὺς ἀπο-
στόλους ταῦτα. 11 Καὶ ἐφάνησαν ἐνώπιον αὐτῶν ὡσεὶ λῆρος τὰ ῥήματα αὐτῶν,
c John 20. 3, 6. καὶ ἠπίστουν αὐταῖς. 12 c Ὁ δὲ Πέτρος ἀναστὰς ἔδραμεν ἐπὶ τὸ μνημεῖον, καὶ
παρακύψας βλέπει τὰ ὀθόνια κείμενα μόνα, καὶ ἀπῆλθε πρὸς ἑαυτὸν θαυμάζων
τὸ γεγονός.

d Mark 16. 12. 13 d Καὶ ἰδοὺ, δύο ἐξ αὐτῶν ἦσαν πορευόμενοι ἐν αὐτῇ τῇ ἡμέρᾳ εἰς κώμην
ἀπέχουσαν σταδίους ἑξήκοντα ἀπὸ Ἱερουσαλὴμ, ᾗ ὄνομα Ἐμμαούς· 14 καὶ

56. τὸ μὲν σάββατον] *they rested on the* Seventh Day or *Sabbath according to the* fourth *commandment*. They had prepared some spices *before* the *sunset* of the *sixth* day, and brought more *after sunset* of the *seventh* day. See on Mark xv. 46; xvi. 1.

They rested on the Sabbath; such was their reverence for the Law, which was now fulfilled in Christ (Col. ii. 17), resting on the Sabbath, in the Grave. He is the true Sabbath in Whom the Father rests and is well pleased, and Who is the Rest of the Soul and the Body. For He says, "Come unto Me—and I will give you *rest*" (Matt. xi. 28), and "Blessed are the dead that die in the Lord, for they *rest* from their labours" (Rev. xiv. 13).

The Seventh-Day Sabbath itself died and was buried with Christ, and rose again with Him to new life and beauty on the *First Day* of the week, hence called (Rev. i. 10) κυριακὴ, 'dies *dominicus*,' or the *Lord's Day*; and the command *to rest* was transferred from the Seventh day of the week to the First Day.

It is observable, that our Lord, the second Adam, the Author of our life, died on the *sixth* day of the week, the day on which the *first Adam*—the author of our *death*—was *born*.

This was very appropriate; for we derive our spiritual *life* from His *death*. He *died* in order that we might be *born* anew, and live for evermore.

"Sextâ Sabbati," says *S. Aug.* in Joan. Tract. xvii., "inclinato capite, reddidit spiritum, et in sepulchro Sabbato *requievit* de *omnibus operibus suis*." Thus the *first Sabbath* on which God rested from His works was a type of the *last Sabbath*, on which Christ rested from His works in the grave. And yet, be it remembered, His Rest was a Rest of Mercy, a Rest of Beneficence. (See on John v. 17.) For on that day "He *went and preached* to the Spirits in prison" (1 Pet. iii. 18, 19). What a Sabbath day's Journey was that!

See further the notes on John v. 17, and on Matt. xxviii. 1.

CH. XXIV. 1. Τῇ δὲ μιᾷ] *But on the first day* of the week, i. e. the day after the *Sabbath*, or Seventh Day, and therefore the *Eighth* Day; and therefore it is observed by the Fathers that our Lord *arose* on the *Eighth* Day. See the passage of *S. Barnabas*, c. 15, quoted below on *v.* 50 of this Chapter. Indeed, as the number *Seven* is the *Sabbatical* number, or number of *Rest*, in Holy Scripture, so *Eight* may be called the *Dominical*. *Seven* is expressive of *rest* in Christ; *Eight* is expressive of *Resurrection* to *new life* and *glory* in Him.

In accordance with this principle, the *Eighth* Day was the Day of *Circumcision* (cp. Luke i. 59. Phil. iii. 5),—the type of Christian Baptism,—the Sacrament of *Resurrection*,—in which we *rise* from the death of sin to newness of Life in Him.

Our Lord received the name JESUS on the *eighth* day (Luke ii. 21); He as our *Jesus, Joshua, Saviour*, brings us to the heavenly Canaan,—to the glory of the Resurrection.

The Name JESUS, *Saviour*, given to Him on the *Eighth Day*, makes in the *universal* language (ΙΗΣΟΥΣ) the Number *eight* in hundreds, tens, and units,—888. See *Irenæus* adv. Hær. i. 14. 6, and ii. 24. 2. Cp. Rev. xiii. 18. Σταυρὸς = 777.

The great Day of the Feast of Tabernacles—the type of His Incarnation—was the *Eighth*. See on John vii. 37. And in His Sermon on the Mount He pronounces *eight Beatitudes* describing the way that leads to the fruition of heavenly glory. See on Matt. v. 3.

Hence also we find, that the *Transfiguration*—which was a figure and a glimpse of the future glory of the bodies of the Saints after the Resurrection—is mentioned as having taken place *eight* days after our Lord had said, "There be some standing here which shall not taste of death till they see the kingdom of God." (Luke ix. 27.) As *S. Ambrose* says there, "Quid est quod ait, In *diebus octo?* Quia is qui verba Christi audit, et credit, *Resurrectionis* tempore *gloriam* Christi videbit. *Octavâ* enim die facta est *Resurrectio*. Unde et plerique Psalmi in Octavam inscribuntur."

2. τὸν λίθον] *the* stone. St. Luke takes for granted that his readers are aware from the other Gospels (see Matt. xxvii. 60. Mark xv. 46), that there *was* a stone on the mouth of the tomb. So also St. John xx. 1.

5. τὸν ζῶντα] *the living one*—and the Cause of Life; for He said, "I am the Resurrection and the Life" (John xi. 25).

6. μνήσθητε ὡς ἐλάλησεν ὑμῖν] *remember how He said to you.* Hence it would seem that *Angels of heaven* had been invisible hearers and spectators of *Christ's* intercourse with His *disciples* during His earthly Ministry.

This Angelical speech therefore opens to us many considerations of deep and mysterious interest as to the communion between the angelic inhabitants of heaven and the dwellers on earth. See above on i. 11 and xxii. 43, and on Acts xii. 15.

10. Μαρία ἡ Ἰακώβου] *Mary the* (mother) *of James*. The article ἡ, omitted by *Elz.*, is prefixed to Ἰακώβου in A, B, D, K, S, V, Z, and so *Winer*, p. 120.

— αἱ λοιπαὶ] *the rest*, i. e. the other *women*, mentioned with those in viii. 2, 3; xxiii. 49. 55, who had come up with Him from Galilee to the Passover. Cp. Acts i. 14.

12. πρὸς ἑαυτὸν] *to his home*. Cp. John xx. 10.

13. Ἐμμαούς] *Emmaus*. According to local tradition, *Kubeibeh* N.W. of Jerusalem. Cp. *Lightfoot*, ii. 42. But see *Robinson*, iii. 65. *Winer* in v., i. p. 325.

The true position seems to have been lost before the times of

αὐτοὶ ὡμίλουν πρὸς ἀλλήλους περὶ πάντων τῶν συμβεβηκότων τούτων. 15 [e] Καὶ e Matt. 18. 20. ver. 36.
ἐγένετο ἐν τῷ ὁμιλεῖν αὐτοὺς καὶ συζητεῖν, καὶ αὐτὸς ὁ Ἰησοῦς ἐγγίσας συν-
επορεύετο αὐτοῖς· 16 οἱ δὲ ὀφθαλμοὶ αὐτῶν ἐκρατοῦντο τοῦ μὴ ἐπιγνῶναι αὐτόν.
17 Εἶπε δὲ πρὸς αὐτοὺς, Τίνες οἱ λόγοι οὗτοι, οὓς ἀντιβάλλετε πρὸς ἀλλήλους
περιπατοῦντες, καί ἐστε σκυθρωποί; 18 Ἀποκριθεὶς δὲ ὁ εἷς, ᾧ ὄνομα Κλεόπας,
εἶπε πρὸς αὐτὸν, Σὺ μόνος παροικεῖς Ἱερουσαλὴμ καὶ οὐκ ἔγνως τὰ γενόμενα
ἐν αὐτῇ ἐν ταῖς ἡμέραις ταύταις; 19 [f] Καὶ εἶπεν αὐτοῖς, Ποῖα; Οἱ δὲ εἶπον f Matt. 21. 11. ch. 7. 16.
αὐτῷ, Τὰ περὶ Ἰησοῦ τοῦ Ναζωραίου, ὃς ἐγένετο ἀνὴρ προφήτης, δυνατὸς ἐν John 4. 19. & 6. 14.
ἔργῳ καὶ λόγῳ ἐναντίον τοῦ Θεοῦ καὶ παντὸς τοῦ λαοῦ· 20 ὅπως τε παρέδωκαν
αὐτὸν οἱ ἀρχιερεῖς καὶ οἱ ἄρχοντες ἡμῶν εἰς κρῖμα θανάτου, καὶ ἐσταύρωσαν
αὐτὸν, 21 [g] ἡμεῖς δὲ ἠλπίζομεν ὅτι αὐτός ἐστιν ὁ μέλλων λυτροῦσθαι τὸν g Acts 1. 6.
Ἰσραήλ· ἀλλά γε σὺν πᾶσι τούτοις τρίτην ταύτην ἡμέραν ἄγει σήμερον ἀφ'
οὗ ταῦτα ἐγένετο. 22 [h] Ἀλλὰ καὶ γυναῖκές τινες ἐξ ἡμῶν ἐξέστησαν ἡμᾶς, h Matt. 28. 8.
γενόμεναι ὀρθριναὶ ἐπὶ τὸ μνημεῖον, 23 καὶ μὴ εὑροῦσαι τὸ σῶμα αὐτοῦ ἦλθον Mark 16. 10. John 20. 18.
λέγουσαι καὶ ὀπτασίαν ἀγγέλων ἑωρακέναι, οἳ λέγουσιν αὐτὸν ζῆν· 24 καὶ
ἀπῆλθόν τινες τῶν σὺν ἡμῖν ἐπὶ τὸ μνημεῖον, καὶ εὗρον οὕτω καθὼς καὶ αἱ i Isa. 50. 6. & 53, toto.
γυναῖκες εἶπον, αὐτὸν δὲ οὐκ εἶδον. 25 Καὶ αὐτὸς εἶπε πρὸς αὐτοὺς, Ὦ ἀνόητοι Phil. 2. 7, &c. Heb. 12. 2.
καὶ βραδεῖς τῇ καρδίᾳ τοῦ πιστεύειν ἐπὶ πᾶσιν οἷς ἐλάλησαν οἱ προφῆται· 1 Pet. 1. 11. j Gen. 3. 15.
26 [i] οὐχὶ ταῦτα ἔδει παθεῖν τὸν Χριστὸν, καὶ εἰσελθεῖν εἰς τὴν δόξαν αὐτοῦ; & 22. 18. & 26. 4. & 49. 10.
27 [j] Καὶ ἀρξάμενος ἀπὸ Μωϋσέως καὶ ἀπὸ πάντων τῶν προφητῶν διηρμήνευεν Ps. 16. 8—10. & 22, toto.
αὐτοῖς ἐν πάσαις ταῖς γραφαῖς τὰ περὶ ἑαυτοῦ. 28 Καὶ ἤγγισαν εἰς τὴν κώμην & 132. 11. Dan. 9. 24, &c. k Gen. 19. 3.
οὗ ἐπορεύοντο, καὶ αὐτὸς προσεποιεῖτο πоῤῥωτέρω πορεύεσθαι. 29 [k] Καὶ παρ- Acts 16. 15. Heb. 13. 2.

Jerome and *Eusebius*. (See *Robinson*, iii. 66.) It is called Ἀμμαοὺς by *Josephus*, B. J. vii. 6. 6.

14. ὡμίλουν] *were talking*. Ὁμιλέω is used in this sense by LXX, and in N. T. only by St. Luke. See Acts xx. 11; xxiv. 26. It is the word *now* in common use in Greece for λαλῶ. See above, *Introduction*, p. 166.

16. *οἱ δὲ ὀφθαλμοὶ αὐτῶν ἐκρατοῦντο*] *but their eyes were holden that they should not know Him*. He seems to have appeared to them like a *stranger*. Cp. *v*. 18. Mark xvi. 12.

17. *ἐστε σ.*] Some read *they stood, sad*.

18. Κλεόπας] *Cleopas*. Supposed by *Routh* (R. S. i. p. 281) to be the same as the Κλωπᾶς of St. John (xix. 25) and the Alphæus of St. Matthew and St. Mark, who never mention *Cleopas*, the father of St. James and St. Jude. (See on Matt. x. 3.) St. John never has Ἀλφαῖος. Others suppose Κλεόπας here to be a different word altogether, viz. an abbreviation of Κλεόπατρος. Cp. *Mill*, pp. 236, 237. Some suppose that the other disciple, whose *name* St. Luke does not *mention*, was called *Simon*, one of the Seventy Disciples (*Origen* in Joann. init. and *Cyril* here); others, that it was St. Luke himself. (*Theophyl.*)

— *Σὺ μόνος παροικεῖς*] Art *Thou* alone a sojourner at Jerusalem, and dost not know what things have happened there? i. e. all others who *sojourn* there *do* know. Have we met in *thee* the only person who does not know?

The expression is stronger, because *παροικεῖν* describes the persons who were temporary residents for the Passover. The LXX use the word *παροικεῖν* for גור (*gur*), *peregrinus fuit*. Cp. Acts vii. 6. 29; xiii. 17. Eph. ii. 19. Heb. xi. 9. There is an emphasis, therefore, on *παροικεῖς*,—"Art thou alone *a sojourner, or stranger*, staying merely for a few days at Jerusalem, and yet dost not know?" i. e. so wonderful are they, that not only the Jews there resident, but *even all the strangers* who have flocked thither from other lands, do know them.

The use of *καὶ* here is similar to that of the Hebrew *Vau*. See *Schroeder*, Synt. Hebr. p. 328. *Gesen.* ad Is. v. 4: "What could have been done more to My Vineyard *and* I have not done in it?" And so *καὶ* in John iii. 10, *σὺ εἶ ὁ διδάσκαλος τοῦ Ἰσραὴλ, καὶ ταῦτα οὐ γινώσκεις*; vii. 4, *οὐδεὶς ἐν κρυπτῷ τι ποιεῖ καὶ ζητεῖ αὐτὸς ἐν παῤῥησίᾳ εἶναι*. Cp. *Winer*, p. 554.

He who Himself was the principal Agent in these wonderful events, is said by them to be the only person who did not know these things. He who was Himself the true Passover was taken by them for a *stranger* who had come up to be a spectator at the Passover. For *their eyes were then holden* that they should not know Him, but they *were opened* when they received Him as the guest of their hearts in the Sacrament of the Lord's Supper.

21. ἄγει] *impersonaliter*: 'tertia dies est hodie.' (*Vulg.*) Cp. Acts xix. 38, ἀγόραιοι (sc. ἡμέραι) ἄγονται.

22. ὀρθριναί] *early*. On this form in -ινὸς, authorized here by A, B, D, K*, L, Δ, see *Lobeck*, Phryn. p. 51.—*Elz.* has ὄρθριαι.

25, 26.] On these verses see *Iren.* iii. 16. 5, *Athanas.* (adv. Arian.) ii. 15, p. 381, and below on Acts ii. 36.

27. Μωϋσέως κ.τ.λ.] *Moses and the Prophets*, i. e. the Scriptures of the Old Testament. See above, xvi. 19, and on John x. 34.

28. προσεποιεῖτο] *He Himself was making overtures to go further*. He was like one going further. The Evangelist does not use the aorist προσεποιήσατο, but imperfect προσεποιεῖτο. The Vulgate *finxit* is liable to a double objection,—first as to sense, next as to tense. *Finxit* suggests the idea of pretending to do what is not intended to be done; and the aorist intimates a single act.

Probably He acted thus, as well as appeared "in another form" (Mark xvi. 12), in order to *try* the *faith* of the disciples; and to teach, by their example, that if we desire to have Christ with us, we must use some effort for that purpose; and that *if* we endeavour to detain Him with us, He will abide with us and *sup with us*. (Rev. iii. 20.)

This trial of the disciples was similar to that of the woman of Canaan (Matt. xv. 22). At first He treated her with *seeming* indifference and severity; but it was to bring out more clearly her faith and love, and to teach the world by her example, that patience and perseverance in prayer are necessary, and that He is prevailed upon by holy violence and untiring importunity.

There was nothing but truth in this. He *was making* as if He would have gone further; and doubtless *He would have gone further*, *if* the disciples had not detained Him. Cp. the similar phrase Mark vi. 48.

God, Who sees and hears all things, often *seems to us* not to see us, and not to hear us; and, doubtless, He will hide His face from us, and be deaf to our prayers, unless we look stedfastly and cry earnestly to Him. God *tries* our *strength* by seeming to *partake* in our *weakness*. He exercises our faith in His knowledge and love, by seeming to be ignorant and unmerciful. So Christ tested and proved the desire of the disciples to keep Him, by showing an intention to leave them.

All the acts of this period of our Lord's sojourn on earth appear to have had a profound spiritual meaning. It was now Evoning. He was making as though He would go further. He was like one about to go further. But at their desire He consented to abide with them. He was made manifest to them ir

εβιάσαντο αὐτὸν λέγοντες, Μεῖνον μεθ' ἡμῶν, ὅτι πρὸς ἑσπέραν ἐστὶ, καὶ κέ-
κλικεν ἡ ἡμέρα. Καὶ εἰσῆλθε τοῦ μεῖναι σὺν αὐτοῖς. 30 Καὶ ἐγένετο ἐν τῷ
κατακλιθῆναι αὐτὸν μετ' αὐτῶν λαβὼν τὸν ἄρτον εὐλόγησε, καὶ κλάσας ἐπεδί-
δου αὐτοῖς. 31 Αὐτῶν δὲ διηνοίχθησαν οἱ ὀφθαλμοὶ καὶ ἐπέγνωσαν αὐτόν· καὶ
αὐτὸς ἄφαντος ἐγένετο ἀπ' αὐτῶν. 32 Καὶ εἶπον πρὸς ἀλλήλους, Οὐχὶ ἡ καρδία
ἡμῶν καιομένη ἦν ἐν ἡμῖν, ὡς ἐλάλει ἡμῖν ἐν τῇ ὁδῷ, καὶ ὡς διήνοιγεν ἡμῖν
τὰς γραφάς; 33 Καὶ ἀναστάντες αὐτῇ τῇ ὥρᾳ ὑπέστρεψαν εἰς Ἱερουσαλὴμ,
l 1 Cor. 15. 5. καὶ εὗρον συνηθροισμένους τοὺς ἕνδεκα καὶ τοὺς σὺν αὐτοῖς 34 l λέγοντας, ὅτι
ἠγέρθη ὁ Κύριος ὄντως καὶ ὤφθη Σίμωνι. 35 Καὶ αὐτοὶ ἐξηγοῦντο τὰ ἐν τῇ ὁδῷ,
καὶ ὡς ἐγνώσθη αὐτοῖς ἐν τῇ κλάσει τοῦ ἄρτου.
m Mark 16. 14. John 20. 19. (840/IX) 36 m Ταῦτα δὲ αὐτῶν λαλούντων αὐτὸς ὁ Ἰησοῦς ἔστη ἐν μέσῳ αὐτῶν,
καὶ λέγει αὐτοῖς, Εἰρήνη ὑμῖν. 37 Πτοηθέντες δὲ καὶ ἔμφοβοι γενόμενοι ἐδό-
κουν πνεῦμα θεωρεῖν. 38 Καὶ εἶπεν αὐτοῖς, Τί τεταραγμένοι ἐστὲ, καὶ διατι
n John 20. 20, 27. διαλογισμοὶ ἀναβαίνουσιν ἐν ταῖς καρδίαις ὑμῶν; 39 n Ἴδετε τὰς χεῖράς μου
καὶ τοὺς πόδας μου ὅτι αὐτὸς ἐγώ εἰμι· ψηλαφήσατέ με καὶ ἴδετε, ὅτι πνεῦμα
σάρκα καὶ ὀστέα οὐκ ἔχει, καθὼς ἐμὲ θεωρεῖτε ἔχοντα. 40 Καὶ τοῦτο εἰπὼν
o John 21. 10. ἐπέδειξεν αὐτοῖς τὰς χεῖρας καὶ τοὺς πόδας. (841/IX) 41 o Ἔτι δὲ ἀπιστούντων
αὐτῶν ἀπὸ τῆς χαρᾶς καὶ θαυμαζόντων, εἶπεν αὐτοῖς, Ἔχετέ τι βρώσιμον
p Matt. 16. 21. & 17. 22. & 20. 18. ἐνθάδε; 42 Οἱ δὲ ἐπέδωκαν αὐτῷ ἰχθύος ὀπτοῦ μέρος καὶ ἀπὸ μελισσίου κηρίου·
Mark 8. 31. & 9. 31. 43 καὶ λαβὼν ἐνώπιον αὐτῶν ἔφαγεν. (842/X) 44 p Εἶπε δὲ αὐτοῖς, Οὗτοι οἱ λόγοι
& 10. 33. ch. 9. 22. οὓς ἐλάλησα πρὸς ὑμᾶς ἔτι ὢν σὺν ὑμῖν, ὅτι δεῖ πληρωθῆναι πάντα τὰ γεγραμ-
& 18. 31. & 24. 6. μένα ἐν τῷ νόμῳ Μωϋσέως καὶ Προφήταις καὶ Ψαλμοῖς περὶ ἐμοῦ. 45 Τότε

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the breaking of bread. Our Lord had said on the cross, "It is finished" (John xix. 30). The day of His earthly ministry was now over. The Evening was come. He was no longer to be with His disciples in bodily presence on earth; He *was going further*—to heaven. Every thing now betokened this departure. And yet, at their prayer He would not leave them; He would remain with them even to the end (Matt. xxviii. 20), and He would specially manifest Himself to the eyes of the faithful in the breaking of bread (*v.* 35), by which they communicate with Him, and "show the Lord's death till He come." (1 Cor. xi. 26.)

See the interesting discussion of *S. Aug.* Serm. lxxxix. 4, and de Consensu Evang. ii. 51; iii. 25 (which has suggested in part what is said above), and ad Consentium vi. p. 779, where he says, "Longius namque postea profectus super cœlos, non tamen deseruit discipulos suos," and compare our Lord's questions, Who touched me? (Luke viii. 45.) Where have ye laid him? (John xi. 34.) "Sic quippe interrogavit, quasi nesciens quod utique sciebat." *Augustine* is here refuting the Priscillianists, who from these actions of our Lord derived a plea for mental reserve and equivocation.

30. λαβὼν τὸν ἄρτον—καὶ κλάσας] *He took the bread.* Hence, and from *v.* 35, some would justify the celebration of the Holy Eucharist *in one kind only*. But by saying that He blessed and brake the *Bread*, the Holy Spirit does not say, that He did *not* also bless and deliver the Cup. Rather we may say, that the Evangelist, having so lately recorded the institution of the Holy Eucharist by Christ with the words "*in like manner the Cup also*" (xxii. 20), could hardly suppose it necessary to speak of the Cup here as well as the Bread, or imagine it possible that any one should believe that our Lord had forgotten His own words, and was inconsistent with Himself.

It may be remembered also, that *bread*, ἄρτος, לֶחֶם (*lehem*), was to the Jews a *general* name for *food*, including drink as well as meat; and that ἄρτον ἐσθίειν, to eat bread, and κλάσαι ἄρτον, *distribuere cibum*, are general terms for taking refreshment. Thus *Bread* became spiritually an expressive term for all the blessings received from communion in Christ's body and blood; and the κλάσις ἄρτου, or "breaking of bread," was suggestive of the source from which those blessings flow, (viz.) Christ's body, κλώμενον, or *broken*. (1 Cor. xi. 24.) Hence κλάσις ἄρτου, in Acts ii. 42, is a general term for the Holy Eucharist.

They who derive the inference above specified from this passage, prove the weakness of that inference by their own practice. For, even suppose it were probable (which it is not), that our Lord on this occasion did *not* administer *the cup;* yet the most that could be thence inferred is, that in certain cases it may not be necessary for the people to receive it; whereas the Church of Rome in her practice makes it necessary *not* to receive it in *all* cases; which is a very different thing.

Let her listen to the words of one of the greatest Bishops of *Rome*, who thus speaks of Half-Communion (*Leo M.* Serm. xli.): "Resiliunt à sacramento salutis humanæ, et Christum Dominum nostrum in verâ naturæ nostræ carne verè natum, verò passum, verè sepultum, et verè suscitatum esse non credunt. Cùmque ad tegendum infidelitatem suam nostris audeant interesse mysteriis, ita in sacramentorum communione se temperant, ut interdum, ne penitus latere non possint, ore indigno Christi Corpus accipiant, *Sanguinem autem redemptionis nostræ haurire omninò declinent.* Quod ideò vestræ notum facimus sanctitati, ut vobis hujuscemodi homines et his manifestentur indiciis, et quorum deprehensa fuerit sacrilega simulatio à Sanctorum societate Sacerdotali autoritate pellantur."

On the subject of *Half-Communion* see further on 1 Cor. x. 16; xi. 27.

31. ἄφαντος ἐγένετο] *He became invisible*, and yet He had a real body. "Quòd ab oculis repentè evanuit, virtus Dei est, non umbræ et phantasmatis. *Ante* Resurrectionem, quum eduxissent Eum de Nazareth ut præcipitarent de supercilio montis, transivit per medios et elapsus est." See the excellent remarks of *S. Jerome*, on the risen bodies of the Saints ('adversus errores Johannis Hierosolym.' p. 329), who observes, that Our Lord *before* His Passion walked on the water, and even enabled Peter also to do so, and yet no one would say that *Peter* had not a *real human body*. See also below, on John xx. 19.

33. συνηθροισμένους] *assembled together;* probably in the *upper room* where the Passover had been instituted. See on Acts i. 13, and *Mede's* Discourse, i. book ii., on Churches in the first century.

35. κλάσει τοῦ ἄρτου] *in the breaking of bread* in the Holy Communion. See above, on *v.* 30. *Aug.* Ep. 149, § 32.

39, 40.] See John xx. 20—29, and *S. Ignat.* ad Smyrn. 3.

43. ἔφαγεν] *He ate.* See John xxi. 10—12. Acts x. 40, 41. Not because He had need of food for the body, but because they had need of faith for the soul. Mark xvi. 14. Our Lord gives evidence here of His own Resurrection, and of the nature of the bodies of risen Saints (*Ambrose*, *Gregory*, Evang. xvi.).

44. He shows that he had the *same soul* as *before*.

— ἐν τῷ νόμῳ M. καὶ Προφήταις καὶ Ψαλμοῖς] *in the Law and the Prophets and the Psalms;* i. e. in the entire Canon of the Holy Scriptures of the Old Testament, which was divided into the three classes here mentioned:—

1. The *Law* תּוֹרָה (*Torah*).

διήνοιξεν αὐτῶν τὸν νοῦν τοῦ συνιέναι τὰς γραφὰς, 46 q καὶ εἶπεν αὐτοῖς, Ὅτι q ver. 26. Ps. 22. 7.
οὕτω γέγραπται, καὶ οὕτως ἔδει παθεῖν τὸν Χριστὸν, καὶ ἀναστῆναι ἐκ νεκρῶν Acts 17. 3.
τῇ τρίτῃ ἡμέρᾳ, 47 r καὶ κηρυχθῆναι ἐπὶ τῷ ὀνόματι αὐτοῦ μετάνοιαν καὶ ἄφεσιν r Acts 13. 38. 1 John 2. 12.
ἁμαρτιῶν εἰς πάντα τὰ ἔθνη ἀρξάμενον ἀπὸ Ἱερουσαλήμ. 48 s Ὑμεῖς δέ ἐστε s Job 15. 27.
μάρτυρες τούτων. 49 t Καὶ ἰδοὺ ἐγὼ ἀποστέλλω τὴν ἐπαγγελίαν τοῦ Πατρός t John 14. 26. & 15. 26. & 16. 7.
μου ἐφ' ὑμᾶς· ὑμεῖς δὲ καθίσατε ἐν τῇ πόλει Ἱερουσαλὴμ, ἕως οὗ ἐνδύσησθε Acts 1. 4. & 2. toto.
δύναμιν ἐξ ὕψους.

50 u Ἐξήγαγε δὲ αὐτοὺς ἔξω ἕως εἰς Βηθανίαν, καὶ ἐπάρας τὰς χεῖρας αὐτοῦ u Acts 1. 12.
εὐλόγησεν αὐτούς. 51 v Καὶ ἐγένετο ἐν τῷ εὐλογεῖν αὐτὸν αὐτοὺς διέστη ἀπ' v Mark 16. 19. Acts 1. 9.
αὐτῶν, καὶ ἀνεφέρετο εἰς τὸν οὐρανόν. 52 Καὶ αὐτοὶ προσκυνήσαντες αὐτὸν
ὑπέστρεψαν εἰς Ἱερουσαλὴμ μετὰ χαρᾶς μεγάλης, 53 καὶ ἦσαν διαπαντὸς ἐν
τῷ ἱερῷ αἰνοῦντες καὶ εὐλογοῦντες τὸν Θεόν· ἀμήν.

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2. The *Prophets* נְבִיאִים (*Nebiym*), greater and lesser.

3. The *Hagiographa* כְּתוּבִים (*Kethubim*), or *Writings*, of which last class "the Psalms" standing first in order, is here the representative. See *Bp. Cosin* on the Canon, ch. ii., and *Wetstein* here, p. 829, and the authorities cited in the *Editor's* Lectures on that subject (Lect. ii. and Appendix, pp. 389. 398. 403, 2nd ed.), where the importance of this passage is shown in reference to the Integrity and Inspiration of the Canonical Books of the Old Testament, as received by the ancient people of God and by CHRIST Himself, and through Him by the primitive Church Universal, and by the Church of England. (Art. VI.)

46. παθεῖν τὸν Χριστόν] *that Christ should suffer.* On the legal and prophetical foreshadowings of Christ's *suffering* and *Resurrection* on *the third day*, see on Acts xxvi. 23, and *Mede*, Discourses, Book i. Disc. xiii. Works, p. 49.

47. ἀρξάμενον] *beginning.* The participle is in the neuter gender put absolutely, and refers to the substance of the *things preached*, viz. μετάνοιαν καὶ ἄφεσιν. See *Kuhner*, § 670. *Winer*, p. 550, and *Meyer*, p. 512. This is the reading of A, C***, F, H, K, M, U, V, Γ, Δ, Λ, Lr.

50. Ἐξήγαγεν αὐτούς] *He led them out* of the city and crossed over the brook Kedron, by Gethsemane, to the Mount of Olives. He had *suffered* in the *city*. But He was *glorified* in a sequestered spot, and thus taught a lesson of meekness. Besides, He would not display the glory of His Ascension to the City of *Jerusalem*, whose time of probation was past; He would not show it *openly* "*to all the people, but to chosen witnesses*, who did eat and drink with Him after He rose from the dead." (Acts x. 41.)

He led them out at the end of *forty days* (see Acts i. 3). Here is another instance of St. Luke's manner; passing over some things as well known, in order to bring out others in bolder relief. Cp. iii. 19.

He thus also affords a refutation of the allegation, that *St. Mark* did not know that our Lord *was forty days* on earth after His Resurrection; or, as the objection is now sometimes framed (e. g. by *Meyer* here, p. 516), that the sojourn for forty days was a *later tradition!* See on Mark xvi. 19.

St. Luke certainly did know that our Blessed Lord was forty days on earth after His resurrection; for he himself relates the fact in the second part of his work, viz. in Acts i. 3. And yet, in *his Gospel*, the transition from the Resurrection to the Ascension, —without any mention of the intervening *Forty Days*,—is quite as rapid as in St. Mark.

No argument can be drawn from the *silence* of any *single* Evangelist, as to his knowledge of events. St. John was *present* at the *Ascension* of Christ, yet he does not describe it. But in two other places of his Gospel he *alludes* to it. See John vi. 22; xx. 17. He *supposes* the reader to know it from the other Gospels. (See on Mark xvi. 19. Luke xxiv. 51.) It cannot be too carefully borne in mind,—that *All the Four Gospels make One Gospel.*

There is a passage in the Epistle of *Barnabas* (c. 15), which has been cited in modern times as an argument that Our Lord's Ascension did *not* take place after an interval of *forty* days from His Resurrection, but on a Sunday. Ἄγομεν τὴν ἡμέραν τὴν ὀγδόην εἰς εὐφροσύνην, ἐν ᾗ καὶ ὁ Ἰησοῦς ἀνέστη ἐκ νεκρῶν, καὶ φανερωθεὶς ἀνέβη εἰς τοὺς οὐρανούς. But there φανερωθεὶς is to be construed with ἐν ᾗ, and not with ἀνέβη. See the notes in the edition of Cotelerius, i. p. 48. The Author of this Epistle passes immediately, in this passage, from the Resurrection to the Ascension. And so do all the Creeds of all Churches of Christendom, with the Acts of the Apostles (i. 3) in their hands. *Barnabas* was present at, and concerned in, a speech, in which it is said that our Lord remained on earth *many days* after His Resurrection. (Acts xiii. 31.)

— ἕως εἰς Βηθανίαν] *as far as Bethany;* viz. as far as the *district* so called; which touched the district of *Bethphage*, near the *summit* of the Mount of Olives, whence our Lord ascended into heaven, as *S. Cyril* of *Jerusalem* says, Cateches. 14, p. 217, ἐκ τοῦ ὄρους τῶν Ἐλαιῶν εἰς οὐρανοὺς ἀνελήλυθεν. See note below on Acts i. 12.

St. Luke *ends* his *Gospel* with this brief notice of the ASCENSION; and he *begins* his second treatise, the *Acts of the Apostles*, with a description of it. (Acts i. 1—12.) Thus he connects the one—the Acts of the Apostles—with his Gospel; and prepares us for the main scope of the other treatise, in which he displays CHRIST reigning in heavenly glory, and guiding, governing, and protecting His Church on earth by His Spirit and His Power,—and, as her great High Priest, in the heavenly sanctuary, "ever living to make intercession" for her. (Heb. vii. 25.) On this characteristic of *St. Luke's* Gospel see above on Mark xvi. 19, and *Introduction*, pp. 163, 164.

51. ἐν τῷ εὐλογεῖν] *in the act of blessing them.* As Elias left his mantle with Elisha, by whom he was seen when taken up, so Christ at His Ascension left a blessing with His Apostles and His Church. See 2 Kings ii. 9—11.

52. προσκυνήσαντες] *having worshipped Him.* The *Adoration* of Christ no longer visible, *began* at His Ascension, and will *continue* till His Second Coming. "Prayer shall be made ever unto Him, and daily shall He be praised." Ps. lxxii. 15.

53. διαπαντός] *continually.* See above, πάντοτε (xviii. 1). John xviii. 20. Acts x. 2. *Glass.* Phil. S. p. 444. "*Semper* orat," says *Aug.* Epist. 130, "qui per intervalla certa temporum orat." Cp. *Dr. Barrow's* Sermon on 1 Thess. v. 17, "Pray without ceasing."

— ἀμήν] *Amen.* This word is found in A, B, C**, F, K, M, S, U, V, X, Γ, Δ, Λ, and is *not* to be cancelled; it is a solemn acclamation at the close of the Gospel, in which the writer and the hearers all unite together with one heart and voice, *Amen* Cp. John xxi. 24, 25.

INTRODUCTION

TO

ST. JOHN'S GOSPEL.

1. About half a century, it is probable, intervened between the publication of St. Luke's Gospel[1] and that of St. John.

In this interval of time, the Apostles had gone forth into all the world preaching the Gospel, and they had all fallen asleep except St. John. Jerusalem had been taken by the armies of Rome; the Jewish Polity had been overthrown; the Jewish Temple had been destroyed, its Sacrifices and its Sacred Ritual had been abolished. The Church of Christ had risen in its room, and was extending itself into all lands.

In passing from the Gospel of St. Luke to that of St. John, we must bear in mind these circumstances.

2. It must also be remembered, that St. John in writing his Gospel enjoyed the advantage of addressing a generation of Christians who had been baptized, at an early age, into the Name of the Blessed Trinity, and had been familiarized with the historical truths of the Gospel recorded by the former Evangelists; and had been schooled by the doctrinal teaching of the Apostolic Epistles of St. Paul, St. Peter, St. James, St. Jude, and perhaps also of St. John's own Epistles and Apocalypse. They had in their hands the Books of the Old and New Testament, now nearly completed, and heard them read on the Lord's Day in Christian Assemblies, and partook habitually of the Holy Sacrament of the Lord's Supper.

Thus the Holy Evangelist St. John stood on the vantage-ground of Evangelical and Apostolical Teaching, and Christian Worship, of nearly seventy years. He wrote for men who had come to the measure of the stature of the fulness of Christ[2].

He was therefore enabled to speak in a loftier tone than his predecessors: he could justly take for granted, that with minds exercised and hearts spiritualized by long familiarity with holy things, and sanctified by the Holy Ghost, they, to whom he wrote, would readily discern and understand things which could not have been addressed with the same propriety to an earlier age of believers. He could speak to them of incidents in the Evangelical History, and of Christian Doctrines, as already well known to them from the other writings of the New Testament, and from the Christian Creeds, in which they had professed their Faith at their Baptism, and which they heard expounded in Homilies; and he could be sure that allusions to the Christian Sacraments would readily be apprehended by those who had been nourished with them as their daily bread from their earliest years.

The Evangelist St. John stood on another vantage-ground—that of events. He alone of the Evangelists and Apostles wrote after the destruction of Jerusalem[3]. He wrote to a generation strengthened in the Faith, by seeing the punctual fulfilment of Christ's prophecies foretelling that awful catastrophe in the former Gospels. He wrote to those who had learnt to look up to Christ reigning in Heaven, and had seen Him coming in the armies of the Cæsars to execute the righteous retribution which He had denounced on the guilty City which rejected Him. He wrote to those who beheld Christ triumphing over them that crucified Him. He wrote to those who saw with

[1] Compare above, p. 168, and below, p. 267. [2] Eph. iv. 13. [3] See below, pp. 267, 268.

their own eyes the accomplishment of those prophetic warnings which had been uttered by Christ, and had been reiterated by St. James, the Bishop of Jerusalem, in his Epistle [1], and by St. Paul in his Epistle to the Hebrews [2]. He wrote to those who were no longer fascinated, as their fathers had been, by the dazzling splendour of the Levitical Ritual, celebrated with the august pomp and mysterious glory of ancient traditions in the magnificent Temple of Mount Moriah, but had heard the voice of God pronouncing *Ichabod* upon it; and saw that sentence executed in the scattering of the Jewish people to the four winds of heaven; and had learnt to recognize in the Gospel the substantial realities prefigured by the typical shadows of the Levitical Law, such as the Ark, the Mercy-seat, and the Passover; and had rejoiced in beholding the Church of God no longer riveted in a local centre at Jerusalem, but fulfilling the predictions of Christ and of the old Prophets, and expanding itself with living energy, breathed into it by the Holy Ghost, and covering the earth with the glory of the Lord as the waters cover the sea [3].

"Thou hast kept the good wine until now." So said the Master of the entertainment to the Bridegroom at Cana of Galilee, at the end of the Marriage Feast [4]; and the same words may be addressed to the Divine Bridegroom Jesus Christ, refreshing His friends with the good wine in the last Gospel by the ministry of St. John.

3. We may here recognize with thankfulness, clear evidence of divine forethought and providential love. We may perceive signs of the work of the Holy Ghost operating on the minds of the *preceding* Evangelists, not only in what He inspired them to *write*, but also in what they were *restrained* by Him from writing. We may see proofs of superhuman design in what the Divine Author of Holy Scripture directed them to reserve as a sacred deposit and precious inheritance for St. John. We may see Inspiration in their silence, which left free room for his eloquence.

Some persons in modern times have ventured to call in question the veracity of St. John's narrative, in which he describes the raising of Lazarus. It is not possible, they allege, that if such a wonderful work as this had been wrought by Christ, it should have been left unnoticed by the other Evangelists; and, as far as we know, should not have been recorded till the publication of St. John's Gospel, about seventy years after the death of Christ [5].

But, if such a theory as this be admitted, we must also consent to abandon the history of our Lord's first miracle; which is not mentioned in any Gospel but that of St. John.

Such criticism as this, too common in our age, will however find no acceptance with those who receive the Gospels as "given by inspiration of God [6]." They will remember, that He does every thing in its proper season, and that His ways are not as our ways; and they will see proofs of Divine Wisdom in what He hides, no less than in what He reveals.

Bethsaida and Chorazin are specified in the Gospels as the places in which most of Christ's mighty works were wrought [7]. And yet none of the Evangelists has described a single miracle of Christ wrought at Chorazin; and we only know of one miracle, perhaps, done in Bethsaida [8]. But no description, however ample, of Christ's miracles, could have impressed the reflecting mind with a stronger sense of the prodigious abundance of these marvellous manifestations than this Evangelical *silence*. And in like manner we are filled with the largest sense of Christ's Omnipotence, when we remember that two such Miracles, as the changing of Water into Wine at Cana, and the Raising of Lazarus at Bethany, were not recorded in any Gospel for threescore years; and were first described by the pen of the last Evangelist.

We recognize here a striking proof of the truth of St. John's own declaration, that "many other signs did Jesus in the presence of His disciples, which are not written in this book; the which, if they should be written every one, I suppose that even the world itself could not contain the books that should be written [9]."

4. A similar remark may be applied in some degree to the method in which the *doctrines* of the Gospel are taught in the New Testament.

When we read the Epistles of St. Paul in their proper chronological order, we perceive that the Holy Apostle proceeds in a gradual course of systematic instruction, from "the first principles

[1] James v. 1—9.
[2] Heb. iii. 7—19; iv. 1—16.
[3] Isa. xi. 9. Hab. ii. 14.
[4] John ii. 10.
[5] See below on xi. 1.
[6] 2 Tim. iii. 16.
[7] Matt. xi. 20, 21.
[8] Mark viii. 22—26.
[9] John xx. 30; xxi. 25.

of the doctrine of Christ," as laid down in his *earlier* Epistles [1], till he arrives at the loftiest elevatior and fullest consummation of Evangelical teaching, concerning the Divine Pre-existence of Christ, the Mystery of the Incarnation, and on the instrumental means of our Incorporation in Christ, and the mutual indwelling of His members knit together and compacted in His Mystical Body, and His love to His Spouse the Church, and her Marriage Union with Him.

St. Paul loves to dwell on these high Mysteries in his latest Epistles, especially in those to the Asiatic Churches [2], particularly in his Epistles to the Ephesians [3], and to Timothy, the Bishop of Ephesus—the Church which the Apostle himself had edified during a longer period than any other by his personal presence and ministry.

Blessed be God, these glorious revelations are not peculiar to St. Paul. Had this been the case, it might perhaps have been alleged by some, that these sublime Verities are not a part of the unadulterated doctrine preached by Christ Himself; that they were private imaginations of St. Paul, who had not seen the Lord upon earth; and that they could not be received with confidence as genuine emanations from the pure well-spring of Evangelical Truth.

Happily for the Church of Christ, the life of St. John was prolonged to the end of the first century. Christ at His death committed His Mother to St. John's care, and He consigned His Spouse the Church to the guardianship of the same Beloved Disciple. St. John had been with our Lord Himself from the beginning of His Ministry to the end. He was admitted by Him to His most secret retirements, at the Transfiguration, at the Agony: He leaned on His breast at Supper; he alone stood by Him at the Cross. He was the Disciple whom Jesus loved. Therefore, it was a signal proof of Christ's love to the Church, that He lengthened St. John's life, and preserved him in the freshness of bodily and intellectual vigour to the age of an hundred years: and then commissioned him to write his Gospel, and to seal up the Volume of Holy Writ.

Why do we say this? Because in the Gospel of the Beloved Disciple we have a complete confirmation of all that had been related by the other Evangelists in their Gospels, and of all that had been taught by the other Apostles in their Epistles, especially by St. Paul, concerning those highest Mysteries of the Christian Faith, to which we have referred, the Eternal Godhead of Christ; His Incarnation, and Humanity; our mystical Union with Him; our consequent reception of His fulness by the operation of the Holy Ghost; our reconciliation to God, and our filial adoption in Christ; the exaltation of our Nature in Him to the Right Hand of God; our hopes of a glorious Resurrection to eternal life, and of a blessed Immortality in body and soul through Him.

In the last Gospel, the Gospel of the Beloved Disciple, Christ Himself, the Incarnate Word, sets His divine seal on these heavenly truths, and avouches them with His own testimony. Christ in His own discourses, which St. John recites, assures us of them. He, the Everlasting God, the Light of the World, the Alpha and Omega, the Beginning and the End of all Revelation, bears witness to them. He does this in the Gospel of the Beloved Disciple, who leaned on His bosom at Supper, and drank in heavenly wisdom from His mouth. He does this in the Gospel written at *Ephesus* [4], the Capital of Asia. He does it by St. John, who governed the Churches of Asia, and who lived and died at Ephesus, and who has given to Ephesus the name it bears to this day [5]. He does it in this Gospel written *there*, as if to mark in a significant manner His own divine approval of that doctrine which His faithful Apostle St. Paul has taught in his Epistles to the Asiatic Churches, and especially in his Epistles to the Church and to the Bishop of Ephesus.

We have in this Gospel a declaration of those truths expounded in a systematic order.

5. Let us open the Gospel and examine the evidence of this statement.

One preliminary remark seems to be requisite;—

It is not possible to understand the Gospel of St. John aright, unless, in reading it, we habitually bear in mind when it was written, and that it abounds, from the beginning to the end, with *prophetical* sayings of Christ, which could *not be fully understood by those to whom* they were first spoken; but were *afterwards* explained by *events* familiar to those persons who lived at the time when this Gospel was *written*, and well known to the Christian Church from that age to this. As has been well said [6], "Christ's speeches are expounded by Christ's deeds." They are expounded by all that the Church is commanded to do in Christ's name.

[1] See below, the *Introduction* to the first of his Epistles—those to the Thessalonians.

[2] See Col. i. 19; ii. 9, 10.

[3] See below, *Introduction* to the Epistle to the Ephesians, pp. 274—277, and 1 Tim. iii. 16.

[4] See below, p. 267.

[5] *Ayo-soluk*, from ἅγιος θεολόγος, the title of St. John

[6] By *Hooker*, V. lix. 5.

"In the beginning was the Word." In this and the following sentences, the Holy Ghost asserts the Eternal Godhead of Christ; the Creator, the Life, and Light of the World.

This is the first proposition. It is next followed by another statement; that He who is the Creator of all things has given power to us men, to become children of God by heavenly generation, namely, to those who believe in His Name. And how has He done this? By His Incarnation. "The Word became flesh, and dwelt in us;" that is, He pitched His tabernacle in our Nature. And He who is full of Grace and Truth, "manifested His Glory, the Glory as of the only-begotten of the Father. And of His fulness have we all received, and grace for grace."

6. But by *what means* are these divine blessings dispensed and applied personally to us? How is that supernatural life, which consists in our union with God, communicated to us?

This question is answered by the Baptist, who was preannounced by the Prophet Isaiah, and who is the Voice crying in the wilderness, and preparing the Way of the Word. He points to Christ as "the Lamb of God who taketh away the sins of the world;" He salutes Him as the Lamb —and thus he delivers a prophecy which was explained by the *event*. He foretells that Christ by His own sacrifice would be the True Passover, and pay the penalty of the world's sin, and the price of the world's ransom, and reconcile Mankind to God. The Baptist also declares, that the Holy Ghost has come upon Him, and abideth in Him, and that Christ, and He alone, is able to *give* the Holy Ghost.

The Baptist then utters another prophecy, which was also explained by the sequel; He declares that Christ would give the Holy Ghost by means of the Sacrament of Baptism, "He it is who *baptizeth* with the *Holy Ghost*[1]."

The Jews, it would seem, were disposed to receive the Baptist as the Christ, and would have tempted him to become a rival of Jesus; but the Baptist proclaims himself His servant, and sends his own disciples to be taught by Jesus; and they being sent by the Baptist, say, "We have found the Messias," "we have found Him of whom Moses and the Prophets wrote[2]," and the Evangelist records the saying of Jesus with which He refuted by anticipation the notions of some in later days, and declared that the Angels are His Ministers. "Hereafter ye shall see heaven opened, and the Angels of God descending upon the Son of Man[3]."

7. The Evangelist next proceeds in regular order to describe the Manifestation of Christ's Divinity in His first Miracle at Cana of Galilee. He, the Divine Bridegroom, who has espoused our Nature, and joined it in holy wedlock to the Nature of God, comes to a Marriage Feast, in Galilee of the Gentiles. He works His first miracle *there*, intimating thereby that it concerns *all Nations*. He displays more clearly the present glory of His Divinity, by contrasting it with the future sufferings of His Humanity. "*Woman*, what have I to do with thee? *Mine hour* is not yet come[4]." The wine fails. By His command the six waterpots of stone are first filled with water up to the brim, and then by the silent fiat of His will, all that Water is changed into Wine. Here He displayed a representation of His own Divine operations.

"By Him all things had been *made*." "By the Word of the Lord were the Heavens made, and all the Host of them by the breath of His mouth[5]." And He who had made all things at the beginning, now made all things *new*[6]. This He did by His Incarnation. He who by His Word had filled the waterpots with Water, has, as it were, changed it into Wine by the infusion of His Spirit. He who made us by Creation has changed us by Regeneration. This He has done in the last days. Thus the Divine Bridegroom has kept the best wine until now[7].

8. By *what means* is this change in our Nature wrought? This question again presents itself. And it receives its solution in the conversation which now arises with the ruler of the Jews, Nicodemus.

He, the teacher of Israel, is taught by Christ, "Except a man be born again, and from above, he cannot see the Kingdom of God[8]."

This is the first proposition; a declaration of the absolute and universal need of a new and heavenly Birth. And by *what instrumentality* is this New Birth effected? The answer follows immediately, "Except a man be born of *Water* and the *Spirit*, he cannot enter the Kingdom of God."

This saying, like that in the same conversation concerning the "lifting up of the Son of Man[9]," was doubtless obscure to Nicodemus at the first, but was made plain by the event. He

[1] i. 33.
[2] i. 41. 45.
[3] See on i. 52.
[4] See on ii. 4.
[5] Ps. xxxiii. 6.
[6] Rev. xxi. 5.
[7] See on ii. 11.
[8] iii. 3.
[9] iii. 14.

"came at the first to Jesus by night," as it were, in a spiritual sense. But, in course of time, the darkness of night was cleared away, and he afterwards saw the meaning of Christ's words revealed in the light of day.

Those words had already received some illumination from the prophetic announcement of the Baptist concerning Christ and Christ's Baptism. "This is He Who *baptizeth* with the *Holy Ghost*[1]." They were soon afterwards made more clear by the fact which the Evangelist next proceeds to relate—"Jesus was *baptizing*[2]: howbeit Jesus Himself was not baptizing, but His disciples were[3]." And the words spoken to Nicodemus were further explained by the conversation concerning the difference of John's baptism, administered only by his own hands, and Christ's Baptism, not administered by His own hands, but by the hands of His disciples; and by the explicit avowal of the Baptist himself, deterring his disciples from any feelings of jealousy on his own behalf; "Ye yourselves bear me witness that I said, I am not the Christ, but I am sent before Him. He that hath the *Bride* is the *Bridegroom*." Christ is the Divine Bridegroom, and He is now espousing to Himself His Bride, the Church. He is espousing her to Himself by that Baptism which He is now administering by the hands of His disciples[4]. And I, who am the friend of the Bridegroom, rejoice to hear His Voice. "Now my joy is fulfilled. He who is from above is above all;" and is giving the new birth from above[5]. For "the Father hath given all things into His hand." And those sayings of our Lord to Nicodemus, in which He connects the efficacy of Baptism with His own lifting up on the Cross[6] as the object of faith to the world, for the attainment of everlasting salvation, were made still more clear by the events of Calvary, and by the issuing forth of *Water and Blood* from the pierced *side*[7], and by the Commission given by Christ to His Apostles, "Go and make disciples of all Nations, *baptizing* them[8];" and by the teaching and practice of the Apostles; and by the administration of Baptism in the Church; so that every reader of St. John's Gospel, when it was first published, would immediately recognize our Lord's meaning, and would see in His conversation with Nicodemus a signal proof of His divine prescience, and a prophetic intimation of the future; and a Divine Sermon on the necessity and efficacy of the Sacrament of Holy Baptism[9], as the appointed instrument in the hands of the Holy Spirit for the espousal of the soul to Christ in spiritual wedlock, and for communicating to it the blessings of the new heavenly birth flowing from the Father of all by the Eternal Generation of the Son, condescending in His infinite love to join the Divine Nature to ours, by becoming our Emmanuel, God manifest in the Flesh, and to be lifted up on the Cross, and to shed from His precious *side Water and Blood*[10] to create us anew, and to wash us from sin, and to pay the price of our Redemption, and to give us a pledge of a glorious Resurrection by the raising up of the Temple of His Body, and to purchase an eternal inheritance for us, who are incorporated in His Mystical body, and cleave to Him as living members by faith and love.

9. The announcement of these supernatural truths is made to Nicodemus, a ruler of the *Jews*. The Gospel was to be *preached first* to the Jewish Nation[11]. But it was to be revealed in course of time *to all*. And the first step of this gradual process of Evangelical revelation was to be by its extension to the *Samaritans*[12]. They held a middle place spiritually between the Jews and the Gentile World; just as locally they dwelt in the region between Judæa and Galilee of the Gentiles.

Accordingly, as we proceed in the course of St. John's narrative we find that our Lord comes to Samaria. He is weary with His journey, and thus shows the reality of His human Nature. He sits at Jacob's Well, and takes occasion from the place to speak of the living water which He Himself will give. He reveals Himself as the Messiah[13] to the woman of Samaria, the type of the Church[14]. This He does at Sychar, the very same place as that in which Almighty God had first revealed Himself in Canaan to Abraham, the Father of the Faithful[15]; He declares that the hour is

[1] i. 33. [2] See iii. 22.
[3] iv. 2.
[4] Compare Eph. v. 26. Tit. iii. 5.
[5] Compare ἄνωθεν in iii. 3. 6 with ἐκ τοῦ οὐρανοῦ *v.* 27, and see *v.* 31, ἄνωθεν, ἐπάνω.
[6] iii. 14, 15.
[7] xix. 34.
[8] Matt. xxviii. 19.
[9] See *Hooker*, V. lix. and V. lxvii., and the note below at the end of the third chapter of St. John's Gospel.
[10] See note on xix. 34 and on 1 John v. 6, "This is He that *came* by *Water* and *Blood*."
[11] Rom. i. 16.
[12] See the words of our Lord to his disciples in Acts i. 8, "Ye shall be witnesses unto me both in *Jerusalem*, and in all *Judæa*, and in *Samaria*, and unto the *uttermost* parts of the earth," where He preannounces the steps of the gradual progression of the Gospel; and compare the facts as recorded in the Acts; first the preaching of the Gospel, and administration of Baptism at *Jerusalem*, ii. 1—47; iii. 12—26; iv. 8—12; v. 29—32; vii. 2—60; then the extension of this Gospel to *Samaria*, viii. 5—17. 25; then to *Proselytes*, viii. 26—38; then to *Gentiles* resident in Judæa by Peter, x. 34—48, and by St. Paul in the sequel to Gentile nations in *Asia*, *Greece*, and *Italy*.
[13] iv. 26.
[14] iv. 18. [15] See on iv. 5.

coming when the true worship of God will be extended to all the World[1]; and that the season of this spiritual harvest, for which the ancient Prophets had laboured, is now near at hand[2]. He makes many disciples at Samaria, and thence He proceeds to Galilee, typifying the extension of the Gospel; and the Galilæans receive Him; and the Nobleman of Capernaum believes, "and his whole house[3]."

10. At the well of Sychar in Samaria, Christ had contrasted the living water of the Spirit which He Himself gives, with the natural element of water[4]. We next find Him at the Pool of Bethesda, at Jerusalem. He shows that He can heal the impotent folk without the instrumentality of the water. "Arise," He says to the infirm man there, "take up thy bed and walk[5]." Thus, although He had said, "Except a man be born again of *water* and the Spirit, he cannot enter into the Kingdom of God," yet He guards us against the notion, that there is any *inherent* virtue in the element of water itself for the conveyance of supernatural grace. Sacraments are not sources, but channels of grace, which we receive *through* them, and *from* Him who is their Author; and the grace which is given by Him is *derived* through them unto every member of His Church; but it flows down from the one fountain of His fulness. The regenerative virtue is not in the water, but in Him Who is pleased to act by the water, and Who gives the Spirit thereby; and "it is the Spirit which quickeneth" in the work of regeneration. In that act Christ vouchsafes to work by Water, and *we* are bound to *use the means* which He appoints for our Regeneration. He thus tries our faith and obedience. He sends us to the pool of Siloam to wash[6]; and if we believe and obey, we who are "born blind" receive our sight: and, unless we believe, and obey, and wash, we have no promise of spiritual illumination. But the light which we receive by "the laver of Regeneration[7]" is not from any supernatural quality inherent in the means, but from the Divine Power of Him Who instituted them, and Who gives them the force they possess. It is not from the Siloam itself, but from Him who is the Christ, "the Sent"—the anointed of God, who has taken our Nature, and has *anointed* its *clay* by the effusion of His grace, and illuminates us by His own unction, and Who sends us to Siloam, and imparts to the spiritual Siloam the virtue of Regeneration, and makes it effectual to perform that work for which He appointed it.

Thus, at the former Pool, that of *Bethesda*, Christ has taught us that He is the source of all spiritual health in the spiritual Jerusalem, which is the Church of God; and that He can work *without means*, by the independent agency of His Omnipotence. And at the other Pool of Jerusalem—the Pool of *Siloam*—we learn that He is able to *endue water* with supernatural power, and that, if He appoints it as the instrument of Regeneration, it is not for us to stand and parley with Him, and ask Christ—what hast thou done? but thankfully to use the means which He has appointed, and religiously to fear the evil that will ensue from the neglect thereof.

In His outward visible acts on the bodies of the impotent man at Bethesda, and on the blind man at Siloam, He gave visible tokens of His inner work on the souls of all Mankind, which by Nature is infirm and blind.

11. The sick man at Bethesda had been thirty-eight years in his infirmity, and Christ raised him in a moment, by a word, and enabled him to carry the couch on which he had lain[8]. "And that day was the *Sabbath*." Let us observe that it was also a *Sabbath* when Jesus "made the clay" and sent the man who was born blind to the Pool of Siloam to wash, and gave him sight[9]. The "Jews therefore sought to kill Him, because," as they imagined, "He had broken the Sabbath[10]."

But Christ is the true Sabbath. In Him the weary find rest. After His Passion, His human body rested on the seventh-day Sabbath in the Grave, and He thus fulfilled the type of the seventh-day Sabbath[11].

He who is our Head raised Himself, and in raising Himself He raised His members. "Christ is risen from the dead, the firstfruits of them that slept[12]," and "has brought life and immortality to light in the Gospel[13]."

Christ, the Second Adam, Who is to us "a quickening Spirit[14]," raises us from the death of sin,

[1] iv. 21.
[2] iv. 35—38.
[3] iv. 43—53.
[4] iv. 13, 14.
[5] v. 1!
[6] See ix. 6, 7. 11.
[7] Tit. iii. 5.
[8] v. 5—8.
[9] ix. 14.
[10] See v. 10. 16. 18; vii. 23; ix. 16.
[11] See Luke xxiii. 56, and on Col. ii. 16
[12] See 1 Cor. xv. 20. 22. 45.
[13] 2 Tim. i. 10.
[14] 1 Cor. xv. 45. Gal. iv. 6. Eph. ii. 5.

and enlightens the inner eye, which is naturally blind; and He also will raise our mortal bodies from the Grave to everlasting life and glory [1].

Well, therefore, might He take occasion from the two works of mercy done by Him on the Sabbath-day, to speak of the *two Resurrections* of Mankind, wrought by His Spirit;

"We are *buried* with Christ in Baptism [2];" and are raised by a spiritual Resurrection from the death of sin to newness of life, through faith in the operation of God. We, like the impotent man at Bethesda, were once bedridden in sin, but we have been raised by Christ, and have been enabled to carry that on which we once lay. This is our *first* Resurrection.

We are also like the blind man at Siloam, we are of the earth earthy; but Christ has taken our flesh, He has made clay, and anointed us therewith, and by virtue of that divine unction we shall be hereafter quickened in our mortal bodies, and emerge from the darkness of the Grave to heavenly light and everlasting glory. This will be our *second* Resurrection.

Both these works of mercy are done for us by Him who died and was buried for us.

Fitly, therefore, on that Sabbath when He raised the impotent man at Bethesda did He proclaim this twofold Resurrection, "Verily, verily, I say unto you, that the hour is coming, and now is, when the dead"—they who are *dead* in *sin*—"shall hear the voice of the Son of God, and they *that hear* shall live [3]." This is the *first Resurrection* [4]. And then He adds; "Marvel not at this; for the hour is coming in which *all* who are in their *graves* shall hear His voice, and shall come forth, they that have done good unto the Resurrection of life, and they that have done evil unto the Resurrection of damnation [5]." This is the *second Resurrection*. Both these Resurrections are wrought by Him who is "the Resurrection and the Life [6]."

Well also might He take occasion from that other work done on the Sabbath, the illumination of the man born blind, to say that He came "for judgment into the world, that they who see not may see, and they who see may become blind [7]."

The Church, taught by St. John, rightly celebrates the Great Sabbath, on which Christ lay in the grave, by joining together the mention of these two Resurrections in her prayer on that day [8]. "Grant, O Lord, that as we are *baptized* into the *death* of Thy blessed Son, our Saviour Jesus Christ, so by continually mortifying our corrupt affections, we *may be buried* with Him, and that through the *grave and gate of death* we may pass to our *joyful Resurrection*."

12. After the miracle at Bethesda, our Lord went again into Galilee, and crossed over to the Eastern side of the Lake. On a mountain there He multiplied the five barley loaves, and fed the five thousand men by the ministry of His disciples, a little before the Passover preceding that at which He instituted the Holy Eucharist, and suffered death upon the Cross.

In this miracle He gave a prophetic and symbolical representation of what He has ever since been doing, and will continue unto the end to do, by the dispensation of the Word and Sacraments, especially in the Holy Eucharist, ministered by an Apostolic Priesthood to His People, even to the end of the world.

It was surely not without significance, in relation to this subject, that when He had wrought this miracle, He came to His Apostles in a mysterious manner, walking on the sea, in the darkness of the night and the storm; at first they imagined that they saw a spirit and cried out for fear; but being re-assured by His well-known voice they gladly "received Him into the Ship, and immediately the Ship was at the land whither they went [9]."

Christ comes to the faithful, in the Christian Sacraments, in a marvellous and inscrutable way, and they who are truly His, do not *inquire* with vain and irreverent curiosity as to the *mode* of His coming, but they thankfully receive Him into their hearts [10].

These events aptly prepared the way for Christ's discourse on the morrow in the Synagogue at Capernaum, concerning the need of heavenly food, and the source from which it comes, and on the means by which it is applied.

He had spoken to Nicodemus on the need of the *new birth*, and of its actual communication by the Holy Spirit in the Sacrament of Baptism deriving its virtue from God, by the Incarnation and Passion of His dear Son, "*Verily, Verily, I say unto thee, Except a man be born of Water and of the Spirit* he cannot enter into the kingdom of God [11]."

[1] Rom. viii. 9–11.
[2] Rom. vi. 4. Col. ii. 11, 12.
[3] v. 25.
[4] Cp. Rev. xx. 5.
[5] See v. 28, 29.
[6] xi. 25.
[7] ix. 39.
[8] Collect for Easter Even.
[9] See on vi. 16—21.
[10] See on vi. 25, and note at the end of that chapter.
[11] iii. 5. As to the true meaning of this text, see the *Ancient Versions* in the *Rev. S. C. Malan's* learned volume, Lond. 1862.

He had spoken *first* of Baptism, because *that* Sacrament is the Door of admission into the Church; and because we there receive Christ once for all, the Beginner of our life, Who gives Himself often to us afterward in the other Sacrament to nourish the life begun in Baptism.

And now prefacing His declaration concerning this other Sacrament with the same solemn preamble as that which He had used in speaking of Baptism (" *Verily, Verily, I say unto you, Except*"—), He connects the two Sacraments together by a common announcement.

It is also worthy of observation, that when He had been speaking of the initiatory Sacrament of Baptism, He had addressed His discourse to a *single* individual, Nicodemus, "Verily, Verily, I say unto *thee;*" but when He delivers His Divine Doctrine concerning the Holy Eucharist, He speaks to a *congregation,* "Verily, Verily, I say unto *you.*" In the former Sacrament every one severally is engrafted into Christ's body; the latter Sacrament is administered to His members collectively joined together and united in Him.

Let us contemplate Him, therefore, now speaking at Capernaum in a prophetic strain concerning the need of spiritual food for the growth and sustenance of that new life, which, as He had declared to Nicodemus, is first given in the Sacrament of Regeneration. He now proclaims that this heavenly food is communicated in the other Sacrament, the Communion of His own most blessed Body and Blood. "Verily, Verily, I say unto you, Except ye eat the flesh of the Son of Man and drink His Blood, ye have no life in you. He that eateth My flesh and drinketh My blood, hath eternal life; and I will raise him up at the last day. For My flesh is meat indeed, and My blood is drink indeed; He that eateth My flesh and drinketh My blood dwelleth in Me, and I in him. As the living Father sent Me, and I live by the Father, so he that eateth Me, even he shall live by Me [1]."

13. The instrument in our hands by which we lay hold on these inestimable benefits, is *Faith.* "To them that believe on Him He gave power to become Sons of God [2]. Whosoever believeth on Him shall not perish, but have everlasting life [3]. He that believeth on the Son hath everlasting life, and he that believeth not the Son, shall not see life [4]. He that heareth my word and believeth on Him that sent Me hath everlasting life, and shall not come into condemnation, but is passed from death unto life [5]. He that cometh to Me shall never hunger, and he that believeth on Me shall never thirst [6]. Every one that seeth the Son and believeth on Him hath everlasting life, and I will raise him up at the last day [7]. He that believeth on Me, though he were dead, yet shall he live, and whosoever liveth and believeth on Me shall never die [8]."

14. More will be said in the course of the following notes on this Gospel [9] to justify the assertion already made, that the Gospel of St. John is to be regarded as a systematic summary of the truths of Christianity, addressed to persons who are presumed to be already familiar with the facts of the Gospel History, and with the principles of Christian Doctrine and Discipline, and with the ministrations of the Christian Church. It bears the same relation to the other books of Holy Scripture that St. Paul's later Epistles (especially those to the Ephesians, and Colossians, and Timothy) do to his other writings. It is the seal of the Evangelical Canon; the crown and colophon of the Gospel.

15. By it our eyes are raised to heaven, and we look up to the Father as the Fountain of Light, and see Life flowing from Him everlastingly in the eternal generation of His Only Begotten Son, Who is never separated from the Father. And that Light and Life is derived to us and to our Nature in the Evangelical Dispensation by the Incarnation of the Eternal Word, "in Whom dwelleth all the fulness of the Godhead bodily," and by the mystical conjunction of our Nature with the Nature of God in the Person of Christ; and is actually exhibited, dispensed, and applied, severally and individually, to every one who believes, by the agency of the Holy Ghost, the Comforter, Regenerator, and Sanctifier, in the Holy Sacrament of Baptism, by which we who were children of wrath, dead in trespasses and sins, are made children of grace and of the Second Adam, and are quickened with heavenly life, and are engrafted as branches in the True Vine, and drink in the heavenly sap of spiritual grace which flows in exhaustless abundance from Him, Who by the

[1] vi. 53—57.
[2] i. 12.
[3] iii. 15.
[4] iii. 36.
[5] v. 24.
[6] vi. 35
[7] vi. 40. See also vi. 47; vii. 38; viii. 24; xii. 25. 44. 46; xiv. 12; xvii. 21; xx. 29. 31. The word πιστεύω occurs nearly a hundred times in this Gospel.
[8] xi. 25, 26.
[9] See particularly on the sixth chapter the note at the end of it containing a review of its contents.

meritorious death of His flesh removed the curse derived from the stock of the old Adam, which was a root of death in us, and hindered our life; and Who became a source of incorruption and immortality to us.

He who has regenerated us in Baptism affords new degrees and augmentations of vital and saving grace in the Holy Eucharist, wherein the life first begun in Baptism receives continual nourishment of heavenly food; and wherein the faithful members of Christ derive divine strength and refreshment from the communion of His Body and Blood; and wherein the diminutions and decays in the spiritual life commenced at Baptism are repaired; and wherein they have mystical fellowship with the whole Person of Christ, both God and Man, and participate in all the benefits purchased by the meritorious sacrifice of His Body broken and His Blood shed once for all upon the Cross, and imbibe fresh effusions of His Spirit; and are enabled to glorify God by bearing fruit unto holiness, and are knit together in love, and dwell together in unity, and are sanctified and cleansed in soul and spirit, and are assured of a blessed Resurrection, in a body made like unto His glorious Body; and have a foretaste and earnest of the perfect fruition of everlasting bliss in body, soul, and spirit, in His heavenly kingdom [1]. Such being the case, we may well expect to find in this Gospel, divine declarations concerning the work of the Holy Ghost, poured forth in copious effusions, like those of the water from Siloam at the Feast of Tabernacles; a Festival which seems to have been symbolical of the Incarnation of the Eternal Word, pitching His tent in our Nature [2]; and of the gracious outpouring of the Holy Ghost consequent upon the Incarnation and the Unction of Christ our Divine Head, and flowing down from Him on all His members.

In this Gospel we see and adore the love, and wisdom, and power, of the FATHER, as the fountain and well-spring of all the blessings we receive through the SON by the HOLY GHOST; and we contemplate the mutual love of the Father and the Son [3]; and of God in Christ dwelling in us for our everlasting salvation. "God hath deified our Nature, not by turning it into Himself, but by making it His own inseparable habitation." "God in Christ is the medicine which doth cure the world; and Christ in us is that receipt of the same medicine whereby we are every one particularly cured; and Christ's Incarnation and Passion can be available to no man's good who is not partaker of Christ; and we cannot participate Him without His presence; and therefore we are well to consider how Christ is present; to the end it may appear how we are made partakers of Christ [4]."

The Gospel of St. John imparts divine instruction on these solemn truths.

Here we behold ourselves represented as sheep of His flock, and we adore His love shown in laying down His life [5] for the sheep; and His power, asserted by His saying that "no one can pluck them out of His hand [6]; and that He gives them everlasting life." The consequent practical duties of unity and love are here represented in the divine discourse, "I am the true Vine, and My Father is the Husbandman. I am the Vine, ye are the branches [7]." The proof of our love is to be shown in fruitfulness [8]. It is to be shown in obedience and charity. "If ye Love Me [9], keep My commandments. If ye keep My commandments ye shall abide in My love. Ye are My friends if ye do whatsoever I command you. And this is My commandment, that ye love one another as I have loved you [10]." It is to be shown by following the example of Christ in His love, and humility, as manifested by the act with which He prefaced this divine discourse, the washing His disciples' feet [11]; and above all, in that act which followed it, His Passion and Death for us [12]. And the reward of this mutual indwelling in Christ is that our prayers offered in unity in Christ are heard of God. "If ye abide in Me, and My words abide in you, ye shall ask what ye will, and it shall be done unto you [13]."

The spiritual power to bring forth the fruits of Peace and Love will never be wanting to us; for Christ has prayed for us that we all may be one as He and the Father are One [14], and He inspires us with a love of this Divine Unity by assurance of participation in the Divine Glory [15]. And He promises to send the Holy Ghost, the Comforter, the Spirit of Love, and Peace, and Joy, to abide

[1] These statements are enforced with great clearness by *Richard Hooker* in his Fifth Book, where he shows that the two Sacraments derive their efficacy from the Incarnation of Christ. A careful study of that admirable Writer's discourse on the two Natures, Person, and Incarnation of Christ, and on the two Sacraments as the appointed instruments for conveying actually to us the blessings consequent on the Incarnation, is one of the best preparatives for a profitable perusal of the Gospel of St. John. See *Hooker*, V. l—lx. and V. lxvii.

[2] See vii. 2. 37—39, and the note at the end of the seventh chapter.

[3] viii. 38. 42 47; x. 30.

[4] *Hooker*, V. liv. 6; V. lv. 1.

[5] x. 11. 15; xv. 13.

[6] x. 14. 28.

[7] xv. 1—7.

[8] xv. 8.

[9] xiv. 15.

[10] xv. 10. 12. 14. 17. Cp. 1 John ii. 3. 5; iii. 24.

[11] See xiii. 12—17.

[12] See 1 John iii. 16.

[13] xv. 7. See also xiv. 13, and 1 John iii. 22, and v. 14.

[14] xvii. 11. 21.

[15] xvii. 22.

with us for ever[1]. "He shall teach you all things," says Christ to His Apostles, "and bring all things to your remembrance, whatsoever I have said unto you." He is the Spirit of Truth, and "will lead you into all Truth, and will declare to you the things to come[2]." It is therefore "expedient for you that I go away from you," that is, remove from you My bodily presence—"for if I go not away the Comforter will not come unto you, but if I go away I will send Him unto you[3]."

The gift of the Holy Ghost, the Comforter, was reserved to be the gracious and glorious evidence of Christ's Ascension, Coronation, and Enthronization in our Nature at the Right Hand of God; and to be the proof of His love and power working *greater things*[4] by the Spirit sent by Him from Heaven, to comfort, guide, and animate His Church, than He had ever done upon earth before the glorification[5] of His Humanity by His Ascension into heaven.

16. Some persons have expressed surprise, as has been already observed, that the Resurrection of Lazarus from the dead should not have been mentioned by any other Evangelist. But if we duly consider what has now been said, we may recognize a peculiar fitness in the reservation of the record of this miracle for the Gospel of St. John.

St. John's Gospel is the Gospel of the *Resurrection*. "I AM the RESURRECTION and the LIFE," is the burden of this Gospel. Christ is here the divine Eagle, casting off the plumage of old age, and bearing us on Eagle's wings to heaven[6], and therefore the symbol of the Eagle is rightly assigned to this Evangelist[7].

The Everlasting Word, Coequal and Coeternal with the Father, the I AM, the JEHOVAH, is here revealed taking our Nature, and quickening us thereby, and raising us, first, as we have seen, from the death of sin by the spiritual Resurrection[8], which takes place in Baptism; and next as raising our bodies hereafter to a glorious Immortality, by the Spirit with which He has quickened us who believe, and who continue living branches of the True Vine. He has vivified us by engrafting us in Himself; and the divine life imparted to us in our new birth is continually nourished with the heavenly food of the Body and Blood of Him who is the Life[9], and He will animate our mortal bodies through the Spirit which dwelleth in us.

Since these divine truths are most fully displayed in this Gospel, well therefore does the practical proof of Christ's Divine Power in raising the dead, shown in the resurrection of Lazarus, find its place here. It is enshrined here as in its proper niche. Fitly was the history of this stupendous Miracle kept back by the Holy Spirit for insertion in this Gospel; just as the history of the first Miracle, by which Christ manifested the first beams of His Godhead at the Wedding feast, was reserved for the same Gospel, where we have the fullest declarations of His Divinity and His love to us in His Incarnation, whereby He came forth as a Bridegroom and united our Nature to the Divine.

For a like reason, we may reverently say, it was reserved for St. John to recite in his Gospel the commission and authority, which was given by Christ to His Apostles on the day of His Resurrection, to *raise* others by the power of the Holy Ghost from the *death of sin*. On that first Lord's Day He who had just raised Himself said, "Peace be unto you. As My Father hath sent me, so send I you; and He breathed on them and said, Receive ye the Holy Ghost. Whosesoever sins ye remit they are remitted unto them, and whosesoever sins ye retain they are retained[10]."

With similar propriety the evidences of our Lord's Resurrection from the dead are recorded with special fulness and clearness in this Gospel; particularly in His manifestation to St. Thomas, on the next Lord's Day after the Resurrection[11]. And by the miraculous draught of fishes at the third manifestation to His disciples after His Resurrection, He proved to them that though the Fishers of men might toil all night without Him and catch nothing, yet in the morning they would be enabled by His Divine Power to draw the Apostolic net of the Gospel unbroken, and full of great fishes, to the land of everlasting life[12].

"These things are written," says the Evangelist, "that ye might believe that Jesus is the Christ, the Son of God, and that believing ye might have life through His name[13]."

Thus the Gospel of the beloved disciple remains an imperishable record of the operations of the

[1] xiv. 16. 26, 27.
[2] xvi. 13. Cp. 1 John ii. 20. 27.
[3] xvi. 7.
[4] xiv. 12.
[5] xii. 16. Acts iii. 13.
[6] Deut. xxxii. 11. See on Luke xvii. 37.
[7] See above, *Introduction* to the FOUR GOSPELS.
[8] v. 25, 26.
[9] See vi. 39, 40. 44. 54.
[10] xx. 21, 22.
[11] xx. 27—29.
[12] See on xxi. 3—11.
[13] xx. 31.

Three Persons of the Ever Blessed Trinity in the work of our salvation. The Love of God the FATHER is therein revealed as the source of all blessings to us; and every good thing that we receive from Him is conveyed to us by God the SON becoming Man, and joining Man to God, and making us partakers of the Life which is in God; and all spiritual benefits are applied effectually and severally to us by God the HOLY GHOST, who unites us to Christ, and regenerates and renews us by His vivifying and refreshing grace in the Ministry of the Word and Sacraments, which Christ has instituted in His Church, and has made to be effectual instruments of salvation and glory in soul and body to all who believe and abide in living and healthful union with the mystical body of Christ unto the end.

17. Lastly, let us add, when we say that these gracious and glorious Truths are displayed with special fulness by St. John, we are not to be supposed to disparage the work of any of the other Apostles and Evangelists. No, Heaven forbid! They all were moved by the Holy Ghost. Their speech was from Him, and their silence was from Him; but, "Herein is that saying true, One soweth and another reapeth: that both he that soweth, and he that reapeth, may rejoice together[1]." The preaching of the other Evangelists and Apostles had prepared the way for the last surviving Apostle and Evangelist, St. John. He wrote when "their sound had gone out into all lands, and their words unto the ends of the world[2]." He had the benefit of their labours, he reaped where they had sown. Their Gospels being read publicly in Christian Churches had fully instructed the Church in the history of the Birth and Sufferings of Christ. The Epistles of St. Paul, and St. Peter, and St. James—perhaps also St. John's own Epistles and Apocalypse—had now been published, and were also read openly in her assemblies, and had trained her in Christian doctrine. It was due to the previous labours of the other Evangelists and Apostles, that the Church was enabled to receive with intelligent faith, and to welcome with rapturous joy, the Gospel of St. John, when at the end of the first century of the Christian era he came forth, full of the Holy Ghost, and opened his mouth, and proclaimed in clear and solemn tones the sublimest mysteries that have ever been revealed to the world. "In the beginning was the WORD, and the WORD was with GOD, and the WORD was GOD. In Him was Life, and the Life was the Light of Men. And the WORD was made FLESH, and dwelt among us: and we beheld His Glory, the Glory of the Only Begotten of the Father, full of grace and truth. And of His fulness have all we received, and grace for grace[3]."

On St. John's Personal History, and on the Style and Date of his Gospel.

The following particulars concerning St. John's personal history are collected from Holy Scripture and Ancient Authors.

St. John was the Son of Zebedee, a Galilæan fisherman of some worldly wealth[4], and of Salome[5], and perhaps originally a disciple of John the Baptist[6]; when young, he was called by Jesus Christ[7], and he and his brother James, and Peter were admitted by our Lord into the closest intimacy with Himself[8]. He was the disciple whom Jesus loved, and who leaned on His breast at the Paschal Supper, and to whose care our Lord committed His mother when He was on the Cross[9].

At the close of the Gospel History, St. John is seen united in fraternal fellowship with St. Peter[10]. For some time after the Ascension St. John was the constant companion of that Apostle[11], and they are sent together by the Apostles, from Jerusalem, to confirm the baptized converts at Samaria[12], and they are mentioned as present together at Jerusalem, on the occasion of St. Paul's visit[13] at the Council of Jerusalem, A.D. 50[14], fourteen years after the conversion of St. Paul[15].

St. John resided for some time in Asia Minor, and died at Ephesus[16]. But his residence in Asia does not appear to have commenced until some years after our Lord's Ascension. St. Paul, whose rule it was to preach where the Gospel was not known[17], appears to have been the founder of the Ephesian Church; and St. Paul makes no mention of St. John in his address to the elders of

[1] John iv. 36, 37.
[2] Ps. xix. 4.
[3] i. 1. 4. 14. 16.
[4] Matt. iv. 21. Mark i. 20. Luke viii. 3.
[5] Matt. xxvii. 56. Mark xv. 40.
[6] As may reasonably be inferred with *S. Jerome* (adv. Jovinian. i. 14) from the fact of his being still alive in the reign of Trajan, which commenced A.D. 98 and ended A.D. 117.
[7] Matt. iv. 21. Mark i. 19. Luke v. 10.
[8] Matt. xvii. 1. xxvi. 37. Mark v. 37; xiv. 33.
[9] John xiii. 25; xix. 26, 27; xx. 2; xxi. 7. 20.
[10] John xviii. 16; xx. 3; xxi. 2—21.
[11] See on Acts iii. 1.
[12] Acts viii. 14.
[13] See on Gal. ii. 2. 9.
[14] Acts xv. 2.
[15] Gal. ii. 1.
[16] See below, note 3.
[17] Rom. xv. 20. 2 Cor. x. 16.

Ephesus[1], or in his Epistles to the Ephesians, or in his Epistles to Timothy, whom St Paul appointed to be Bishop of Ephesus[2].

Some ancient writers[3] affirm that St. John was a martyr in will, at Rome, in the persecutions of the Christians under the Emperor Domitian, who reigned from A. D. 92 to A. D. 96, and that he was then cast into a caldron of boiling oil; and having been preserved from death, was banished by that Emperor to the island of Patmos, where, as St. John himself relates, he saw the *Revelation*[4], which he describes in the book bearing that name; and that he afterwards returned to Ephesus, and there wrote his Gospel[5].

St. John makes less use of the LXX Version than his predecessors. He employs it sometimes, see i. 23; ii. 17; vi. 45; x. 34; xii. 14, 15; xv. 25; xix. 24. 36; but deserts it sometimes, as xii. 40; xiii. 18; xix. 37; a remarkable passage, to be compared with Rev. i. 7. Thus while he shows his respect for the LXX Version, he also indicates that the final standard of appeal is the Hebrew Original. He writes not only for those who used the LXX, but for all.

He is careful to describe places in Judæa, and to explain the manners and customs of the Jews, and to interpret Hebrew words (see i. 39. 43; ii. 6. 13; iv. 5. 9; v. 1, 2; vi. 4); thus showing that he wrote for persons unacquainted with the country, customs, and language of Palestine.

St. John knew and received the other Gospels as dictated by the Holy Ghost, and was inspired to write his own Gospel as a sequel to them, and as the consummation of the evangelical canon[6].

In modern times, this uniform consent of Antiquity concerning the design of St. John's Gospel in relation to the other three, has been controverted by some critics. Their objections to it are thus drawn out and propounded by one of the most celebrated among them, Dr. Friedrich *Lücke*, Commentar. über das Evang. d. Johannes i. pp. 197, 198.

Objection 1.—Allowing that the three other Gospels were, as is most likely, anterior to St. John's, we do not know that they were generally circulated, or even known to St. John.

This, like most of the other objections to the witness of Christian Antiquity on the composition of St. John's Gospel, is grounded on disbelief of the Inspiration of the Gospels. If the Gospels are the work of the Holy Ghost writing for the edification of the Christian Church, it is morally certain that they were very early communicated to the Churches of Europe and Asia, according to the divine purpose of Him who wrote them, and in conformity with the commission of Christ to His Apostles to proclaim the Gospel to all nations. And it is incredible that St. John, who had received this charge, and was inspired by the Holy Ghost, should not have known what the Holy Spirit had effected for the execution of the Divine will and command in this respect, by the instrumentality of his brother Apostle St. Matthew, and by the Evangelists St. Mark and St. Luke, who were inspired by the Holy Ghost.

[1] Acts xx. 17.

[2] 1 Tim. i. 2.

[3] *Tertullianus* de præscriptionibus hæretic. c. 36: Habes Romam—ubi Apostolus Johannes, posteaquam in oleum igneum immersus nihil passus est, in insulam relegatur. *Auctor* fragmentorum *Polycarpo* adscriptorum, p. 583, ed. *Jacobson*. Legitur et in dolio ferventis olei pro nomine Christi beatus Johannes fuisse demersus. *Irenæus* adv. Hær. v. 30: *ἡμεῖς οὐκ ἀποκινδυνεύομεν περὶ τοῦ ὀνόματος τοῦ ἀντιχρίστου ἀναφαινόμενοι βεβαιωτικῶς· εἰ γὰρ ἔδει ἀναφανδὸν ἐν τῷ νῦν καιρῷ κηρύττεσθαι τοὔνομα τοῦτο, δι' ἐκείνου ἂν ἐῤῥέθη τοῦ καὶ τὴν Ἀποκάλυψιν ἑωρακότος. Οὐδὲ γὰρ πρὸ πολλοῦ χρόνου ἑωράθη, ἀλλὰ σχεδὸν ἐπὶ τῆς ἡμετέρας γενεᾶς, πρὸς τὸ τέλος Δομετιανοῦ ἀρχῆς.* *Hieronymus* i. adv. Jovinian. c. 14: Refert Tertullianus, quòd à Nerone missus in ferventis olei dolium, purior et vegetior exierit, quàm intraverit. *Eusebius* in Demonstr. Evang. l. 3, c. 5: *καὶ Πέτρος δὲ ἐπὶ Ῥώμης κατὰ κεφαλῆς σταυροῦται, Παῦλός τε ἀποτέμνεται, Ἰωάννης τε νήσῳ παραδίδοται.* Cp. *Origen* in Matth. tom. xvi. 6; *Victorinus Pictav.* (in Apoc.), and *Eusebius* in Chronico ad a. 14 Domitiani: *Ἰωάννην τὸν θεολόγον ἀπόστολον ἐν Πάτμῳ τῇ νήσῳ περιώρισεν, ἔνθα τὴν ἀποκάλυψιν ἑώρακεν, ὡς ὁ ἅγιος Εἰρηναῖος φησί.* Cp. *Euseb.* iii. 18. 20. *Hieronymus* de Script. Eccles. c. 10 scribit: Quarto decimo anno secundam post Neronem persecutionem movente Domitiano in Patmum insulam relegatus scripsit Apocalypsin. Id. ib.: interfecto Domitiano et actis ejus ob nimiam crudelitatem à senatu rescissis, sub Nervâ principe redit Ephesum. *Suicerus* in Thes. Eccl. p. 1470. *Lampius* in Prolegg. t. i. p. 71 sqq. *Lardner*, iii. p. 218—221.

[4] Rev. i. 9.

[5] *Irenæus* adv. Hær. iii. 1: *ἔπειτα Ἰωάννης ὁ μαθητὴς τοῦ Κυρίου, ὁ καὶ ἐπὶ τὸ στῆθος αὐτοῦ ἀναπεσὼν, καὶ αὐτὸς ἐξέδωκε τὸ εὐαγγέλιον ἐν Ἐφέσῳ τῆς Ἀσίας διατρίβων* (cf. ii. 22; iii. 23). *Euseb.* H. E. iii. 24: *ἤδη δὲ Μάρκου καὶ Λουκᾶ τῶν κατ' αὐτοὺς Εὐαγγελίων τὴν ἔκδοσιν πεποιημένων Ἰωάννην φασὶ τὸν πάντα χρόνον ἀγράφῳ κεχρημένον κηρύγματι, τέλος καὶ ἐπὶ τὴν γραφὴν ἐλθεῖν κ.τ.λ.* *Clemens Alex.* ap. Euseb. H. E. vi. 15. *Hieronymus*, Catal. Script. Eccles. c. 9: Johannes novissimus omnium scripsit Evangelium. *Epiphanius*, Hæres. li. 12.

De exilio Johannes revocatus, per longam annorum seriem, Ephesinam aliasque Asiæ ecclesias gubernavit, et in re Christianâ tuendâ atque adaugendâ omne reliquum vitæ tempus consumpsit, v. *Clemens Alex.* ap. Euseb. H. E. iii. 23. Mortuus est Johannes Ephesi, ut *Origenes* ap. *Eusebium* H. E. iii. 1, c. 31, v. 24, et *Hieronymus* de Script. Eccl. 9, testantur. Quonam autem ætatis anno discesserit, dissentiunt scriptores veteres. Omnes ferè, excepto uno *Isidoro* Hispalensi (qui anno ætatis LXXXIX. Johannem mortuum esse tradit), eum nonagenario majorem, imperante Trajano, placidâ morte obiisse credunt, sed in decernendo Trajani anno, Johannis emortuali, non conveniunt. Sententias varias congesserunt *Lampius* l. c. p. 93 sqq. *Wegscheiderus* l. c. p. 59 sqq. (*Kuin.*)

Hieronymus, Præfat. in Matth.: Johannes cùm esset in Asiâ, etiam tum hæreticorum semina pullularent—coactus est ab omnibus pænè tunc Asiæ episcopis et multarum ecclesiarum legationibus de divinitate Salvatoris altiùs scribere. After the death of Domitian he returned from Patmos to Ephesus, where he lived to the reign of Trajan, and died at Ephesus, in the sixty-eighth year after our Lord's crucifixion. (*Iren.* ii. 22, 5; iii. 3, 4. *Euseb.* iii. 23. *Theophylact*, ex Sophronio.)

[6] *Euseb.* H. E. iii. 24; vi. 14. *Jerome*, Cat. Scr. Eccl. 9. *Epiphan.* Hær. ii. 51, as well as for *other* reasons of a doctrinal nature. Cp. *Aug.* de Cons. Ev. ii. 17.

"Liquet," says *Dr. Routh*, R. Sacr. i. 407, "Lucæ Evangelium, unà cum duobus alteris Evangeliis, à Joanne Apostolo fuisse comprobatum." Cp. the Editor's Lectures on the *Canon of Scripture*, Lect. vi. p. 169, 2nd ed.; and see the authorities cited and the remarks made by *Lee* on Inspiration, pp. 317, 388.

Obj. 2. If St. John had desired to authorize and complete the narrative of the three former Evangelists, he would have mentioned them by name, and would have declared his purpose of doing so.

He would have been unlike other inspired writers, and unlike himself, if he had done so.

The later Prophets of the Old Testament enlarge upon, and complete the prophecies of the earlier, but they do not mention their names, or declare their own purpose to do what they do[1]. St. John's Apocalypse is a sequel and completion of the prophecies of Ezekiel, Daniel, and Zechariah; but he never says that it is so, and never mentions their names.

Obj. 3. If St. John had intended to complete the other Gospels, he would not have *repeated* any thing that they relate, as he does in chaps. vi. and xii.

This also is a groundless allegation. By repeating some portions of the other Gospels, St. John has shown his knowledge of them; and that he adopts, confirms, and authenticates as true and as divinely inspired that history, which he, the beloved disciple, the last surviving Apostle, was (as Christian antiquity affirms) employed by the Holy Ghost, Who inspired him, to complete. By taking up some threads of the synoptical Gospels, as they are called, and by weaving them into his own, he shows that they are all of one texture and tissue, and form one divine work. In his Gospel he does the same thing with the three other Gospels, as he had done in his Apocalypse with the prophecies of Ezekiel, Daniel, and Zechariah. He adopts some of their substance, and confirms it, and adds to it.

Thus he declares the unity and divine authority of the whole. If they are inspired, he who completes their work, claims to be inspired also; if he is inspired, that which he adopts into his own work is not of less authority than that into which it is adopted.

St. John *presupposes* many things which had been recorded by the former Evangelists, and were perfectly well known at the time when St. John wrote; for example, every thing that preceded Christ's Baptism, particularly the place of His birth and of His bringing up: and the name of His Mother's husband; the circumstances of His Baptism, and Temptation in the wilderness; His residence at Capernaum; the names of the Apostles; the name of St. John himself, and his brother's name; the cause of the Baptist's imprisonment and death. The Transfiguration, the Institution of Baptism and of the Holy Eucharist, the Agony, and particularly the Ascension, at each of which St. John himself was present. Although our Lord on the cross commended His Mother to St. John, yet St. John never mentions His Mother's name.

St. John is distinguished from the other Evangelists by *commenting* on the facts which he relates. See ii. 21; v. 18; vi. 64. 71; vii. 39; xi. 51; xii. 33. 37. 43; xiii. 11; xxi. 19. St. John's Gospel is not only an inspired History of Christ, but also an inspired *Commentary* on that History. This also is an indication of later composition. Another evidence that his Gospel is *subsequent* to that of the other three, may be seen in the remarkable use which he makes of the term *οἱ Ἰουδαῖοι, the Jews.* Throughout this Gospel, *the Jews*, represented by their leaders, the Priests and Pharisees, are contemplated *ab extra*, and are spoken of in the third person as a separate body; such as they *had become* after the fall of Jerusalem, when those who adhered to Judaism were distinguished by bitter hostility to the Church. St. John, therefore, and the Christians generally, even those like him of Hebrew extraction, had detached themselves from the Jews, and spake of them as a separate body. For this use of *οἱ Ἰουδαῖοι* see John ii. 18. 20; v. 10. 15, 16. 18; vi. 41; vii. 1. 11; viii. 52, 57; ix. 18. 22; x. 24. 31; xi. 8.

Obj. 4. If St. John desired to complete the other Gospels, he would not have *differed* from their narratives in sundry particulars; and he would not have done this without stating the points of difference and the reasons for it.

This objection *assumes* what has not been proved, viz. that St. John differs in certain substantial respects, and not merely in circumstantial additions and the like, from his predecessors. The points in which it is alleged that he differs from them will be considered in the notes in the following pages.

Obj. 5. If St. John had designed to complete the other Gospels, his own Gospel would not be so complete in itself as it is. It would have been like a supplement, and not a whole.

To this it may be replied, that the ancient Christian writers, in saying that St. John's Gospel is supplementary to the other three, never meant to say that it is *only* a supplement. Nor do they, who adopt their testimony, mean this. They regard St. John's Gospel as perfect in itself, as well as

[1] See *Townson's* Works, pp. cxxxiv—cxlvii.

supplementary to the rest, and conducing to their perfection. To adopt the figure by which Christian Antiquity describes the Gospels [1],—each of the Evangelical Cherubim, or *Living Creatures* [2], is perfect in itself; and each lends its aid in supporting the rest, and in forming the heavenly car on which the Spirit rides. The Eagle, the symbol of St. John, is perfect in himself, and he lends his aid to complete the evangelic quaternion, and to bear the Living Gospel, in which the Spirit moves, through all ages and into all quarters of the world.

It is well said by Augustine, that "although each of the Four Evangelists appears to have observed a peculiar order of his own, yet none of them designed to write as if he were ignorant of what had been written by his predecessor, nor did any pass over through ignorance what his predecessor had written. But each, according to the Inspiration which he received, added the co-operation of his own work [3]." (*Aug.* de Consens. Evang. lib. i. cp. *Lardner*, iii. p. 227.)

"St. John excels in the depth of divine mysteries. For sixty years after the Ascension he preached orally, till the end of Domitian's reign; and after the death of Domitian, having returned to Ephesus, he was induced to write (his Gospel) concerning the divinity of Christ, coeternal with the Father; in which he refutes those heretics, *Cerinthus* and the *Nicolaitans* (*Iren.* iii. 11. 1; cp. *Euseb.* iv. 14) and the *Ebionites*, who denied that Christ had existed before Mary" (*Hieron.* Cat. 9).

"The three former Evangelists had narrated our Lord's temporal acts and the sayings that were of most avail for regulating the conduct of this present life, and which specially concerned the inculcation of active duties. St. John relates fewer acts of Christ, but is more full and minute in recording His sayings, particularly concerning the Unity of the Ever Blessed Trinity and the felicity of life everlasting, and applies himself to the commendation of contemplative virtue. Hence the three other Living Creatures, by which the three other Evangelists are symbolized in the book of Ezekiel and in the Apocalypse [4], the Lion, the Man, and the Calf, walk on the earth, because the three other Evangelists were principally occupied in relating those things which Christ wrought in the flesh, and the practical precepts which He delivered to those who are in the flesh; but St. John soars, like the Eagle, above the clouds of human infirmity, and contemplates the light of never-waning truth with the keen and stedfast eye of faith; he gazes at the Divinity of Christ, by which He is equal to the Father, and endeavours to present it in his Gospel." (*Augustine* de Consens. Evang. i. cap. 5, 6, ad Joann. Tract. xxxvi.)

"Let us listen, therefore, with attention to his Gospel; for he who now presents himself before us is the Son of Thunder [5], the beloved Disciple of Christ, the Pillar of the Universal Church; he who holds the keys of heaven; he who drank of Christ's cup, and was baptized with His baptism, and leaned on His breast at supper." (*Chrysostom*, Hom. in S. Joann.)

The principal ancient commentaries on this Gospel are to be found in *Origen*, vols. i. and ii. ed Lommatzsch. *S. Cyril Alex.* vol. iv. ed. Aubert. Lutet. 1638. *S. Chrysostom*, vol. ii. ed. Savil. Eton, 1612. *S. Augustine*, vol. iii. ed. Bened. Paris, 1837.

[1] See above, the *Introduction* to the FOUR GOSPELS.
[2] Ezek. i. 10; x. 14. Rev. iv. 7.
[3] The Table of Eusebian Canons and Ammonian Sections prefixed will show at one glance what St. John has in common with the other Evangelists, and what is peculiar to his Gospel.
[4] Ezek. i. 5—10; x. 14. Rev. iv. 6—8.
[5] Mark iii. 17.

ΕΥΑΓΓΕΛΙΟΝ ΚΑΤΑ ΙΩΑΝΝΗΝ.

a 1 John 1. 1, 2. Rev. 19. 13. ch. 10. 33, 36.
b Eph. 3. 9. Col. 1. 17. Heb. 1. 2. ch. 5. 26. & 8. 12. & 9. 5. & 12. 46. 1 John 5. 11. Ps. 33. 6.

I. ($\frac{1}{\text{III}}$) 1 a ἘΝ ἀρχῇ ἦν ὁ Λόγος, καὶ ὁ Λόγος ἦν πρὸς τὸν Θεὸν, καὶ Θεὸς ἦν
ὁ Λόγος. 2 Οὗτος ἦν ἐν ἀρχῇ πρὸς τὸν Θεόν. 3 b Πάντα δι' αὐτοῦ ἐγένετο, καὶ

Ch. I. 1. Ἐν ἀρχῇ] *In the beginning*, בְּרֵאשִׁית (*breshith*). The Evangelist thus connects the Gospel with the Book of Genesis, and shows that the Author of the New Creation is one with the Author of the Old Creation. *Christus* tam in ipsâ fronte *Geneseos*, quæ caput librorum omnium est, non minus quàm in principio Joannis Evangelistæ cœli et terræ Conditor approbatur. (*Jerome* ii. 507.) St. John's Gospel is the Genesis of the New Testament. Cp. above, note on Gen. i. 1.

The *preceding* Evangelists, Matthew and Luke, had traced the Genealogy of Christ to Abraham, and to Adam—St. John declares Him from Everlasting. *Epiphan.* Hær. 69.

"It is alleged by some," says *Chrysostom*, "that the words '*In the beginning*' do not intimate Eternity; for we read (Gen. i. 1), 'In the beginning God *created* heaven and earth.' But what is there in common between *created* and *was?* God *created* the *world* in *time;* but the *Word was* from *eternity*. St. John goes back beyond Moses, and speaks not only of the Creation, but of the Creator." *Chrys.* Hom. 2; Hom. 5. *Hilary*, de Trin. ii. *Origen*, Hom. 2.

Moses begins with the Works made; St. John begins with the Maker of the Works. The other Evangelists begin with Christ's Incarnation in time; St. John with His eternal generation. (*Chrys.*)

To be in the beginning signifies to exist before all things. (*Aug.* de Trin. vi. 2.) The Holy Spirit foresaw that some heretics would argue, that, if Christ was begotten, therefore there was a time when He did not exist, and He therefore says, "In the beginning was the Word." (*Basil*, Hom. in princ. Joann. ii. pp. 134—137.)

The Arian assertion on this subject may be seen in the words of Arius himself, cited by *S. Athanas.* (Orat. 1, contr. Arian. § 5, pp. 322—326.) An answer to the principal objections of the Arians, derived from *this* interpretation of Holy Scripture, may be seen in *Greg. Nazian.* Orat. xxx. pp. 540—556, and in *S. Basil* in Eunomium, i. pp. 249—252. 281. 292—294. 301.

The sense of these words, and the final cause of the Incarnation, is well expressed by *Irenæus* (iii. 18. 1), the scholar of *Polycarp*, the disciple of *St. John*. "It has been clearly shown, that the Word existed in the beginning with God; and that by Him all things were made; and that He who had been always present with mankind, was, in the last days, according to the time preordained by the Father, united with His Creature, and became Man, and capable of suffering; and thus all contradictions of Heresies are excluded, which say, If Christ was then born, therefore He did not exist before. For it has been shown, that the Son of God did not then begin to be, but was always existing with the Father, and that when He was Incarnate and made Man, He summed up Humanity in Himself, bestowing salvation on us all, in order that what we had lost in the first Adam—namely, our Creation in the Image and Likeness of God,—we might recover in Christ." See also *Iren.* v. 14.

This Proœm. of St. John's Gospel (1—14) was known and admired by ancient Heathen Philosophers—especially Platonists, see *Euseb.* P. E. xi. 18. *Cyril* c. Julian. viii. p. 282. *Aug.* de Civ. Dei x. 29. *Wetstein*. On the admiration expressed by later *Platonists* for this Prologue, see *Bentley* on Freethinking, xlvi.

— ὁ Λόγος] *the Word* מימרא (*mimra*), by which the Chaldee Paraphrases, which were read in the Jewish synagogues, render the name of God (see *Bp. Bull* on the Nicene Creed, i. 1. 19); e. g. Ps. cx. 1, "the Lord said למימרה unto *His Word*," i. e. to *Christ*. And thus, as *Bp. Bull* has shown, the LXX had used the term λόγος. Cp. *Bp. Pearson* on the Creed, Art. II. p. 220.

Besides—the term Λόγος had been previously applied by other *Christian* Writers to Christ, particularly by St. Paul, in his addresses to the Churches of *Asia* (afterwards governed by St. John) and to the Hebrew Christians. See notes below on Acts xx. 32. Introduction to the Epistle to the Ephesians, p. 277. Tit. i. 3. Heb. iv. 12.

Perhaps also the title "the Word," had been made more familiar by the *previous* publication of *St. John's* own Epistles and Apocalypse. See 1 John i. 1. Rev. xix. 13. Hence the name "*Word*" had been prepared for the designation of *Christ*, who has *declared* God (ἐξηγήσατο Θεὸν, *v.* 18) in *Creation* and *Revelation* see *Iren.* iv. 14 (Grabe) and *Bp. Pearson* on the Creed, Art. ii. p. 219 and notes; and *Schoettgen*, Hor. p. 321, and the remarks of *Dr. Jackson* on the Creed, vii. 26; xi. 12 and 47, or vols. vii. 224; x. 219; xi. 402.

Christ is called Λόγος by *Justin M.* Apol. i. 32; ii. 6. *Tryph.* 105, and *Athenagoras*, Legat. c. 10: ἔστιν ὁ υἱὸς τοῦ Θεοῦ ὁ Λόγος τοῦ πατρὸς ἐν ἰδέᾳ καὶ ἐνεργείᾳ· πρὸς αὐτοῦ γὰρ καὶ δι' αὐτοῦ πάντα ἐγένετο, ἑνὸς ὄντος τοῦ πατρὸς καὶ τοῦ υἱοῦ, ὄντος δὲ τοῦ υἱοῦ ἐν πατρὶ, καὶ πατρὸς ἐν υἱῷ ἑνότητι καὶ δυνάμει πνεύματος, νοῦς καὶ λόγος τοῦ πατρὸς, ὁ υἱὸς τοῦ Θεοῦ. For the passages of *Justin*, see below on *v.* 14. Cp. *Theophil. Ant.* ad Autolyc. ii. 22. *The Word*, i. e. the Son; the Word, the Living Word, never separated from the Father. (*Origen*, in Joann. tom. i.) Cp. *S. Hippolyt.* Philosophum. pp. 334, 335. *Clement Alex.* Strom. i. 29; ii. 15, Potter. *Greg. Naz.* p. 554.

For an English exposition of this term Λόγος (whether ἐνδιάθετος, or προφορικὸς), with application to the misapprehensions of it by *Sabellians, Arians*, and *Socinians*, see *Waterland*, Sermon i. vol. ii. p. 1—23, and *Bp. Andrewes*, i. 87—91.

— ὁ Λόγος ἦν πρὸς τὸν Θεόν] *the Word was with God.* He says πρὸς, not ἐν, *with* God, not *in;* showing the Word's Eternity, and that the Son was not circumscribed by any limits of space; and that He was without time, but never without God. (*Chrys.* Hom. 3. *Basil*, Hom. in princ. Joann. *Hilary*, de Trin. ii.) Hence we may refute Sabellius, who said that the Father, Son, and Holy Ghost are merely one Person, who showed Himself in various modes; for the Evangelist clearly distinguishes between the Person of God the Father and the Person of God the Son. (*Theophyl.*) πρὸς is the Hebrew ל. See *Schroeder*, Syntax. Hebr. p. 292. Cp. the use of πρὸς in Matt. xiii. 56; xxvi. 55. Mark vi. 3; ix. 19.

— Θεὸς ἦν ὁ Λόγος] *The Word was God.* Being *with the Father*, the Word was a different *Person* from the Father; and being *God*, He is *coequal* with the Father. (*Theophyl.*) Cp. v. 21, 22; x. 38; xiv. 9.

2. Οὗτος ἦν ἐν ἀ. π. τ. Θεόν] He was always God with God. (*Theophyl.* Cp. *Aug.* Serm. 117—120 and 127.)

3. Πάντα δι' αὐτοῦ] *all things*, even ὕλη, or matter itself, *were made by Him;*—against the Peripatetic theory, and the later

χωρὶς αὐτοῦ ἐγένετο οὐδὲ ἓν ὃ γεγονεν. 4 [b] Ἐν αὐτῷ ζωὴ ἦν, καὶ ἡ ζωὴ ἦν τὸ
φῶς τῶν ἀνθρώπων· 5 [c] καὶ τὸ φῶς ἐν τῇ σκοτίᾳ φαίνει, καὶ ἡ σκοτία αὐτὸ οὐ c ch. 3. 19.
κατέλαβεν.
($\frac{3}{\text{III}}$) 6 [d] Ἐγένετο ἄνθρωπος ἀπεσταλμένος παρὰ Θεοῦ, ὄνομα αὐτῷ Ἰωάννης· d Matt. 3. 1.
7 οὗτος ἦλθεν εἰς μαρτυρίαν, ἵνα μαρτυρήσῃ περὶ τοῦ φωτὸς, ἵνα πάντες πιστεύ- Mark 1. 2, &c. Luke 3. 3.
σωσι δι' αὐτοῦ. 8 Οὐκ ἦν ἐκεῖνος τὸ φῶς, ἀλλ' ἵνα μαρτυρήσῃ περὶ τοῦ φωτός. & 7. 27. Acts 13. 24.
($\frac{8}{\text{III}}$) 9 [e] Ἦν τὸ φῶς τὸ ἀληθινὸν ὃ φωτίζει πάντα ἄνθρωπον ἐρχόμενον εἰς τὸν e ch. 3. 19. & 8. 12.
κόσμον. 10 [f] Ἐν τῷ κόσμῳ ἦν, καὶ ὁ κόσμος δι' αὐτοῦ ἐγένετο, καὶ ὁ κόσμος & 9. 5. & 12. 46. f Heb. 1. 2.
αὐτὸν οὐκ ἔγνω· ($\frac{4}{\text{X}}$) 11 εἰς τὰ ἴδια ἦλθε, καὶ οἱ ἴδιοι αὐτὸν οὐ παρέλαβον.
12 [g] Ὅσοι δὲ ἔλαβον αὐτὸν, ἔδωκεν αὐτοῖς ἐξουσίαν τέκνα Θεοῦ γενέσθαι, τοῖς g Rom. 8. 15. Gal. 3. 26
πιστεύουσιν εἰς τὸ ὄνομα αὐτοῦ· 13 [h] οἳ οὐκ ἐξ αἱμάτων, οὐδὲ ἐκ θελήματος 2 Pet. 1. 4. 1 John 3. 1. h ch. 3. 5.
σαρκὸς, οὐδὲ ἐκ θελήματος ἀνδρὸς, ἀλλ' ἐκ Θεοῦ ἐγεννήθησαν. James 1. 18. 1 Pet. 1. 23.

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heresy of Hermogenes. Against also the Valentinians and other Gnostics, who said that the world was made by the agency of Æons. (*Iren.* i. 8. 5.)

Therefore, also, He Himself was from Eternity; and since all things are from Him, Time itself was made by Him. *Hilary* (de Trin. ii.). And *S. Ignatius*, the disciple of St. John (ad Magnesian. 8), speaks of Him thus: εἷς Θεός ἐστιν, ὁ φανερώσας ἑαυτὸν διὰ Ἰησοῦ Χριστοῦ τοῦ υἱοῦ αὐτοῦ, ὅς ἐστιν αὐτοῦ Λόγος ἀΐδιος. Cp. *Bp. Pearson*, Vind. Ignat. P. ii. cap. iv. pp. 384—415, ed. Churton.

Since all things were created by Him, He cannot be a creature. *Athanas.* de Decret. Nicen. s. 13, who quotes (p. 327), in evidence of Christ's Divinity, Rev. i. 4. Rom. ix. 5.

The Word could not have been made, since *all* things were made by Him; and if the Word was not made, He is not a creature; and if not a creature, He is of one substance with the Father. He did not make the world as an ὑπουργὸς, but as ὁμοούσιος τῷ Θεῷ. (*S. Cyril*, who refers to Gen. i. 26. John v. 17; x. 38.) The Arians, indeed, say that the World was made by the Word as by an Instrument, as a door is made by a saw; but this is heretical. Why then did the Evangelist use the preposition διὰ, *per?* In order that we may not suppose Him to be unbegotten. (*Theophyl.*) And if you are disturbed by the preposition διὰ, remember the words of the Psalmist, "Thou, Lord, in the beginning hast laid the foundation of the earth" (Ps. cii. 25), and that the Apostle applies that Scripture to *Christ.* (Heb, i. 10.) (*Origen.*)

Since all things, even Angels, Archangels, Dominions, Principalities and Powers, were made by Christ, we may infer how great He is, Who made them. (*Aug.*)

On the creative and administrative agency of the Logos, see *Athanas.* ad Gentes, 41, 42, pp. 32, 33, who (p. 36) applies the words of the Psalmist (xxxiii. 6. 9, "By the Word of the Lord were the Heavens made") to Christ; and cp. *Athanas.* de Decret. Nic. Syn. § 16, p. 175, and so *Hippolytus*, adv. Noet. § 12. See also *Waterland's* Exposition of this *Proœm.*, with special reference to the Gnostic Heresies confuted by it. (On the Trinity, chap. vi. vol. v. p. 180—185.) Its *antignostic* character is unfolded by *Irenæus*, iii. 11. 1.

3, 4. ὃ γέγονεν. Ἐν αὐτῷ ζωὴ ἦν] This may be pointed thus, with a stop after οὐδὲ ἕν·—*whatever was made in Him, was life* (*Origen*); and *S. Cyril* interprets it, whatsoever was made, its life was in Him. But this interpretation might lead to the error of the Manicheans, who say that life is in all things. It is better to put a stop after 'that was made,' and then to say 'In Him was life.' (*Aug.*)

On the dogmatic and practical uses of these three verses see *Dr. H. Mill's* Sermons at Cambridge, 1848, pp. 1—28.

4. Ἐν αὐτῷ ζωὴ] *In Him was life*, ζωὴ = חַיָּה (*chayah*), '*vita*,' and therefore He is no other than יְהוָֹה (*Yehovah*), *Jehovah*, and is so called Jer. xxiii. 6; xxxiii. 16. Cp. Luke ii. 9.

5. ἡ σκοτία αὐτὸ οὐ κατέλαβεν] *the darkness did not apprehend*, surprise, and overwhelm it. Cp. xii. 35, ἵνα ἡ σκοτία ὑμᾶς μὴ καταλάβῃ. *Dr. Waterland* (on the Trinity, ch. v. p. 183) supposes that in the words οὐ κατέλαβεν there is a protest against the *Magian* theory of two co-ordinate principles, Good and Evil, Light and Darkness: cp. Isa. xlv. 7. Cp. *Tatian* adv. Græc. 13.

6. Ἐγένετο] Observe the contrast: *John* ἐγένετο; but *Christ* ἦν, *v.* 1, 2. 4, and see ἐγένετο in *v.* 4.

— ἄνθρωπος] *a man.* To distinguish him from Christ, who is God. (*Cyril.*)

— ὄνομα αὐτῷ Ἰωάννης] *his name was John*, i. e. the Grace of God. See Luke i. 13; and as to the construction, see below, iii. 1.

8. Οὐκ ἦν] John was *a* light enlightened, but had not the enlightening light in himself. (*Aug.*) See below, *v.* 35.

9. τὸ φῶς τὸ ἀληθινόν] *He was the true Light:* the Light not only of Apostles and Prophets, but also of Angels. (*Origen.*)

The true Light is that light which kindles other lights. Our eyes may be called lights, but in vain are they opened unless there is something to illumine them. *He is the true Light*, which makes us see itself and every thing else, (*Aug.*)

— ὃ φωτίζει] *which enlightens* all men, and therefore enlightened John, in order that he might enlighten others to see Christ. (*Aug.*) Hence we may explain what John says below, ἐγὼ (I, of myself) οὐκ ᾔδειν αὐτόν (*vv.* 31. 33).

No man has any being of himself, and no man has any knowledge by himself, and no man is really enlightened, who is not enlightened by Christ. (*Aug.*) Cp. *Origen*, c. Cels. vi. 5.

— ἐρχόμενον] Some render this—"the true Light coming into the world, enlightens all."

And it is true, that ὁ ἐρχόμενος is specially said of Christ. Matt. xi. 3. Luke vii. 19. See below, iii. 31; iv. 25; vi. 14; vii. 27. But it seems rather to mean that the Word is "the Light which enlightens every man coming into the world."

The position of the words in the sentence appears to require this rendering; and *S. Cyril*, and others of the Fathers, rightly observe that ἐρχόμενον construed with ἄνθρωπον (to which it stands next in the sentence) unfolds an important truth, viz. that no one but Christ had any light *before* coming into the world, and that *all* receive light from Him who is the Light of the world. See also *Vorst.* de Hebraism. p. 713, who shows that '*to come into the world*' is a common Hebrew idiom for 'to be *born*.'

10. Ἐν τῷ κόσμῳ ἦν] *He was in the world*, but prior to it, for the world was made by Him. He *was* here as God, and *came* hither as man. (*Aug.*, *Chrys.*)

— ὁ κόσμος δι' αὐτοῦ] *the world was made by Him.* The term *World* is used in Scripture in two senses; first, for the *universe* made by Christ; next, for those who *love the world* and worldly things, and have not their heart in heaven (*Aug.*); but those who were not of the world knew Christ even before His Incarnation. Thus Abraham saw his day and was glad. (John viii. 56.) David in spirit called Him Lord. (Matt. xxii. 43. Cp. Acts xiii. 22. *Chrys.* Hom. 7. See also *Aug.* Serm. 121.)

11. εἰς τὰ ἴδια] *to His own*, i. e. to the world made by Him, and specially to the Jews. His own peculiar people. (*Cyril*, *Chrys.*, *Aug.*)

Observe the change from the *neuter* ἴδια to the *masculine* ἴδιοι: all the world is His own (ἴδιον); and *His own people* (οἱ ἴδιοι) rejected Him.

12. Ὅσοι δὲ ἔλαβον] *but as many as received Him, to them gave He power to become children of God, even to them that believe in His name.* Much vigilance is therefore necessary to preserve the divine image formed in us by adoption in Baptism; and no one can take it from us unless we forfeit it by sin; and God gives grace to those who desire it, and endeavour earnestly after it; and by the concurrence of divine grace with human free-will we are sons of God. (*Chrys.* Hom. x.)

13. οἳ οὐκ ἐξ αἱμάτων] *which were born not of blood*, literally of *bloods;* i.e. of human commixtures. *Man*, as distinguished from *God* or *Angels*, is called בָּשָׂר וָדָם (*basar vedam*), *flesh and blood.* (Cp. Matt. xvi. 17. Gal. i. 16.) He thus contrasts our old natural birth, with our new spiritual birth, and reminds us of

i Matt. 1. 18. & 17. 2. Luke 1. 31. & 2. 7. 2 Pet. 1. 17. Col. 1. 19. & 2. 3, 9. Heb. 2. 14, 16. Isa. 40. 5.
k Matt. 3. 11. Mark 1. 7. Luke 3. 16. ch. ver. 26, et seqq. & 3. 31.
l Col. 1. 19. & 2. 9.

(5/III) 14 [i] Καὶ ὁ Λόγος σὰρξ ἐγένετο, καὶ ἐσκήνωσεν ἐν ἡμῖν· καὶ ἐθεασάμεθα
τὴν δόξαν αὐτοῦ, δόξαν ὡς μονογενοῦς παρὰ Πατρὸς, πλήρης χάριτος καὶ
ἀληθείας.

(6/I) 15 [k] Ἰωάννης μαρτυρεῖ περὶ αὐτοῦ καὶ κέκραγε λέγων, Οὗτος ἦν ὃν εἶπον,
Ὁ ὀπίσω μου ἐρχόμενος ἔμπροσθέν μου γέγονεν, ὅτι πρῶτός μου ἦν.
(7/X) 16 [l] Καὶ ἐκ τοῦ πληρώματος αὐτοῦ ἡμεῖς πάντες ἐλάβομεν, καὶ χάριν ἀντὶ

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the care with which we ought to cherish the heavenly gift of divine grace. (*Chrys.*)

14. Καὶ ὁ Λόγος σὰρξ ἐγένετο] *The Word became flesh;* not changed into flesh. But ἐγένετο is here used as by the LXX in Gen. ii. 7, ἐγένετο ὁ ἄνθρωπος εἰς ψυχὴν ζῶσαν,—not that he was *changed* into a living soul, but was endued with it.

Hence in the Apocalypse (xix. 11—16) the WORD of God Who is the Faithful and True, is represented as clad in a vesture dipped in blood,—that is, with a robe of flesh red with His own Blood which He shed for us. (*Origen*, tom. ii.)

A reference seems to be made to these words by *Justin M.* c. Tryph. 63. Cp. *Justin M.* Apol. i. 32, ὁ Λόγος σαρκοποιηθεὶς ἄνθρωπος γέγονεν. Apol. ii. 6, ὁ υἱὸς τοῦ Θεοῦ, ὁ μόνος λεγόμενος κυρίως υἱὸς, ὁ Λόγος πρὸ τῶν ποιημάτων καὶ συνὼν καὶ γεννώμενος, ὅτε τὴν ἀρχὴν δι' αὐτοῦ πάντα ἔκτισε καὶ ἐκόσμησε.

The Word became flesh; that is, He was not a mere *phantasm*, as some Heretics (the Docetæ and others) imagine. By this union the Word and the Flesh became *one Person:* but the *two Natures* were not confounded, nor was the Word changed into Flesh. As our *words* become *voice*, by making themselves to be audible, but our words are not changed into voice; and as the human soul is united to the body, but is not changed into the body; so the eternal Word took our flesh, and was united to it, and made Himself manifest in it, but was not changed into it, or confused with it. (*Aug. Chrys.*) Flesh is not become God, though it is now the flesh of God. (*Cyril.*)

For a beautiful summary on the manifestations of Christ's Humanity, and also of His Divinity in One Person, see *S. Hippolyt.* adv. Noet. § 18, vol. ii. pp. 19, 20. Cp. *S. Cyril Alexandrin.* (Epist. p. 137), ὁρῶμεν ὅτι δύο φύσεις συνῆλθον ἀλλήλαις καθ' ἕνωσιν ἀδιάσπαστον, ἀσυγχύτως καὶ ἀτρέπτως· ἡ γὰρ σὰρξ σάρξ ἐστι, καὶ οὐ θεότης, εἰ καὶ γέγονε Θεοῦ σάρξ.

On the *reasons* of the Incarnation see *Irenæus*, iii. 20 (Grabe), *S. Athanasius* "de Incarnatione," and *S. Anselm*, "Cur Deus homo?" and *Bp. Andrewes*, i. 87—90.

Apollinarius perverted these words into an occasion of heresy,—affirming that the Word took human *flesh* only, and not also a human *soul*, but that the Divine Intelligence was to Him instead of a human soul. But *flesh* is often used in Scripture for *man*, consisting of *body and soul*. (Ps. lxv. 2. Matt. xxiv. 22. Acts ii. 17. Rom. iii. 20. 1 Cor. i. 29. Gal. ii. 16. *Theophyl. Aug.* c. Arian. cap. 9. *Vorst.* de Hebr. p. 124.)

Nestorius is also refuted by this Scripture, who said that the Blessed Virgin brought forth a Man endued with every virtue, and that the Man so born had the Incarnate Word joined to Himself. And thus Nestorius made two Sons,—one Jesus, the Son of the Virgin, another the Son of God; whereas the Evangelist does not say that the Word of God found a holy *person*, and united Himself to that person, but that the Word became Flesh and dwelt *in us*. (*Theophyl.*) See the following note.

— ἐσκήνωσεν ἐν ἡμῖν] *pitched His Tent* or *Tabernacle in us:* i. e. in our nature. ἐσκήνωσε is Hebr. אָהַל (*ahal*), or שָׁכַן (*shachan*). And since the Tabernacle, σκηνὴ, in which God dwelt in the wilderness, is אֹהֶל (*ohel*), therefore the sense is, the Word made our nature to be the Tabernacle, in which the divine *Shechinah* ἐσκήνωσε, rested, and showed itself in wonderful and gracious works. See *Buxtorf*, Lex. Talm. p. 2394, in v. שְׁכִינָא (*Shechina*), "habitatio, in specie dicitur de præsentiâ, gloriâ, et majestate divinâ aut divinitate, quandò dicitur hominibus esse præsens, aut cum eis conversari, gratiâ et salutari præsentiâ adesse."

And this is the more appropriate, because the course of the Church through this present world is often compared to the pilgrimage of the ancient people of God through the wilderness of Sina to Canaan, the type of heaven. The Tabernacle of our Humanity became the Shechinah of Deity. *We saw His glory*, the *Shechinah* of the Divinity, resting on the *Tabernacle* of His Humanity; as the Cloud of the Divine Presence rested on the Tabernacle in the wilderness.

As the Feast of the *Passover* was a type of Christ's *Passion*, and the Feast of *Pentecost* was a figure of the sending of the Holy Ghost, so the Feast of *Tabernacles* (σκηνοπηγία) seems to have been typical of Christ's *Incarnation*, that mysterious σκηνοπηγία in which He σκηνὴν ἔπηξεν, *pitched his tent in our flesh*, ἐσκήνωσεν ἐν ἡμῖν.

Perhaps some confirmation may thence arise to the opinion that our Lord's Birth took place in the autumn, at the Feast of Tabernacles. See *Mede's* Works, i. Dis. 48, p. 266, and above on Luke ii. 8, and below, vii. 2.

Christ pitched not His tent in any particular *person* already existing; but in *us*, i. e. in our *nature;* and became our *Emmanuel, God with us* (Matt. i. 23); God *manifest in our flesh* (see on 1 Tim. iii. 16). He ἐσκήνωσεν in us, as in a Tabernacle. See Amos ix. 11. The Tabernacle of our Nature, which was *broken* down, Christ alone could raise up, and did raise up by dwelling in it. (*Chrys.*) And thus we see the *two Natures*, our Nature and the Nature of the Word, joined in *one Person*. Hence the Virgin is called Θεοτόκος.

As the reasonable soul and flesh is one man, so God and man is one Christ. Thus Christ is God, and is reasonable soul and flesh. We confess Christ in each one of these. By whom was the world made? By Christ in the form of God. Who was crucified? Christ in the form of a servant. Who was not left in hell? Christ in His human soul. Who rose again to life? Christ, but in His human flesh only. In all these acts we acknowledge one Christ. (*Aug.* Tract. lxxxiii.) God was made man; what may not then man become, for whom God was made man? Let this hope comfort us in our tribulations. If you regard Christ as only God, you refuse the medicine by which you are healed; if you regard Him as only Man, you deny the divine power by which you were made. Receive Him then as both God and Man; God equal with the Father, one with the Father; and Man born of a Virgin, deriving from our nature mortality without sin. (*Aug.* ad loc. and Tract. xxxvi.)

See *Hooker*, E. P. v. lii. for an exposition of the doctrine of this verse, and for a refutation of the various heresies opposed to it, and *Dr. Barrow* on the Creed, Serm. xxi. and xxiii. Sermons, vol. iv. p. 482—565, and *Bp. Pearson* on the Creed, Art. iii.

— τὴν δόξαν] *His glory:* כָּבוֹד (*cabod*), Majesty, Divinity, all the attributes of God, especially power and mercy. Col. i. 15. (See *Rosenmüller* here.)

— ὡς] *as*, does *not* here signify *comparison*, but reality, i. e. what was consonant to, and might be expected from. *Chrys.* Hom. 11, in Joh. *Glass.* Phil. Sacra, p. 476. We saw this glory,—specially at the Transfiguration, cp. 2 Pet. i. 17. The Israelites were not able to look on the face of *Moses*, but *we saw the glory* of the *Only-begotten Son.* 1 John i. 1. (*Theoph.*, who quotes Ps. xliv. 3; cp. below, on 2 Cor. iii. 7—18.)

— χάριτος καὶ ἀληθείας] חֶסֶד and אֱמֶת (*chesed* and *emeth*), which, as *Rosenmüller* observes, describe the greatest love, characteristic of God alone; cp. Rom. vi. 15. Col. i. 6. 1 Pet. v. 12.

15. Ἰωάννης] *John is witnessing concerning them, and hath cried, saying.* Such is the literal interpretation of the words. The divine Evangelist, full of the Holy Ghost, is, as it were, suddenly transported back in the Spirit to the time of John's preaching, and seems to behold the Baptist preaching in the wilderness, and to have once more the sound of that solemn cry ringing in his ears, at the presence of Christ.

— κέκραγε] is Hebr. קָרָא (*kara*), Angl. *cry*, specially said of a Prophet, or of the voice of an Angel, or of God. Isa. vi. 3. Zech. vii. 13. Cf. Matt. iii. 3.

These words of the Evangelist are referred to by *Justin M.* c. Tryph. c. 66, describing John's address to the people, πρὸς οὓς καὶ αὐτὸς ἐβόα, οὐκ εἰμὶ ὁ Χριστὸς, ἀλλὰ φωνὴ βοῶντος.

— πρῶτός μου] *before Me, and first of all.* See Col. i. 15, and *Bp. Pearson* on the Creed, Art. ii. pp. 180—200. πρῶτος ἀντὶ τοῦ ἀεί. (*Cyril.*) Hence we may refute the Arian, who says that Christ was made; and Paul of Samosata, asserting that He took His beginning from the blessed Virgin. (*Chrys.*, *Theoph.*)

16. ἐκ τοῦ πληρώματος] *out of His fulness we all received.* The Everlasting Word, in whom dwelleth all *the Fulness* of the *Godhead*, took our Nature; and by virtue of His Incarnation, and of our Incorporation in Him, we *received* of His fulness; we

χάριτος· 17 [m] ὅτι ὁ νόμος διὰ Μωϋσέως ἐδόθη, ἡ χάρις καὶ ἡ ἀλήθεια διὰ Ἰησοῦ
Χριστοῦ ἐγένετο. ($\frac{8}{III}$) 18 [n] Θεὸν οὐδεὶς ἑώρακε πώποτε· ὁ μονογενὴς Υἱὸς, ὁ ὢν
εἰς τὸν κόλπον τοῦ Πατρὸς, ἐκεῖνος ἐξηγήσατο.
($\frac{9}{X}$) 19 [o] Καὶ αὕτη ἐστὶν ἡ μαρτυρία τοῦ Ἰωάννου, ὅτε ἀπέστειλαν οἱ Ἰουδαῖοι
ἐξ Ἱεροσολύμων ἱερεῖς καὶ Λευΐτας, ἵνα ἐρωτήσωσιν αὐτόν, Σὺ τίς εἶ; [p] καὶ
ὡμολόγησε, καὶ οὐκ ἠρνήσατο, 20 καὶ ὡμολόγησεν, Ὅτι οὐκ εἰμὶ ἐγὼ ὁ Χριστός.
21 [q] Καὶ ἠρώτησαν αὐτόν, Τί οὖν; Ἠλίας εἶ σύ; καὶ λέγει, Οὐκ εἰμί. Ὁ προ-
φήτης εἶ σύ; καὶ ἀπεκρίθη, Οὔ. 22 Εἶπον οὖν αὐτῷ, Τίς εἶ; ἵνα ἀπόκρισιν
δῶμεν τοῖς πέμψασιν ἡμᾶς, τί λέγεις περὶ σεαυτοῦ; ($\frac{10}{I}$) 23 [r] Ἔφη, Ἐγὼ φωνὴ
βοῶντος ἐν τῇ ἐρήμῳ, εὐθύνατε τὴν ὁδὸν Κυρίου, καθὼς εἶπεν Ἡσαΐας
ὁ προφήτης. ($\frac{11}{X}$) 24 Καὶ οἱ ἀπεσταλμένοι ἦσαν ἐκ τῶν Φαρισαίων· 25 [s] καὶ
ἠρώτησαν αὐτὸν καὶ εἶπον αὐτῷ, Τί οὖν βαπτίζεις, εἰ σὺ οὐκ εἶ ὁ Χριστὸς,

m Exod. 20. 1, &c. Deut. 5. 6, &c.
n Exod. 33. 20 Deut. 4. 12. ch. 6. 46. 1 John 4. 12. 1 Tim. 6. 16. Matt. 11. 27. Luke 10. 22. Ecclus. 43. 31.
o ch. 5. 33.
p ch. 3. 28. Luke 3. 15. Acts 13. 25.
q Deut. 18. 15.
r Isa. 40. 3. Matt. 3. 3. Mark 1. 3. Luke 3. 4. ch. ver. 15.
s Deut. 18. 15.

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became partakers of the Divine Nature. 2 Pet. i. 4. See below, on Col. i. 19; ii. 9, and ii. 10. See also *Iren.* iii. 11. 1, who recognizes here a refutation of the Gnostic Theories which would make Christ only an Æon or *emanation* from their ideal *Pleroma*, and see *Waterland* on the Trinity, vol. v. p. 185.

— χάριν ἀντὶ χάριτος] *grace for grace*, חֵן עַל חֵן (*chen al chen*), one *grace*, or blessing, in the place of, or upon and after, another: e. g. the grace of the new covenant for that of the old (*Origen*, *Cyril*, *Chrys.*, who quotes Phil. iii. 6. 2 Cor. iii. 11), and the grace or free gift of eternal life for the grace and free gift of faith. This we had *not* under the *Law* (see *v.* 17. Rom. vi. 14), but we all have it under the *Gospel;* for the Law threatened, but did not assist; it gave a commandment, but not strength to do it. It showed our diseases, but did not heal them; and yet it prepared the way for the Physician Who was to come with grace and truth, and Who gives us the grace or free gift of immortality. Hence, therefore, we are not to imagine that we deserve any thing from God as a due. In giving us the prize of immortal life, He *crowns His own gifts.* (*Aug.*) Therefore, χάριν ἀντὶ χάριτος means *grace, in succession to and addition to grace;* ever growing supplies of grace: and so *Bengel*, *Lücke*, *Tholuck*, *Olshausen*, *Meyer*.

John's name means the *Grace of God*, and he was a fit precursor of Him Who *gives grace for grace*, see Luke i. 14.

17. ὁ νόμος] *The Law* was *given* by the servant (Heb. iii. 5), and made men guilty. *The Grace came* by the King and freed them from guilt. (*Aug.*) The Law was *given*, but Grace *came*, because the one was *sent* by a servant, the other was *brought* by the Son.

18. μονογενὴς Υἱός—] Remark,—that for Υἱὸς (*Son*) some MSS. (as *Sinait.* and *Vat.*) have θεὸς (*God*): a reading accepted by *Tregelles*, *Westcott*, *Lightfoot*, and *Hort*, Diss. 1876.

— ὁ ὢν] *the Being*, or *Existing One*, is the peculiar name of *Jehovah* in the Old Testament, as written in the Septuagint, and therefore familiar to the Jews, and to St. John; so that, "it may very well be doubted whether the phrase, '*which* is in the bosom of the Father,' gives it its full force, and whether the *ever existent* in the bosom of the Father, is not the idea meant to be conveyed. See *Coleridge's* Remains, vol. iv. p. 234." *Blunt*, Lectures on the Duties of a Parish Priest, p. 52.

— εἰς τὸν κόλπον] The accusative case with εἰς here is more expressive than "*in the bosom*" (ἐν τῷ κόλπῳ). It means to be *at*, *near*, *consubstantial with.* Cp. πρὸς τὸν Θεὸν (i. 2).

To be "*in the bosom*" is much more than "*to see;*" it is to know all the secret thoughts, and participate in all His power and substance. (*Chrys.* Hom. 15, who quotes John x. 15. *Aug.* Tract. iii.)

It was reserved for the beloved Disciple St. John, who leaned on the *bosom* of *Jesus* at supper (John xiii. 23; xxi. 20), to declare the mystery of Him Who is in the *bosom* of *the Father.* (*Origen*, tom. 32, who quotes Luke xvi. 22.)

— ἐξηγήσατο] *declared.* One who interpreted mysteries, prodigies, ceremonies, was called an ἐξηγητὴς by ancient writers. See *Wetst.*, p. 841.

19 - 28.] On these verses, see the excellent Homily of *Greg. M.* Moral. in Evang. i. 7, p. 1458.

19. οἱ Ἰουδαῖοι] *the Jews.* St. John writes concerning '*the Jews,*' as it were *ab extrà.* See ii. 6. 13. 20; iii. 1. 25; v. 1. 10. 15, 16, and in numerous other places; and thus he differs widely from St. Matthew and St. Mark; and this circumstance affords another proof that his Gospel was written after theirs, and at a time when the distinction between the Christian Church and the Jews had taken a definite form. See above, p. 208; below, ii. 18.

— ἱερεῖς] *Priests.* More honour was paid by the Jews to John than to Christ, in the persons sent, and in the place from which they were sent. They esteemed John for his sacerdotal lineage, and sanctity of life. But they despised Christ, saying, "Is not this the carpenter's son?" Matt. xiii. 55. (*Origen*, *Chrys.*, *Theoph.*)

The Evangelist thus intimates the Baptist's firmness and disinterestedness. The Jews, who were expecting the Messiah, and mused in their hearts whether John was the Christ (Luke iii. 15), sent to him, from the capital City, *Priests* and *Levites*, of the *Pharisees* (*v.* 24), i. e. the chief of the people. Thus they paid homage to John; and tempted him to declare himself the Christ. But he resisted their solicitations, and used them as occasions for preaching to them Jesus. A noble example of faithfulness, disinterestedness, and zeal.

Here, also, is an indirect confirmation of the Evangelical history (recently called in question by *Strauss* and others) concerning the conception and birth of John the Baptist, and the Angelic appearance to his father, Zacharias the Priest, ministering in the Temple, as recorded by St. Luke, chap. i. The deference here paid to the Baptist by the Rulers of the people, and their readiness to accept *him* as the Messiah, are accounted for by those circumstances, which doubtless were well known to the Priests and Levites ministering in the Temple at Jerusalem.

— Λευΐτας] *Levites:* a rare word in the Gospels; occurring only here and Luke x. 32, and serving to show the transitory, subordinate, and manuductory character of the Levitical office to that of Christ; cp. Acts iv. 36, 37. Indeed it was now full time that He should appear Who was to purify the Sons of Levi (Mal. iii. 3), for they who were appointed to keep knowledge and teach others, were now split into sects, see *v.* 24. Acts xxiii. 6, 7.

20. ὡμολόγησε] *he confessed;* contrary to their expectations; but like a loyal servant he would not usurp the honour of his Master, and declined it when offered to him. The multitude through ignorance might imagine John to be the Christ: the Scribes, Pharisees, Priests, and Levites, flattered John, with a view of drawing him, who belonged to their order, to their own interest; and that they might derive from him a plea for rejecting Jesus of Nazareth. (*Chrys.*, *Theoph.*)

21. Ἠλίας εἶ σύ;] *Art thou Elias?* whom they expected then. Cp. Matt. xi. 11—14; xvii. 10—13.

— Ὁ προφήτης εἶ σύ;] *Art thou the Prophet*, of whom Moses spake (Deut. xviii. 15), and who at this time was not identified by these inquirers with the Messiah? Cp. *Theoph.*, who notes the use of the definitive article. See also Acts iii. 22, where the identity of the Prophet with Christ is shown. The Jews erroneously made a distinction between the Christ and that Prophet; but to us that Prophet is our Christ and God. (*Theoph.*)

23. Ἐγὼ φωνή] *I am the Voice*, of which Esaias spake. (Isa. xl. 3.) See *Clem. Alexandr.* Cohort. cap. i.

John is the Voice, Christ the eternal Word. John prepares the way for the manifestation of Christ, as the Voice precedes the Word. (*Origen. Greg.* Hom. vii.) I am his servant, and am sent to prepare His way in your hearts: the Voice is inarticulate without the Word. (*Theoph.*) John humbled himself, and so became a burning and shining light. John v. 35. (*Aug.*)

25. Τί οὖν βαπτίζεις] *Why then baptizest thou?* They expected the Messiah and his attendants, Elias and Jeremias, to baptize; for Baptism involved a new obligation, such as that which was undertaken by Proselytes. (*Rosenmüller.*) They had first tried to win the Baptist by flattery, and by prompting him to assume a high title; they would now constrain him to it, by allegations of inconsistency. (*Chrys.*) But John resists them in both attempts, and preaches not himself, but Christ.

t Matt. 3. 11. οὔτε Ἠλίας, οὔτε ὁ προφήτης; (12/I) 26 t Ἀπεκρίθη αὐτοῖς ὁ Ἰωάννης λέγων,
Mark 1. 7. Luke 3. 16. Ἐγὼ βαπτίζω ἐν ὕδατι· μέσος δὲ ὑμῶν ἕστηκεν ὃν ὑμεῖς οὐκ οἴδατε. 27 Αὐτός
Acts 1. 5. & 11. 16. & 19. 4. ἐστιν ὁ ὀπίσω μου ἐρχόμενος, ὃς ἔμπροσθέν μου γέγονεν· οὗ ἐγὼ οὐκ εἰμὶ
ἄξιος ἵνα λύσω αὐτοῦ τὸν ἱμάντα τοῦ ὑποδήματος.
(13/X) 28 Ταῦτα ἐν Βηθανίᾳ ἐγένετο πέραν τοῦ Ἰορδάνου, ὅπου ἦν Ἰωάννης
u Exod. 12. 3. Isa. 53. 7. βαπτίζων.
ver. 36. 1 Pet. 1. 19. 29 u Τῇ ἐπαύριον βλέπει τὸν Ἰησοῦν ἐρχόμενον πρὸς αὐτὸν, καὶ λέγει, Ἴδε ὁ
& 2. 24. Acts 8. 32. x ver. 15. ἀμνὸς τοῦ Θεοῦ ὁ αἴρων τὴν ἁμαρτίαν τοῦ κόσμου. (14/I) 30 x Οὗτός ἐστι περὶ οὗ

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26. Ἐγὼ βαπτίζω ἐν ὕδατι] *I baptize with water;* but not with the *Spirit:* for John was not able to remit sins; he cleansed the body only, not the soul. Why then did he baptize? In order that by his baptism he might prepare the way for the baptism of Christ, as by his preaching he prepared the way for the preaching of Christ. (*Greg.* Hom. vii.) If my baptism were not imperfect, another would not arise to baptize after me. (*Chrys.*)

27. *γέγονεν*] *has become and is.*

— *ἵνα λύσω αὐτοῦ τὸν ἱμάντα*] *to loose His shoe-latchet.* I am not worthy to do the most menial office to Him. (*Origen.*) See above on Matt. iii. 11. If this is the case with John, than whom none is greater of those born of women, what is the case with us? (*Chrys.*) There may be a reference to the practice described Ruth iv. 7, 8, whereby a kinsman plucked off the shoe of a kinsman who would not espouse as a bride one to whom he had a right by nearness of kin. Thus the Baptist may be supposed to say, He that hath the Bride is the Bridegroom, John iii. 29. The Church is His Spouse, I do not dare to dispute His claim. (*Greg.* Hom. vii.)

28. *ἐν Βηθανίᾳ*] *at Bethany.* The reading of A, B, C*, E, F, G, H, K, L, M, S, V, X, Δ, and numerous Cursives and Versions. בֵּיתאֲנִיָּה (*Bethaniah*), *Domus navis*, the place of the *Ferry.* Another etymology may be seen in the note on Matt. xxvi. 36. The other reading, Βηθαβαρᾶ, is not older than *Origen.* *This Bethany* is distinguished by the Evangelist here from the *other* Bethany, of Martha, Mary, and Lazarus, by the adjunct '*beyond* Jordan.' On this Bethany, see *Patrit.* ii. p. 445. Cp. above, Matt. iv. 15; below, iii. 26; x. 40, 41.

29. *βλέπει*] Note *βλέπει—ἴδε—τεθέαμαι.*

— *Ἴδε ὁ ἀμνὸς τοῦ Θεοῦ*] *Behold the Lamb of God.* The true Paschal Lamb (see xix. 36. 1 Cor. v. 7), who is described by St. John, in the Apocalypse, *as the Lamb slain* (v. 6). He is the "Lamb *of God,*" because He was *appointed* as a *Piacular Victim by God;* and is accepted as an *all-sufficient Satisfaction* by God.

St. John never calls our Lord *ὁ ἀμνὸς* in the Apocalypse, but always *τὸ ἀρνίον*, and he never calls Him *ἀρνίον* in the Gospel, but always *ἀμνός*. The reason of this is considered in the Editor's Lectures on the Apocalypse, p. 380, 2nd edit.

The *rest of the people* came to John *confessing their sins.* (Matt. iii. 6.) In order that no one might be mistaken as to our Lord's nature, and might imagine, that, because He had been baptized, He had any sins to confess, John declares that He is the *Lamb of God*, pure and spotless, and not only sinless in Himself, but that He *taketh away* the sins of the whole world. (*Chrys.* Hom. 17.)

Christ *alone* came without sin. He took our flesh without sin, in order to take away our sin. (*Aug.*) Why, then, was He baptized? He submitted to be baptized by His servant, in order that thou mightest not disdain to be baptized by thy Lord: for whatever may be a man's knowledge, and self-denial, and charity, his sins are upon him, unless he comes to the healing waters of baptism, without which he cannot enter into the kingdom of heaven, John iii. 5. (*Aug.*)

Jesus was baptized by John for three reasons; first, that, being born as a man, He might fulfil all the law; next, that He might authorize John's baptism; next, that by sanctifying the water of Jordan, He might show, by the descent of the Dove, the advent of the Holy Ghost in the baptism of believers. (*S. Jerome* in Matt. iii.) Christ had no need to be baptized; but *we* needed that water should be sanctified for our baptism. St. John testifies that Christ needs not to be baptized, but Christ by His example consummates the Mysteries of our salvation, sanctifying us by His Incarnation and Baptism. (*S. Hilary* in Matt. iii.) See above on Matt. iii. 13.

— *ὁ αἴρων τὴν ἁμαρτίαν*] *which taketh away the sin of the world.* Cf. 1 John iii. 5, *τὰς ἁμαρτίας ἡμῶν ἄρῃ*, and 1 Pet. ii. 24, *ὃς τὰς ἁμαρτίας ὑμῶν αὐτὸς ἀνήνεγκεν ἐν τῷ σώματι αὐτοῦ ἐπὶ τὸ ξύλον.*

He does not say that *will take*, but that He *does* take. Not that Christ is always being crucified, for He offered one oblation once for all, but He is ever taking away the sins of the world by that one sacrifice. (*Chrys.* Hom. 18. *Theoph.*) *ὁ αἴρων* means *supporting* the *burden*, something more than *taking away;* it means also, *bearing the weight of.* Accordingly, it is used in about 200 places by the LXX for the Hebr. נָשָׂא (*nasa*), to *carry*, to *lift*, *bear a weight.* See *S. Cyril* here, who well expounds it, *καταργῶν θάνατον, ὑπὲρ πάντων ἀποθανὼν, εἷς γὰρ ὑπὲρ πάντων ἀπέθανεν ἀμνὸς*, as a vicarious offering for sin. See Isa. liii. 4—6. 1 Pet. ii. 24, and *Grotius*, de Satisfactione Christi, c. i. p. 24, against the Socinians, and *Archbp. Magee* on the Atonement, i. p. 216. 419, and ii. 335, ed. 1816, and see note on Matt. viii. 17, and *Bloomf.* here, who says: "Jesus is characterized by the designation of a *Lamb*, with allusion to the paschal lamb *typifying* Him, and the lamb daily offered up at the evening sacrifice, *representing* Him. Moreover, He is designated as the Lamb *of God*, with reference to His being appointed and approved *by God* as the all-sufficient sacrifice for the sins of men. In this view John the Baptist must have considered Jesus, when he called Him *Lamb*,—namely, as suffering and dying *like a victim;* for it is clear that he meant to represent our Lord as one *dying*, and that *in the place of others*, by his subjoining the words *ὁ αἴρων τὴν ἁμαρτίαν τοῦ κόσμου* by way of explication. Now the phrase *αἴρειν τὴν ἁμαρτίαν* answers to the Hebr. נשא עון or נשא חטאה, which never signifies to *remove* sins, i. e. *extirpate iniquity* from the earth (as many recent Interpreters suppose), but to *pay the penalties of sin*, either one's own, or others', as in Exod. xxviii. 30. Lev. v. 1; x. 17, where are conjoined, as synonymous, the formulas to *bear the sin* of the people, and *expiate* the sins of, and to *atone* for, the people with God. Therefore the formula 'to *bear sins*,' must denote 'to be punished because of sins,' 'to undergo the punishment due to sins.' Again, as 'to *bear one's own sins*' denotes 'to be *punished* for one's own sins,' so 'to *bear the sins of others*' must mean 'to be punished for the sins of others,' 'to undergo the punishment which the sins of others have deserved.' Moreover, Christ is said 'to bear the sin of the *whole world;*' and therefore the interpretation above mentioned can have no place. There is, besides, in these formulas a manifest allusion to, and comparison with, a *piacular victim.* For such a victim was brought to the altar, and the Priest put his hands over and upon the head, a symbolical action, signifying that the sins committed by the persons were *laid on the victim*, and when it was slaughtered it was said to *bear* or *carry away* the sins of the expiated, by which it was denoted that the victim paid the penalty of the sins committed, was punished with death *in their place*, and for the purpose of freeing them from the penalty of sin. Therefore when Christ is called *the Lamb bearing the sins of the world*, we must understand one who should take upon himself the sins of men, so as to pay the penalties of their sins, and in their stead, for the purpose of freeing them from those penalties. In short, *αἴρων* denotes, in its full sense, 'taking away by bearing;' and thus it is well adapted to express the *atoning sacrifice* of Christ for the sins of the world."

It has been alleged by some, that it is improbable that John the Baptist should have *foreseen* that Jesus would die by a violent death like a lamb, as a victim and a sacrifice for sin. And therefore some have rejected the primitive and orthodox interpretation of this passage. And, indeed, if John the Baptist had been a mere ordinary man, it was impossible that he should then have contemplated Christ as such. But John *was inspired from his mother's womb;* he was the *greatest of prophets.* (Matt. xi. 9. Luke vii. 26.) Hence when he saw Jesus coming to his baptism, he was enabled to proclaim Him as the *future Judge of the world* (Matt. iii. 12. Luke iii. 17), and now he is empowered by the Holy Ghost to discern and to declare Him to be the One sinless, expiatory Sacrifice, and Propitiatory Satisfaction for the sins of the world.

John the Baptist preached the Doctrine of the Atonement before the Sacrifice was offered; and yet some are found to deny the doctrine, now that the Sacrifice has been offered!

On this doctrine see further below, on Rom. iii. 21—26.

ἐγὼ εἶπον, Ὀπίσω μου ἔρχεται ἀνὴρ, ὃς ἔμπροσθέν μου γέγονεν, ὅτι πρῶτός μου
ἦν· 31 κἀγὼ οὐκ ᾔδειν αὐτόν· ἀλλʼ ἵνα φανερωθῇ τῷ Ἰσραὴλ διὰ τοῦτο ἦλθον
ἐγὼ ἐν τῷ ὕδατι βαπτίζων.
(15/I) 32 [y] Καὶ ἐμαρτύρησεν Ἰωάννης λέγων, Ὅτι τεθέαμαι τὸ Πνεῦμα καταβαῖνον y Matt. 3. 16.
ὡς περιστερὰν ἐξ οὐρανοῦ, καὶ ἔμεινεν ἐπʼ αὐτόν· 33 [z] κἀγὼ οὐκ ᾔδειν αὐτόν· ἀλλʼ Mark 1. 10. Luke 3. 21. z Matt. 3. 11.
ὁ πέμψας με βαπτίζειν ἐν ὕδατι ἐκεῖνός μοι εἶπεν, Ἐφʼ ὃν ἂν ἴδῃς τὸ Πνεῦμα Acts 1. 5.
καταβαῖνον, καὶ μένον ἐπʼ αὐτὸν, οὗτός ἐστιν ὁ βαπτίζων ἐν Πνεύματι ἁγίῳ·
34 κἀγὼ ἑώρακα, καὶ μεμαρτύρηκα ὅτι οὗτός ἐστιν ὁ Υἱὸς τοῦ Θεοῦ.
(16/X) 35 Τῇ ἐπαύριον πάλιν εἱστήκει ὁ Ἰωάννης, καὶ ἐκ τῶν μαθητῶν αὐτοῦ
δύο· 36 [a] καὶ ἐμβλέψας τῷ Ἰησοῦ περιπατοῦντι λέγει, Ἴδε ὁ ἀμνὸς τοῦ Θεοῦ. a ch. ver. 29.
37 Καὶ ἤκουσαν αὐτοῦ οἱ δύο μαθηταὶ λαλοῦντος, καὶ ἠκολούθησαν τῷ Ἰησοῦ.
38 Στραφεὶς δὲ ὁ Ἰησοῦς, καὶ θεασάμενος αὐτοὺς ἀκολουθοῦντας, λέγει αὐτοῖς,
39 Τί ζητεῖτε; Οἱ δὲ εἶπον αὐτῷ, Ῥαββὶ, (ὃ λέγεται ἑρμηνευόμενον διδάσκαλε)
ποῦ μένεις; 40 Λέγει αὐτοῖς, Ἔρχεσθε καὶ ἴδετε. Ἦλθον καὶ εἶδον ποῦ μένει·
καὶ παρʼ αὐτῷ ἔμειναν τὴν ἡμέραν ἐκείνην· ὥρα ἦν ὡς δεκάτη. 41 [b] Ἦν Ἀνδρέας, b Matt. 4. 18
ὁ ἀδελφὸς Σίμωνος Πέτρου, εἷς ἐκ τῶν δύο τῶν ἀκουσάντων παρὰ Ἰωάννου καὶ
ἀκολουθησάντων αὐτῷ. (17/I) 42 Εὑρίσκει οὗτος πρῶτος τὸν ἀδελφὸν τὸν ἴδιον
Σίμωνα, καὶ λέγει αὐτῷ, Εὑρήκαμεν τὸν Μεσσίαν, ὅ ἐστι μεθερμηνευόμενον
Χριστός. 43 [c] Καὶ ἤγαγεν αὐτὸν πρὸς τὸν Ἰησοῦν. ἐμβλέψας αὐτῷ ὁ Ἰησοῦς c Matt. 16. 18.
εἶπε, Σὺ εἶ Σίμων ὁ υἱὸς Ἰωνᾶ, σὺ κληθήσῃ Κηφᾶς· ὃ ἑρμηνεύεται Πέτρος.

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30. *ἔρχεται ἀνὴρ*] *cometh a man; ἀνὴρ* (not *ἄνθρωπος*). Christ is the Husband of the Church and of every soul, as St. Paul says, "I have espoused you to one *man* (*ἑνὶ ἀνδρὶ*), Christ." (2 Cor. xi. 2.) I am the friend of the Bridegroom, He is the Bridegroom.

31. *ἵνα φανερωθῇ*] *in order that He might be manifested.* I come not with my baptism to give the Spirit, or to remit sins, but to prepare the way for Him and His manifestation. Hence, it is clear that the histories which are related by some concerning miracles, as if wrought by Christ in His childhood, are fabulous; for if He had wrought miracles, He could not have been unknown in Israel, and have needed manifestation from John. (*Chrys.*, *Theoph.*) The baptism of John lasted but a short time, being designed to *manifest Christ*, who submitted to receive the baptism of His servant, in order to encourage us to receive the baptism of our Master, whose baptism was necessary for those who had been baptized with the baptism of His servant. (*Aug.* Tract. v.)

32. *τεθέαμαι*] *I have beheld* (with admiration) *the Spirit.* John's witness was confirmed by the witness of God the Holy Ghost, Whose work it is to declare Christ. (*Chrys.*) Note the words *ἰδεῖν, ὁρᾶν, θεᾶσθαι, ἐμβλέπειν*, in this Chapter.

— *ὡς περιστεράν*] *as a Dove.* The Holy Ghost then manifested Himself as a Dove,—and, at the day of Pentecost, in Tongues of Fire; in order that we may learn to unite fervour with simplicity, and to seek for both from the Holy Ghost. (*Aug.*)

— *ἐπʼ αὐτόν*] *upon Him.* The *preposition* implies motion *to*, the *verb* expresses immanence *on*. Cp. *v.* 33.

33. *κἀγὼ οὐκ ᾔδειν αὐτόν*] *and I knew Him not.* It has been objected by some, that it is not possible that John should have been ignorant of Jesus, the son of his mother's kinswoman, and probably intimate with him in his infancy.

But this objection is grounded on a misunderstanding of these words, which mean, "*Even* I, intimate with Him as I am, did not as yet know Him *as He is*, and as I *now preach* Him to you."

Lest it should be supposed, that, from his mother's near connexion with Mary the mother of Jesus, the Baptist might be biassed, either by favour or interest, to bear witness to Christ, he refutes this suspicion by saying, "*I knew Him not.*" (*Theoph.*) It is not, therefore, from my own *personal* knowledge, as you may imagine, that I *now declare* Him to be *what He is;* for my own knowledge of Him is only *earthly* and *human*. But I proclaim Him, because I have received from *heaven a revelation* concerning Him. Cp. our Lord's saying to St. Peter, Matt. xvi. 17. The Baptist, therefore, shows by these words, that he utters his testimony concerning Christ not from any considerations of human intercourse and personal affection, but from *divine revelation*. John declared Christ to the people, not from human attachment, but in obedience to the divine will. (*Cyril.*) As son of the cousin of our Lord's Mother, he knew Jesus according to the flesh; but it was only by revelation from above that he knew and declared Him as He is, viz. the Lamb of God, the Judge of Quick and Dead, the Bridegroom of the Church, the Son of God, the Saviour of the world.

37. *δύο μαθηταί*] *two disciples.* The Baptist, as the friend of the Bridegroom, gives away the Bride to Christ, by presenting the souls of his own disciples to Christ, and espousing them to Him. (*Chrys.*) See above on Matt. xi. 2 as to John's conduct in this respect when he was in prison, and on the eve of death. His practice is consistent to the last: "servatur ad imum Qualis ab incepto processerat, et sibi constat."

39. *ὃ λέγεται ἑρμηνευόμενον*] *which is to say, being interpreted.* A common expression with St. John, who is careful to *interpret* Hebrew words (cp. i. 42; iv. 25; ix. 7), and is also accustomed to specify original Hebrew names. The word Ἑβραϊστὶ occurs seven times in his Gospel and Apocalypse (John v. 2; xix. 13. 17. 20. Rev. ix. 11; xvi. 16), and no where else in N. T.

40. *Ἔρχεσθε καὶ ἴδετε*] *Come ye, and behold.* A phrase used by the Holy Spirit, particularly when speaking by St. John, to call attention to some notable thing. See i. 47. Rev. vi. 1. 5. 7. Cp. Rev. xxii. 17. 20.

— *ὥρα ἦν ὡς δεκάτη*] *it was about the tenth hour*, ten in the morning. On St. John's *Asiatic* mode of reckoning hours, see iv. 6. 52; xi. 9; xix. 14. *Townson* on the Gospels, Disc. viii. *Pionii* Martyrium (at Smyrna), Ruinart. p. 151.

41. *Σίμωνος Πέτρου*] *of Simon Peter*, not yet mentioned by St. John, but supposed to be known to the reader from the other Gospels. See above, *Introduction*, p. 268.

42. *Εὑρίσκει οὗτος πρῶτος τὸν ἀδελφόν*] *He first findeth his own brother Simon, and saith to him, We have found the Messias.* The proof of our having really *found Christ*, is seen in our finding our brother and bringing him to Christ. We find Christ by caring for the souls of our brethren. (*Bede*, Hom. in Vig. St. Andr.)

— *Εὑρήκαμεν τὸν Μεσσίαν*] *We have found the Messiah.* מָשִׁיחַ (*Mashiah*). *Messias* in Hebrew, and *Christ* in Greek, *the Anointed.* See above, Matt. i. 1. *Christos* signifies unction, and Jesus is specially *the* Christ, through Whom all Christians derive their unction, and Who is anointed with the oil of gladness above His fellows. Ps. xlv. 8. (*Aug.* Tract. 7.)

43. *Κηφᾶς*] *Cephas.* He is called *Petrus*, 'a stone;' from *Petra*, 'the Rock.' (*Aug.*) Petrus (or Peter) has the same meaning in Greel. as *Cephas* (כֵּיפָא) in Syriac; and the Apostle was called Peter from the firmness of his faith, by which he clave to that Petra, or Rock, of Whom the Apostle Paul speaks,—"That Rock was Christ" (1 Cor. x. 4). (*Bede*, Hom. i. in Vig. St. Andr.) See n tes above on Matt. xvi. 18.

($\frac{18}{X}$) 44 Τῇ ἐπαύριον ἠθέλησεν ἐξελθεῖν εἰς τὴν Γαλιλαίαν, καὶ εὑρίσκει Φίλιπ
d John 12. 21. πον, καὶ λέγει αὐτῷ ὁ Ἰησοῦς, Ἀκολούθει μοι. 45 [d] Ἦν δὲ ὁ Φίλιππος ἀπὸ
e ch. 21. 2. Gen. 3. 15. Βηθσαϊδὰ, ἐκ τῆς πόλεως Ἀνδρέου καὶ Πέτρου. 46 [e] Εὑρίσκει Φίλιππος τὸν
& 22. 18. & 49. 10. Ναθαναὴλ, καὶ λέγει αὐτῷ, Ὃν ἔγραψε Μωϋσῆς ἐν τῷ νόμῳ, καὶ οἱ προφῆται,
Deut. 18. 15. 2 Sam. 7. 12. εὑρήκαμεν, Ἰησοῦν τὸν υἱὸν τοῦ Ἰωσὴφ τὸν ἀπὸ Ναζαρέθ. 47 [f] Καὶ εἶπεν αὐτῷ
Isa. 7. 14. & 9. 6. & 40. 10, 11. Ναθαναήλ, Ἐκ Ναζαρὲθ δύναταί τι ἀγαθὸν εἶναι; Λέγει αὐτῷ Φίλιππος, Ἔρχου
& 53. 1, &c. Jer. 23. 5. καὶ ἴδε. 48 [g] Εἶδεν Ἰησοῦς τὸν Ναθαναὴλ ἐρχόμενον πρὸς αὐτὸν, καὶ λέγει
& 33. 14. Ezek. 34. 23. περὶ αὐτοῦ, Ἴδε ἀληθῶς Ἰσραηλίτης, ἐν ᾧ δόλος οὐκ ἔστι. 49 Λέγει αὐτῷ
& 37. 24. Dan. 9. 24. Micah 5. 2. Ναθαναήλ, Πόθεν μὲ γινώσκεις; ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτῷ, Πρὸ τοῦ σε
Zech. 6. 12. & 9. 9. Φίλιππον φωνῆσαι, ὄντα ὑπὸ τὴν συκῆν εἶδόν σε. 50 Ἀπεκρίθη Ναθαναὴλ καὶ
f Matt. 2. 23. Luke 2. 4. λέγει αὐτῷ, Ῥαββὶ, σὺ εἶ ὁ Υἱὸς τοῦ Θεοῦ, σὺ εἶ ὁ βασιλεὺς τοῦ Ἰσραήλ.
ch. 7. 41, 42. g Ps. 32. 2. 51 Ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτῷ, Ὅτι εἶπόν σοι, Εἶδόν σε ὑποκάτω τῆς
ch. 8. 39. h Gen. 28. 12. συκῆς, πιστεύεις; μείζω τούτων ὄψῃ. 52 [h] Καὶ λέγει αὐτῷ, Ἀμὴν ἀμὴν λέγω
Matt. 4. 11. Luke 22. 43. ὑμῖν, ἀπ' ἄρτι ὄψεσθε τὸν οὐρανὸν ἀνεῳγότα, καὶ τοὺς ἀγγέλους τοῦ Θεοῦ
& 24. 4. Acts 1. 10. ἀναβαίνοντας καὶ καταβαίνοντας ἐπὶ τὸν Υἱὸν τοῦ ἀνθρώπου.

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45. Ἦν δὲ Φίλιππος] *But Philip was of Bethsaida, the city of Andrew.* St. John, also of Galilee, makes other mention of Philip in connexion with Andrew his fellow-townsman. See below, vi. 6; xii. 21.

46. Ναθαναήλ] *Nathanael.* נְתַנְאֵל i. q. Θεόδωρος, 'gift of God.'

46. Ἴδε] *Behold an Israelite indeed, in whom there is no guile.* All men knew Nathanael to be an Israelite. But *our Saviour*, piercing deeper, giveth further testimony of him than men could have done; "Behold an Israelite indeed, in whom is no guile." He declared that Nathanael belonged not only to the Church Visible (i. e. the Church as seen by *man*), but to the Church Invisible, i. e. to the Church as seen by *God*. *Hooker*, iii. 1.

Since *Nathanael* received such a testimony from Christ, why is he *not* found among the *Apostles?* Perhaps he was a learned man, skilled in the Law; and Christ would choose unlearned men to convert and confound the world. He would not convert fishermen by orators, but orators by fishermen. (*Aug.*) Reasons have been adduced by some, for believing Nathanael to be no other than *Bartholomew the Apostle;* e. g. by *Robert Nelson* on the Feast of St. Bartholomew, and *Meyer* here. Cp. John xxi. 2, where Nathanael is placed before *οἱ τοῦ Ζεβεδαίου*. But as the writer himself was one of the sons of Zebedee, no argument can thence be drawn that Nathanael was an Apostle. Rather, it would seem, *that* passage shows that he was *not* an Apostle, and therefore not the same as Bartholomew; for Nathanael is there placed *after* Thomas (ὁ λεγόμενος Δίδυμος),—whereas, on the contrary, in all the Apostolic Catalogues (Matt. x. 3. Mark iii. 18. Luke vi. 14, 15), except Acts i. 13, Bartholomew is placed before Thomas.

49. Πόθεν μὲ γινώσκεις;] *Whence knowest thou me? Me*, so obscure a person.

— ὄντα ὑπὸ τὴν συκῆν] Something more than ὑπὸ τῇ συκῇ. The *accusative* intimates *retirement under* the shade of the *fig-tree*, as well as *concealment* there, perhaps for purposes of Prayer and Meditation.

The foliage of the fig-tree produces a thick shade; and the Jewish rabbis were accustomed to rise early and to study beneath it. See *Wetstein*, p. 845, and *Winer*, R. W. B. p. 366.

This mention of the fig-tree, under whose shade Nathanael seems to have sought for religious seclusion, indicates that the incident here recorded took place when the fig-tree was in full foliage, and therefore not in the winter or early spring. See Matt. xxiv. 32. *Jahn*, § 72.

Perhaps this circumstance may throw some light on the question concerning the *time of year* of our Lord's Birth. Our Lord was *baptized* at about the same season of the year as that in which He was *born* (see Luke iii. 23), and the incidents here mentioned appear to have occurred in the autumn, about the time of the Feast of Tabernacles, when the boughs of trees were in full leaf. (See Levit. xxiii. 40; and above, i. 14; below, vii. 2, and note at the end of the Seventh Chapter.) They must, however, have occurred more than forty days after our Lord's baptism; for the Temptation took place between it and them.

Nathanael inquires as man, Christ replies as God, "I saw thee; thou wast then seen by Me as God,"—that is, from afar, and when no other eye was upon thee. I saw thee under the fig-tree, before Philip called thee; and I saw thy heart, and pronounce thee to be an Israelite indeed, in whom there is no guile,—that is, who art not indeed free from taint of sin, but who art ready to confess thyself a sinner, and to embrace the truth. (*Chrys. Aug.* Tract. vii. et de Verb. Dom. Serm. 40.)

We read, in the beginning of the *Old Testament*, that the Eye of God discovered Adam hiding himself among the *trees* of the garden (Gen. iii. 8); and thence he was brought forth to receive his sentence of condemnation. But in the beginning of the Gospel, the Eye of Christ discovers Nathanael under the fig-tree, and proclaims him *an Israelite indeed*. In the former case we see the Omniscience of Judgment, in the latter of Love. Adam sewed leaves of the fig-tree together to hide his shame. (Gen. iii. 7.) Christ saw Nathanael in his retirement under the fig-tree, and proclaimed him "an Israelite indeed, in whom was no guile."

At the end of our Lord's Ministry, He discovered Zacchæus amid the leaves of the sycamore-tree, and called him by his name, and abode with him at his house. See Luke xix. 5.

Christ's Eye pierces through the thick leaves of our secret thoughts. We are never less alone than when alone. He sees us in our solitude; let our eye be also on Him, for we must all one day be made *manifest* before His judgment-seat (see 2 Cor. v. 10); for "all things are naked and open to the eyes of Him with whom we have to do." See on Heb. iv. 13.

50. Ῥαββὶ, σὺ εἶ ὁ Υἱὸς τοῦ Θεοῦ] *Rabbi, thou art the Son of God.* How is it that Peter, for his confession afterwards, received such excellent gifts (Matt. xvi. 16), and that those gifts were not now bestowed on Nathanael for *his* confession of Christ? and that our Lord said, that He would build His Church on Peter's confession as being complete; and that He promised to lead Nathanael to a higher elevation, as if his confession was not perfect? The reason seems to be, that Nathanael did not as yet confess Christ to be the true living God, the Lord of angels; and therefore Christ promises that hereafter he shall see heaven opened, and the angels of God ascending and descending to minister to the Son of Man as their King. (*Chrys.*) Nathanael would not have addressed Christ as *Rabbi* (see Matt. xix. 16, 17) if he had then known Him to be God. But Peter, although he had seen Him in His humiliation as *Son of Man*, yet was not staggered by what he saw, and owned Him as the Christ, the Son of the living God.

52. Ἀμὴν ἀμὴν] *Verily, verily.* ἀμὴν, *amen*, or *verily* (see Matt. v. 18), occurs *twenty-five times* in St. John's Gospel: always *doubled*, never used by any one but Christ, and always at the beginning of a sentence. It is *never* doubled in the other Gospels. It is found at the end of sentences, especially doxologies in the Apocalypse, i. 6, 7; v. 14; vii. 12; xix. 4, in which book CHRIST is called ὁ Ἀμήν. Rev. iii. 14.

The utterance of the word Ἀμὴν, *Amen*, especially when doubled, was supposed by the Jews to have the solemnity of an adjuration. See the authorities from the *Talmud* in *Wetst.* p. 851.

God is called by Isaiah (lxv. 16) the God of *Amen*, or Truth; and Amen is doubled in St. John's Gospel, in which the Word of Truth is solemnly sealed for ever.

Ye shall see Angels ascending, &c.] He refers to *Jacob's ladder*, a type of the *Incarnation*. See on Gen. xxviii. 12.

II. 1 *Καὶ τῇ ἡμέρᾳ τῇ τρίτῃ γάμος ἐγένετο ἐν Κανᾷ τῆς Γαλιλαίας· καὶ ἦν*
ἡ μήτηρ τοῦ Ἰησοῦ ἐκεῖ, 2 *ἐκλήθη δὲ καὶ ὁ Ἰησοῦς καὶ οἱ μαθηταὶ αὐτοῦ*
εἰς τὸν γάμον. 3 *Καὶ ὑστερήσαντος οἴνου, λέγει ἡ μήτηρ τοῦ Ἰησοῦ πρὸς*
αὐτὸν, Οἶνον οὐκ ἔχουσι. 4 [a] *Λέγει αὐτῇ ὁ Ἰησοῦς, Τί ἐμοὶ καὶ σοὶ, γύναι;* a 2 Sam. 16. 10. & 19. 22.
οὔπω ἥκει ἡ ὥρα μου. 5 *Λέγει ἡ μήτηρ αὐτοῦ τοῖς διακόνοις, Ὅ τι ἂν λέγῃ* 2 Kings 3. 13.
ὑμῖν, ποιήσατε. 6 [b] *Ἦσαν δὲ ἐκεῖ ὑδρίαι λίθιναι ἓξ κείμεναι, κατὰ τὸν καθ-* b Mark 7. 3.

— *οὐρανὸν ἀνεῳγότα*] *the heaven*, shut by the sin of the first Adam, *opened* by the obedience of the second Adam.

— *τοὺς ἀγγέλους τοῦ Θεοῦ*] *the Angels of God*, in the Garden at the Agony, at the Resurrection, and at the Ascension. (*Theoph.*)

— *ἐπὶ τὸν Υἱὸν τοῦ ἀνθρώπου*] *on the Son of Man*, and ministering to Him. Thus ye shall learn the Mystery of the two Natures, of God and Man, united in the Person of Christ. This mention of homage paid by *Angels* to *Christ* in His Human Nature is appropriately introduced by St. John, as a refutation of the Gnostic error, prevalent in Asia, paying *worship* to *Angels*, and so disparaging the dignity of Christ. See below on Coloss. ii. 18.

The same truth is suggested by the mention of the *Angel coming down* from time to time, and troubling the water of Bethesda, in order to heal *one* patient on each occasion (v. 4). Christ heals by a *word* (v. 8); and He has come down from heaven once for all, and healed the whole human race.

CH. II. 1. *τῇ ἡμέρᾳ τῇ τρίτῃ γάμος*] *on the third day* after His return to Galilee (i. 43). Doubtless something is designed by this precise and exact indication of time;

On the *first* day, John declared Jesus to the Priests and Levites (John i. 19—28), who came from Jerusalem to him at *Bethany* and in *Peræa*. It is probable that this took place soon *after* our Lord's *Temptation*, which is not described in *this* Gospel.

On the *second* day, John proclaimed Jesus as the Lamb of God, and referred to his former testimony concerning Him (John i. 29, 30), and to the descent of the Holy Ghost on our Lord at His baptism; which is no where mentioned in *this* Gospel.

On the *third* day, John revealed Jesus especially to Andrew and another of his disciples, who accordingly follow Jesus, and speak of Him as the *Christ*; and He abides with them that day (i. 40), and calls Simon by the name *Cephas*.

On the *fourth* day, Jesus returns to Galilee, and finds Philip of *Bethsaida* in *Galilee*, who finds *Nathanael* of Cana in *Galilee*.

On the *third day after this* event, the Marriage of Cana takes place, at which was wrought the first Miracle, the Manifestation of His Godhead.

As the Book of Genesis begins with the history of a period of Six Days, so, it would seem, does the Gospel of St. John—the Genesis of the New Testament. (Cp. *Burgon*. p. 38.) In Genesis, the consummation is in the Institution of Marriage in Paradise (see Gen. i. 26—28), where Adam is united to Eve,—a figure of the Mystical Union and Marriage betwixt Christ and His Church. (Eph. v. 22—32.) The consummation is here in the Marriage of Cana, where Christ manifests the Union of the two Natures, that of God and Man, in Himself. See on *vv.* 2, 3.

— *γάμος*] *a Marriage Feast* (see Matt. xxii. 2. Luke xii. 36), lasting for seven or eight days. See Gen. xxix. 27. Judg. xiv. 15. The Hebrew word relates to *wine*, see Matt. xxii. 2.

— *Κανᾷ τῆς Γαλιλαίας*] Perhaps *Kana-el-Jelil*, or *Kirbet Kana*, about seven miles north of Nazareth, and about ten s.w. of Capernaum. His Godhead first shone forth in Galilee of the *Gentiles*; it was to shine on all.

2, 3. *ἐκλήθη ὁ Ἰησοῦς καὶ οἱ μαθηταὶ—ἡ μήτηρ*] *Jesus was bidden, and His disciples, to the marriage; and His Mother was there. Joseph*, it would seem, was now dead.

He Who is the Son of God and also the Son of Mary came to the Marriage. He Who, when He was with the Father, had instituted Marriage; He Who came into the world to a Marriage, for He has espoused the Church, which He has redeemed with His own blood, and to which He has given the Holy Spirit as a pledge, and which He first united to Himself in the Virgin's Womb, from which He came forth as a Bridegroom from His chamber, rejoicing to run His course (Ps. xix. 5), when He, the Word of God, married our flesh, and so the Son of God and the Son of Man joined both in one. (*Aug.*) Hence we may learn to reject the heresies of Tatian and Marcion, who disparage Matrimony. (*Bede*, Hom. dom. 1, post Epiph.)

On the honour thus paid by Christ to Holy Matrimony, see the Marriage Office in the Book of Common Prayer.

3. *ὑστερήσαντος οἴνου*] *when wine failed.* His Godhead was first manifested to the poor.

— *ἡ μήτηρ τ. Ἰ.*] *the mother of Jesus;* never called *Mary* by St. John.

4. *Τί ἐμοὶ καὶ σοὶ*] *Woman, what have I to do with thee?* The Hebr. מַה לָּנוּ וָלָךְ (*mah lanu valak*), *Quid nobis et tibi?* (Josh. xxii. 24. 2 Sam. xvi. 10. Matt. viii. 29; xxvii. 19. Mark i. 24, and *Wetstein's* note.)

The word *γύναι*, *woman*, is not necessarily to be understood as a rebuke. Cp. xix. 26; xx. 15; and see *Kuin.* here, who quotes *Soph.* Trachin. 370, and the words of Augustus to Cleopatra, *Dio Cass.* li. p. 305, *θάρσει, γύναι, καὶ θυμὸν ἔχε ἀγαθόν*. But yet, as the Fathers observe, it is significantly employed to remind Mary of her *womanhood*, and of her subjection to her Son, as *God.* He does not say *μῆτερ*, but *γύναι*.

The sense is, What have I, as *God*, to do with thee, a *woman?* Dost thou suppose that the *divine* power by which I work miracles can be set in motion by thee, because thou art the mother of My *humanity?* *S. Irenæus* says (iii. 16. 7), "Dominus repellens intempestivam ejus festinationem dixit, *Quid mihi et tibi, mulier?*" Thus He condemns those who pray to the Virgin to command Christ, "*Monstra te esse matrem, Jure matris impera Filio.*" See Grabe's note on *Iren.* iii. 18.

Hence Christ, Who loved and revered His earthly *Mother* (see Luke ii. 51. John xix. 26), teaches us to *begin* with love and reverence to our *heavenly Father;* and He here rebukes His Mother. He had great regard for her, but more for the salvation of souls. (Matt. xii. 48. Luke xi. 27.) He therefore corrects her, and prepares the way for the working of His first miracle with due dignity. (*Chrys.*)

Christ is the Son of Mary, and the Lord of Mary; He was made of Mary and created Mary; for He is the Son of David and the Lord of David. (Ps. cx. 1.) He is both man and God. (*Aug.*)

The miracle which He was now about to work, He was about to work as God. As God He has no mother. And now that He was about to perform a divine work, He ignores, as it were, the human womb, and asks, "*Woman*, What have I to do with thee?" As much as to say, Thou art not the Mother of that in Me which works miracles; thou art not the Mother of My Godhead. *What then have I now to do with thee?* (*Aug.*, see also his Serm. 218.)

Our Lord here and elsewhere displays His Divinity more clearly, by bringing it out in *contrast* with His relationship to His human Mother. Cp. Mark iii. 32. Luke ii. 48.

— *οὔπω ἥκει ἡ ὥρα μου*] *Mine hour is not yet come;* the hour of My weakness derived from thee *is not yet come;* but it *will come*, and then I will acknowledge thee.

Mine hour is not yet come, but it will come hereafter. When the *hour* of my *human infirmity* arrives, and when that infirmity, of which thou art the Mother, hangs on the Cross, *then* I will own thee as My Mother. Accordingly He owned her, when that which was born of her was about to die; then He commended her to His Disciple, and said to him, "Behold thy mother." (*Aug.*) See John xix. 26, 27, the best comment on this text.

As *man* He had *His hour* (cp. vii. 30; viii. 20; xii. 27; xvii. 1). But as God He has *no hour*. He is the Everlasting Jehovah. He is the Author of all Time. And it was as God that He was now about to work, and to manifest His Godhead; and He calls His hour of suffering "*Mine* hour," because He chose the hour of His own death; He had the power of laying down His life when and as He pleased. (John x. 18.)

6. *ἕξ*] *six;* the number of the days in which God created the world. All things are made new by the Incarnation of Christ See *v.* 11, and above, *Introduction*, p. 259.

— *κατὰ τὸν καθαρισμόν*] *according to the purifying*, for ablution before dinner, and for washing of the vessels. (Matt. xv 2. Luke xi. 39.) It would appear from *v.* 7 that these six water-pots had been exhausted of part of their contents before the miracle was wrought.

αρισμὸν τῶν Ἰουδαίων, χωροῦσαι ἀνὰ μετρητὰς δύο ἢ τρεῖς. 7 Λέγει αὐτοῖς
ὁ Ἰησοῦς, Γεμίσατε τὰς ὑδρίας ὕδατος· καὶ ἐγέμισαν αὐτὰς ἕως ἄνω. 8 Καὶ
λέγει αὐτοῖς, Ἀντλήσατε νῦν καὶ φέρετε τῷ ἀρχιτρικλίνῳ· καὶ ἤνεγκαν. 9 Ὡς
δὲ ἐγεύσατο ὁ ἀρχιτρίκλινος τὸ ὕδωρ οἶνον γεγενημένον, καὶ οὐκ ᾔδει πόθεν
ἐστὶν, οἱ δὲ διάκονοι ᾔδεισαν οἱ ἠντληκότες τὸ ὕδωρ, φωνεῖ τὸν νυμφίον ὁ
ἀρχιτρίκλινος, 10 καὶ λέγει αὐτῷ, Πᾶς ἄνθρωπος πρῶτον τὸν καλὸν οἶνον τίθησι,
καὶ ὅταν μεθυσθῶσι, τότε τὸν ἐλάσσω· σὺ τετήρηκας τὸν καλὸν οἶνον ἕως ἄρτι.
c ch. 1. 14. 11 c Ταύτην ἐποίησε τὴν ἀρχὴν τῶν σημείων ὁ Ἰησοῦς ἐν Κανᾷ τῆς Γαλιλαίας,
καὶ ἐφανέρωσε τὴν δόξαν αὐτοῦ· καὶ ἐπίστευσαν εἰς αὐτὸν οἱ μαθηταὶ αὐτοῦ.
(19/VII) 12 Μετὰ τοῦτο κατέβη εἰς Καφαρναοὺμ αὐτὸς καὶ ἡ μήτηρ αὐτοῦ, καὶ
οἱ ἀδελφοὶ αὐτοῦ, καὶ οἱ μαθηταὶ αὐτοῦ, καὶ ἐκεῖ ἔμειναν οὐ πολλὰς ἡμέρας.
(20/I) 13 Καὶ ἐγγὺς ἦν τὸ πάσχα τῶν Ἰουδαίων, καὶ ἀνέβη εἰς Ἱεροσόλυμα ὁ
Ἰησοῦς.

— *χωροῦσαι ἀνὰ μετρητάς*] *containing two or three firkins apiece.* See Matt. xx. 9. Mark vi. 40. *μετρητὴς* is the Hebr. בַּת (*bath*). 2 Chron. iv. 5. See on Luke xvi. 6. *Joseph.* Ant. viii. 2. 9, and *Wetst.* and *Kuinoel* here.

Since the *μετρητὴς* held seventy-two sextarii (*Joseph.* Ant. viii. 2), about *nine gallons*,—and since these water-pots held two or three *μετρηταὶ* apiece, the quantity of water changed into wine was very great—about 135 gallons.

This large quantity has been perverted by some into an argument against the veracity of St. John's account, and even against the reality of the miracle itself. What use, it is asked, could there be in the supply of so much wine for a single feast? And is it consistent with the divine character of Christ to produce what would only be wasted, and was so disproportionate to the occasion?

To this it has been replied by some (*Semler* and *Kuin.*) that it is probable that only a *portion* of the water in the water-pots was changed. This is against the text. Others reply, that it was an act of divine benevolence to supply a large quantity of wine for the *future* use of the newly married pair and their friends. (*Meyer.*)

This may be so. But the true reason of the large surplus beyond the present need, seems to be of a higher spiritual kind,—namely, in order that there might be in this residue,—as in the twelve baskets remaining over and above the barley loaves after the miraculous feeding (Matt. xiv. 20; xvi. 9. John vi. 13),—a visible and abiding *proof and record* of this mighty work of Christ; and that, whenever the newly married pair brought forth any of this wine, from time to time, to welcome and regale any of their friends, they themselves might be reminded, and they might speak to others, of the divine power and love of Him Who produced it; and so the *effects* of the Miracle might *extend* far beyond the time, and place, and other circumstances of its first operation; and that the water, thus made wine, might diffuse the knowledge of the Gospel, and become a well-spring and fountain of living water for the salvation of souls. The *bread* of the barley loaves could not be kept long; and therefore, in that case, the surplus produced by our Lord was less. But the "good wine" of Cana might be preserved for many years. How many persons may it have afterwards refreshed in body and soul! Perhaps it may have served for many holy Eucharistic celebrations in the infant Church of Galilee.

7. *Γεμίσατε τὰς ὑδρίας*] *fill ye the water-pots.* He uses the elements of which the world consists, to show that the world was not made by any power alien from Himself, as some heretics assert. (*Chrys.*)

— *ἕως ἄνω*] *up to the brim.* So that any one might first see the water, and then the wine into which it was changed.

8. *ἀρχιτρικλίνῳ*] *to the ruler of the feast*, or *συμποσιάρχης*, cp. Ecclus. xxxii. 1, where he is called *ἡγούμενος*. "Convivii Magister, Modimperator." (*Varro.*) "Arbiter bibendi." (*Horat.* I. iv. 18.) "Dictator." (*Plaut.*) It has been supposed by some, that the *ἀρχιτρίκλινος* was the *τραπεζοποιός*; cf. *Julius Pollux* (Onom. iii. 41),—a chief *servant* or butler, whose duty it was to provide wine and food for the guests. But no authority has been quoted for this sense, and the etymology of the word seems to be against it. Besides, his language to the bridegroom (*v.* 10) shows that he regarded the *bridegroom* as the purveyor of the feast; and his words to the bridegroom are not those of a servant to a master, but of an equal. He was one of the *guests*, chosen to taste the wine, and to regulate the order of its consumption.

10. *τὸν καλὸν οἶνον*] *the good wine*, that is, the *best* wine,—a saying which may be applied spiritually by the Church, and addressed to the *Divine* Bridegroom Christ, Who has kept the best wine for us until now, and gives it to us here, in this the last Gospel, by His beloved servant St. John. See above, p. 257.

11. *Ταύτην ἐποίησε τὴν ἀρχὴν*] *The beginning* which He made was *this*,—He laid this first stone, or foundation, of the miraculous fabric. Observe, *τὴν ἀρχὴν* and *ἐποίησε*. *τὴν* is omitted by A, B, L, and some Editors, but without reason.

He Who changed the water into wine in the water-pots, at Cana in Galilee, works the same change every year in the rain which descends from the clouds of heaven into the vines. But this *gradual* operation of change in all the Vineyards of this world attracts no admiration, on account of its continuity. Therefore, the same God sometimes makes, as here, *unusual* demonstrations of His power, in order to awaken men from their slumber, to a sense of His Omnipotence, and to excite them to worship Him as God. See *Aug.* and *Irenæus*, iii. 12. 5,—"He Who changed water into wine thus proved Himself their Creator. He walked on the sea as on dry land, and fed thousands with a few loaves,—in order that He might show us that He is the Lord of the Universe." (*Athanasius*, de Incarn. 18, p. 51.)

The whole of the passage, pp. 50, 51, is well worthy of perusal, and very seasonable in an age like the present, when a disposition manifests itself to separate the study of Physics from that of Religion, and to detach the operations and phenomena of the World of Nature from the control and government of Him Who is Supreme in the World of Grace. If we would philosophize aright, let us regard CHRIST as Creator and Lord of the Elements, and as acting in them and by them. Cp. the remarks on Matt. xiv. 20. As we admire the works wrought by the Man Christ Jesus, so let us admire those done by Jesus our God. Let us not turn our faces to the *works* of creation, and our backs to HIM Who made them. (*Aug.*)

This change of Water into Wine presents a lively figure of the change wrought in our Nature by that great Event, which is the principal theme of this Gospel—the *Incarnation* of the Son of God. Christ's first Miracle was not an act of Creation, but it was an act of *Change* of an element from a lower to a *better* condition. Water is mellowed into Wine by the Sun. Water was changed into Wine by Christ. Christ, the Sun of Righteousness, Who now cometh forth from His chamber, and rejoiceth as a Bridegroom to run His course, has transfigured our Nature by its union with the Divine in Himself. See above, *Introduction*, pp. 259, 260. Nos *aqua* eramus, *vinum* nos fecit. (*Aug.*) On the change wrought in our Nature by the Incarnation, see *Hooker*, V. liv. 5. This first miracle, also, was a glimpse of the *divine* power of Christ to be shown hereafter at the Great Day in the future glory of the *Resurrection*, when "He will *change* our vile bodies" (weak as water) "so as to be like His glorious Body" (Phil. iii. 21). "In carne constitutus Dominus de *aquâ vinum* fecit; et mirum est si de carne nostrâ corpus cœleste facere potuerit?" (*Aug.*)

12. *κατέβη*] *He went down.* The lake of Galilee—on the N.W. shore of which was the great city of Capernaum—is very much *lower* than the level of the hills of Galilee. *Hackett*, Illustr. p. 135, cp. ix. 49. 51.

— *ἀδελφοὶ*] *brethren*, 'cousins.' Abraham was the uncle of Lot, and Laban of Jacob, yet Scripture calls them *brethren*. All the relatives of Mary are called *brethren* of Christ. (*Aug.*) See above on Matt. xii. 46; xiii. 55.

13. *τὸ πάσχα*] *the Passover of the Jews.* St. John mentions the Passover *three times*, and always with this addition, "*of the*

($\frac{21}{\mathrm{I}}$) 14 [d] Καὶ εὗρεν ἐν τῷ ἱερῷ τοὺς πωλοῦντας βόας καὶ πρόβατα καὶ περι- d Matt. 21. 12. Mark 11. 15.
στερὰς, καὶ τοὺς κερματιστὰς καθημένους. 15 Καὶ ποιήσας φραγέλλιον ἐκ Luke 19. 45.
σχοινίων πάντας ἐξέβαλεν ἐκ τοῦ ἱεροῦ, τά τε πρόβατα καὶ τοὺς βόας· καὶ τῶν
κολλυβιστῶν ἐξέχεε τὸ κέρμα, καὶ τὰς τραπέζας ἀνέστρεψε· 16 καὶ τοῖς τὰς
περιστερὰς πωλοῦσιν εἶπεν, Ἄρατε ταῦτα ἐντεῦθεν· μὴ ποιεῖτε τὸν οἶκον τοῦ
Πατρός μου οἶκον ἐμπορίου. ($\frac{22}{\mathrm{X}}$) 17 [e] Ἐμνήσθησαν δὲ οἱ μαθηταὶ αὐτοῦ, ὅτι e Ps. 69. 9.
γεγραμμένον ἐστίν, Ὁ ζῆλος τοῦ οἴκου σου καταφάγεταί με.

($\frac{23}{\mathrm{IV}}$) 18 [f] Ἀπεκρίθησαν οὖν οἱ Ἰουδαῖοι καὶ εἶπον αὐτῷ, Τί σημεῖον δεικνύεις f Matt. 12. 38. & 16. 1.
ἡμῖν, ὅτι ταῦτα ποιεῖς; ($\frac{24}{\mathrm{X}}$) 19 [g] Ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτοῖς, Λύσατε Mark 8. 11. Luke 11. 29.
τὸν ναὸν τοῦτον, καὶ ἐν τρισὶν ἡμέραις ἐγερῶ αὐτόν. 20 Εἶπον οὖν οἱ Ἰουδαῖοι, ch. 6. 30. g Matt. 26. 61.
Τεσσαράκοντα καὶ ἓξ ἔτεσιν ᾠκοδομήθη ὁ ναὸς οὗτος, καὶ σὺ ἐν τρισὶν ἡμέ- & 27. 40. Mark 14. 58.
ραις ἐγερεῖς αὐτόν; 21 Ἐκεῖνος δὲ ἔλεγε περὶ τοῦ ναοῦ τοῦ σώματος αὐτοῦ. & 15. 29.

Jews" (cp. vi. 4; xi. 55); because he wrote at a time when it was requisite to distinguish it from the *Christian* Passover, and because he wrote for many who were not conversant with Jewish customs. See *v.* 6, and v. 1, and above, p. 206, and cp. the instances in which St. John *translates* Hebrew words, i. 38. 42, and cp. iv. 9 and 25; and *Dr. Townson* on the Gospels, Disc. vii. sect. 2, and above, p. 268.

This seems to have been the *first* Passover of our Lord's ministry. If the Feast in ch. v. 1 is the second, or a feast of Pentecost, then that at vi. 4 is the third Passover. And so, with the Passover at which He suffered, there are four Passovers in St. John's Gospel; which was the opinion of *Eusebius*, i. 10. *Theodoret*, ad Dan. ix. tom. ii. p. 1250, ed. Hal. 1770.

On the Passovers in our Lord's Ministry see below, v. 1.

14. εὗρεν ἐν τῷ ἱερῷ κ.τ.λ.] *He found in the Temple.* Not ἐν τῷ ναῷ, *the Sanctuary,* but ἐν τῷ ἱερῷ, in the *outer* courts. See Matt. xxi. 12. Not only a church, but a churchyard, is holy.

— βόας—πρόβατα—περιστεράς] *oxen—sheep—doves,* for sacrifices in the Temple; in order that persons who came from far, and could not bring victims with them, might purchase them on the spot. The money-changers were there to facilitate the purchases of the sacrifices. See Matt. xxi. 12. Perhaps, also, to change money, for the payment of the Temple-Rate, due now. See on Matt. xvii. 24.

It might not have seemed to be a great sin to sell in the Temple what was purchased in order to be offered in the Temple. Yet our Lord drave them out. (*Aug.* and *Bede.*)

15. πάντας ἐξέβαλεν] *He drave them all out.* A fulfilment of the prophecy (Mal. iii. 1—3). Our Lord did this twice, as is evident from the other Gospels. (See Matt. xxi. 12. Mark xi. 15. Luke xix. 45.) The former instance is that described here by St. John. (*Aug.* de Cons. Evang. ii. 67.)

And yet, against the clear testimony of the Gospels, and the concurrent interpretation of antiquity, it has been recently denied by many (*Lücke, De Wette, Strauss*), that there was more than one Cleansing of the Temple by Christ.

Origen (in Joan. tom. x.) dwells on this act as a wonderful proof of Christ's *Divinity felt* by men,—even by the large multitudes who profaned the Temple. See above, *S. Jerome* on Matt. xxi. 12. 16.

16. μὴ ποιεῖτε] *make ye not My Father's house a house of merchandise.* Sellers in the Temple are they who seek their own things, not those of Jesus Christ. (Phil. ii. 21.) Simon Magus desired to purchase the gift of the Holy Spirit, that he might sell it again. He was among the Sellers of Doves. Divine *Grace* is so called, because it is given gratuitously. (*Aug., Origen.*) See on Matt. xxi. 12.

Money-Changers in the Temple are they who pursue secular interests in the Church; and God's house is made a house of merchandise, not only by those who seek to obtain money or praise, or honour, by means of holy Orders, but by those also who exercise the sacred ministry, or dispense sacred gifts, with a view to human rewards,—and not with simplicity of intention. (*Bede.*)

17. γεγραμμένον ἐστίν] Observe this formula of quoting Holy Scripture,—peculiar to St. John. Cp. vi. 31. 45; x. 34; xii. 14. The other formula, γέγραπται, so common in the other Evangelists occurs only *once* in St. John's Gospel, viii. 17.

— Ὁ ζῆλος, κ.τ.λ.] *The zeal for Thine house shall eat me up.* Let all the members of Christ's Body be consumed with this zeal. Who is he that is eaten up with this zeal? He who never rests, but is ever endeavouring and longing, that what he sees amiss may be corrected; and if he cannot correct it himself, is patient, and mourns inwardly. You see your brother going astray, let the zeal of God's house eat thee up; prevent him if you can; restrain him if you can; terrify him if you can; persuade him if you can; never cease; do the same in your family; do whatever you can, according to your position in life. Then you will imitate Christ, of Whom it was said, "The zeal of Thine House hath even eaten me up." (*Aug.*)

The quotation here is from Psalm lxix. 9, which the Holy Spirit thus refers to *Christ.* Let the reader examine the contents of that Psalm; and he will derive comfort from the consideration that the Church in appointing it for use on Good Friday, and in applying its prophecies to Christ, is authorized by the sanction of the Holy Ghost speaking by St. John. And he will have a safeguard against that scepticism which endeavours to wrest these prophecies from Christ.

18. οἱ Ἰουδαῖοι] *the Jews answered.* Remark St. John's peculiar use of this expression, "*the Jews*" (ii. 20; v. 10. 15, 16. 18; vi. 41; vii. 1; viii. 22. 48; ix. 22; x. 24, and passim), as asserting *distinct* from and *opposed* to Christ and His disciples. The reason of this is (as *Wetstein* observes, p. 847), that St. John wrote last of the Evangelists, at a time when the Jews were known as enemies of Christ's disciples. See above, *Introduction*, p. 268, and below, Introduction to the Epistle to the Hebrews, p. 365, note.

19. Λύσατε] *Destroy ye;* a prophecy that they would do so. Cp. xiii. 27. Matt. xxiii. 32, and *Glass.* Philol. S. pp. 406. 873.

He predicts at His *first* Passover what they would do at His *last* Passover. λύσατε = *solvite*, loose the soul from the body.

And by His act in cleansing the material Temple at this Passover, He foreshadowed His own act in raising the Temple's antitype—His own Body, at the last Passover, and in thus reviving His mystical Body the Church.

— τὸν ναὸν τοῦτον] *this ναός*, or *sanctuary*, in which the Godhead dwells, ναίει—this *Holy Place.* Observe the change of words, and the difference between them. He had purged the ἱερὸν or *outer court* of the Temple (see *v.* 14), of the sordid traffic with which they had defiled it: He would do more than this: they would destroy the ναὸς or sanctuary itself of His Holy Body, in which the Deity was enshrined as in a Divine Oracle, but He would raise it again in three days.

Τὸν ναὸν τοῦτον is equivalent to *Myself.* On this use of οὗτος, see on Matt. xvi. 18. Cp. below, vi. 50.

They sought for a miracle from Christ, because He had driven their traffic from the Temple; and He tells them in reply, that the Temple was emblematic of His own Body, and that He by His own divine power would do much more than He had done in purging the type profaned by them. He would raise the antitype, His own Body, destroyed by them. (*Bede.*) As the Body of Christ was crucified and raised again, so will it be with His mystical Body, the Church; and with every true Christian, who is crucified with Christ, and buried with Christ, and rises again with Christ to newness of life in this world, and to eternal glory in the next. (*Origen.*) Compare Ezek. xxxvii. 11. Rom. vi. 4. 1 Pet. ii. 5. Ephes. ii. 20; iv. 13. 1 Cor. xii. 12. 27; xv. 22.

On this text see the Sermon of *Bp. Andrewes*, ii. 344.

20. Τεσσαράκοντα καὶ ἓξ ἔτεσιν] *Forty and six years was this Sanctuary in building.* On this use of ᾠκοδομήθη, see Ezra v. 16. It began to be built (or rather rebuilt) by King Herod the Great, forty-six years ago, and is not yet finished. See *Joseph.* Antiq. xv. 11. B. J. i. 21. "Agrippæ II. demum tempore absolutum est totum templi ædificium," ἤδη καὶ τότε τὸ ἱερὸν τετέλεστο, *Joseph.* Ant. xx. 8. (*Kuin.*) *Wieseler* (Chronol. Syn. p. 106) reckons that this period of forty-six years had expired at the Passover, A.U.C. 781.

21. ἔλεγε περὶ τοῦ ναοῦ τοῦ σώματος αὐτοῦ] *He was speaking of the sanctuary of His body.* Our Lord often uttered sayings

h Luke 24. 8. 22 [h]῞Οτε οὖν ἠγέρθη ἐκ νεκρῶν, ἐμνήσθησαν οἱ μαθηταὶ αὐτοῦ ὅτι τοῦτο ἔλεγεν·
καὶ ἐπίστευσαν τῇ γραφῇ, καὶ τῷ λόγῳ ᾧ εἶπεν ὁ Ἰησοῦς.
23 Ὡς δὲ ἦν ἐν τοῖς Ἱεροσολύμοις ἐν τῷ πάσχα ἐν τῇ ἑορτῇ, πολλοὶ ἐπί-
στευσαν εἰς τὸ ὄνομα αὐτοῦ, θεωροῦντες αὐτοῦ τὰ σημεῖα ἃ ἐποίει. 24 Αὐτὸς δὲ
i ch. 6. 64. Acts 1. 24. Rev. 2. 23. ὁ Ἰησοῦς οὐκ ἐπίστευεν ἑαυτὸν αὐτοῖς, διὰ τὸ αὐτὸν γινώσκειν πάντας, 25 [i] καὶ
ὅτι οὐ χρείαν εἶχεν ἵνα τίς μαρτυρήσῃ περὶ τοῦ ἀνθρώπου· αὐτὸς γὰρ ἐγίνωσκε
τί ἦν ἐν τῷ ἀνθρώπῳ.
a ch. 7. 50. & 19. 39. III. 1 [a]Ἦν δὲ ἄνθρωπος ἐκ τῶν Φαρισαίων, Νικόδημος ὄνομα αὐτῷ, ἄρχων
b ch. 9. 16, 33. Acts x. 38 τῶν Ἰουδαίων. 2 [b]Οὗτος ἦλθε πρὸς αὐτὸν νυκτὸς, καὶ εἶπεν αὐτῷ, Ῥαββὶ,
οἴδαμεν ὅτι ἀπὸ Θεοῦ ἐλήλυθας διδάσκαλος· οὐδεὶς γὰρ ταῦτα τὰ σημεῖα
c Tit. 3. 5. ch. 1. 13. Gal. 6. 15. 2 Cor. 5. 17. James 1. 18. 1 Pet. 1. 23. 1 John 3. 9. δύναται ποιεῖν ἃ σὺ ποιεῖς, ἐὰν μὴ ᾖ ὁ Θεὸς μετ᾽ αὐτοῦ. 3 [c]Ἀπεκρίθη
Ἰησοῦς καὶ εἶπεν αὐτῷ, Ἀμὴν ἀμὴν λέγω σοι, ἐὰν μή τις γεννηθῇ ἄνωθεν,
οὐ δύναται ἰδεῖν τὴν βασιλείαν τοῦ Θεοῦ. 4 Λέγει πρὸς αὐτὸν ὁ Νικόδημος,
Πῶς δύναται ἄνθρωπος γεννηθῆναι γέρων ὤν; μὴ δύναται εἰς τὴν κοιλίαν τῆς
d ver. 3. Eph. 5. 26. Heb. 10. 23. μητρὸς αὐτοῦ δεύτερον εἰσελθεῖν καὶ γεννηθῆναι; 5 Ἀπεκρίθη Ἰησοῦς, [d]Ἀμὴν
ἀμὴν λέγω σοι, ἐὰν μή τις γεννηθῇ ἐξ ὕδατος καὶ Πνεύματος, οὐ δύναται

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which were not intelligible at first to those who heard them, but *became clear* afterwards; and thus He showed His divine prescience. (*Chrys.*) Cp. St. John's own declaration concerning Christ's disciples (xii. 16).

This observation is of great importance, and answers by anticipation many objections, grounded on the erroneous supposition that Christ could *not* have meant to say what His words imply; merely because they, to whom He was then speaking, could not *understand* that meaning. The allegation virtually contravenes the claims of His *Prophetical* office. For it is the essence of *Prophecy* to be obscure when first delivered, and to be explained by the event. Examples of Christ's prophetic language, combined by didactic instruction, may be seen in iii. 5; vi. 53. See the notes there on the *prolepses*, or anticipations, in our Lord's Teaching, to be explained afterwards by the event.

22. *εἶπεν ὁ Ἰησοῦς*] *Els.* has not the article; but it is in A, B, E, G, H, K, L, S, V, X.

24. Αὐτὸς δὲ ὁ Ἰησοῦς, κ.τ.λ.] *Yet Jesus Himself did not trust Himself to them, for that He knew all men, and because He had no need that any one should testify of man, for He knew of Himself what was in man.* These two verses afford an instance of the peculiar manner in which the Holy Spirit *pronounces judgment*, in St. John's Gospel, on things and persons. Cf. *v.* 21; vi. 64. 71; vii. 39; viii. 27; xi. 51; xii. 33. 37. 43; xiii. 11; xxi. 17. This method was very suitable for the *last written* Gospel, and confirms the testimonials and proof that St. John's Gospel is not only an inspired *History*, but also an inspired *Comment* on that History. See above, p. 268.

25. *τῷ ἀνθρώπῳ*] *the man*, generally; i. e. every man. On the force of the article, see iii. 10, and *Winer*, p. 105.

Cʜ. III. 1.] For a synopsis of the contents of this Chapter, see below, p. 284.

Ἦν δὲ ἄνθρωπος] *But there was a man.* Observe how aptly this sentence coheres with what has just preceded. The Evangelist had just said, that Jesus "had no need that any one should testify to Him concerning *man*, for of Himself He knew what was *τῷ ἀνθρώπῳ, in the man*," i. e. in the creature called man, generally; and as an application of this proposition, he adds, *but* there was *a man*, of the Pharisees, called Nicodemus, a ruler of the Jews; and the divine insight of Christ into the hearts of all men—His knowledge of *human nature*, its condition, its desires, and its needs—was signally exemplified in His intercourse with him; which the Evangelist now describes.

— *Νικόδημος*] *Nicodemus.* Not only a Greek name (*Demosth.* 549, 23), but also common among the Jews. (*Lightfoot.*) *Nicodemus*, the son of Gorion, is one of the Rabbis whose name is often cited with great veneration in the Talmud, and is supposed by some to be the Nicodemus here mentioned. See *Wetstein*, p. 850.

— *ἄρχων*] *a ruler.* Probably one of the Sanhedrim. See vii. 48.

2. *νυκτὸς*] *by night.* Nicodemus was of the number of those who had some faith, but were not yet born again of water and the Spirit. The Apostle says, ye were sometimes *darkness*, but now are ye *light* in the Lord. Eph. v. 8. (*Aug.*) Nicodemus came *at first* by night, through fear, yet he was not rejected by Christ; but was tenderly received and instructed by Him; and grew in grace and wisdom and courage. He, who at first was only a timid Disciple, became in the end a courageous Confessor. He who came at first to Jesus by night, came at last boldly forward, when the disciples of Jesus had fled. See John vii. 50; xix. 39. (*Chrys.* and *Burgon.* here.)

3. *ἐὰν μή τις*] *except a person be born from above*; i. e. *whosoever is not born from above.* See on Phil. iv. 8. Cp. below, vi. 53.

— *ἄνωθεν*] *from above.* See *vv.* 12, 13. 31; xix. 11. 23. James i. 17; iii. 15. 17.

Doubtless the word *ἄνωθεν* also includes the sense of being born *again* and *anew*; it declares the *need* of a *new* or *second* birth; and it also declares the *heavenly origin* of that second birth.

Thou art not yet born again; i. e. of God, by spiritual generation, and therefore the knowledge thou hast of Me is not spiritual and heavenly, but carnal and earthly. But I say to thee, that except thou be born again of God, thou canst not apprehend My glory, but wilt remain a stranger to My Kingdom. (*Aug.*) Cp. *Justin M.* Apol. i. 61, *ὁ Χριστὸς εἶπεν, ἂν μὴ ἀναγεννηθῆτε, οὐ μὴ εἰσέλθητε εἰς τὴν βασιλείαν τῶν οὐρανῶν.*

4. Πῶς δύναται] *How can a man be born when he is old?* This questioning "*how?*" is of the natural man (1 Cor. ii. 14), and is characteristic of a weak faith and an earthly mind, like that of Sarah when she laughed; and many, by putting such questions as to the *manner* of God's operations on the soul, have fallen from the faith. If a person ask,—*How* is a man born again *by water?* let us ask in return, *How* was Adam born from the *earth?* *How* are our bones and sinews and veins, and all our organs, formed? In both cases the work is God's, Whose the elements are, to work upon them, and by them, according to His will. Cp. *Chrys.*, who quotes Col. ii. 12, Rom. vi. 6.

If the Earth is endued with such power that such marvels as we see every day are produced from it, so, in like manner, when the Holy Spirit is present with the Water, the marvels which exceed our comprehension are easily performed. The element of Water is there; but the whole work is wrought by the grace of the Holy Ghost. By the first creation from Earth, man became a living soul; but by the second creation from Water he is made a quickening spirit; and the old man is buried in the Water as in a tomb, and the new man rises from it. (*Chrys.*)

— *μὴ δύναται*] *can he enter the second time into his mother's womb, and be born?* What the maternal womb is to the infant,—that the Baptismal Font is to the Faithful. (*Chrys.*)

Nicodemus knew as yet but one birth,—that from Adam and Eve; he knew not as yet that *other* birth from Christ and the Church; he knew the *first* birth which is unto *death*; he knew not, as yet, the *second* birth unto *life*. The one birth is from earth, the other is from heaven; the one is of the flesh, the other of the Spirit; the one is of mortality, the other of eternity; the one is from men and women, the other is from God and the Church. Each of these two births takes place once, and once only. As the birth from the womb cannot be *repeated*, so neither can baptism. Carnal generation takes place once, so does spiritual regeneration. (*Aug.* Tract. xi. xii.)

— *ἐὰν μή τις γεννηθῇ ἐξ ὕδατος*] *except a person be born of water*; i. e. *whosoever is not born of water.* See on *v.* 3. The

εἰσελθεῖν εἰς τὴν βασιλείαν τοῦ Θεοῦ. 6 [e] Τὸ γεγεννημένον ἐκ τῆς σαρκὸς e Rom. 8. 5. 1 Cor. 2. 14.
σάρξ ἐστι, καὶ τὸ γεγεννημένον ἐκ τοῦ πνεύματος πνεῦμά ἐστι. 7 Μὴ θαυ- & 15. 47.
μάσῃς ὅτι εἶπόν σοι, Δεῖ ὑμᾶς γεννηθῆναι ἄνωθεν. 8 [f] Τὸ πνεῦμα ὅπου θέλει f Eccles. 11. 5. 1 Cor. 2. 11.
πνεῖ, καὶ τὴν φωνὴν αὐτοῦ ἀκούεις, ἀλλ' οὐκ οἶδας πόθεν ἔρχεται καὶ ποῦ g ch. 6. 52, 60.
ὑπάγει· οὕτως ἐστὶ πᾶς ὁ γεγεννημένος ἐκ τοῦ Πνεύματος. 9 [g] Ἀπεκρίθη h Isa. 49. 21. & 66. 8.
Νικόδημος καὶ εἶπεν αὐτῷ, Πῶς δύναται ταῦτα γενέσθαι; 10 Ἀπεκρίθη Ἰησοῦς Jer. 31. 31—34. Ezek. 36 26, 27.
καὶ εἶπεν αὐτῷ, Σὺ εἶ ὁ διδάσκαλος τοῦ Ἰσραὴλ, καὶ [h] ταῦτα οὐ γινώσκεις; & 37. 9, 10. i ver. 32. & 7. 16.
11 [i] Ἀμὴν ἀμὴν λέγω σοι, ὅτι ὃ οἴδαμεν λαλοῦμεν, καὶ ὃ ἑωράκαμεν μαρτυ- & 8. 28. & 12. 49. & 14. 24.
ροῦμεν, καὶ τὴν μαρτυρίαν ἡμῶν οὐ λαμβάνετε. 12 Εἰ τὰ ἐπίγεια εἶπον ὑμῖν, k ch. 6. 33, 38, 51, 62. Acts 2. 34.
καὶ οὐ πιστεύετε, πῶς, ἐὰν εἴπω ὑμῖν τὰ ἐπουράνια, πιστεύσετε; 13 [k] καὶ οὐδεὶς 1 Cor. 15. 47. Prov. 30. 4.
ἀναβέβηκεν εἰς τὸν οὐρανὸν, εἰ μὴ ὁ ἐκ τοῦ οὐρανοῦ καταβὰς, ὁ Υἱὸς τοῦ Deut. 30. 12. Eph. 4. 9, 10.

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word τις is general, and includes *Infants*. Cf. *Jerome* ad Pelagium, iii. ad fin. pp. 545, 546, on the Baptism of *Infants*, and especially the Synodical Epistle of *S. Cyprian*, and other African Bishops, to Fidus A.D. 253, "de Infantibus baptizandis," with *Routh's* notes, R. S. iii. p. 74.

As the Israelites were not delivered from the Egyptians before they came to the Red Sea, so none can be freed from the pressure of his sins before he comes to the waters of Baptism. And if the Red Sea, the figure of Baptism, had such a virtue as it had, how great is the power of Baptism, of which the Red Sea was a type! (*Aug.* Tract. xi. xiii. and Serm. 294.) Cp. *S. Cyril Hieros.* Cateches. 3, p. 41, who hence asserts the necessity of Baptism. "He declares the manner of Regeneration in Baptism," says *Theodor. Mopsuest.* "By mentioning the *water*, He specifies the Element, ἐν ᾧ πληροῦται τὸ ἔργον: by mentioning the Spirit, He speaks of the Agent Who ἐν τῷ ὕδατι τὴν οἰκείαν πληροῖ ἐνέργειαν." (*Meyer*, p. 103.) Cp. notes below on Titus iii. 5.

The sense of the primitive Church on this text is thus declared by *Tertullian* (de Baptismo, 13), "*Nisi quis renatus fuerit*, &c., obstrinxit fidem ad Baptismi necessitatem. Itaque omnes exinde credentes *tinguebantur*" (i. e. *were baptized*); and by *S. Cyprian*, Epist. 72 and 73, and as *Hooker* remarks (V. lix.), "of all Ancient Writers there is not *one* to be named who ever expounded this text otherwise than as implying *external baptism*."

Surely it is a significant circumstance that St. John's Gospel abounds with references to the Element of *water*. Here the son of Zacharias comes baptizing with water, i. 26. 31. 33. Our Lord's first Miracle is here wrought upon water; water is changed by Him into wine, ii. 7—9. Here he declares to Nicodemus that "Except a man be born of water and the Holy Spirit he cannot enter into the kingdom of God," iii. 5. He is in Judæa and baptizes with water, iii. 22. Here He sits at the well of water at Sychar, and first reveals Himself as the Messias, iv. 1. 26. Here He promises the gift of living water, iv. 10—14. Here He comes to Jerusalem to the pool of water, called Bethesda, and heals the impotent man there, v. 1—8. He walks on the water of the Sea of Galilee (vi. 19), and comes to the disciples in the storm. He comes again to Jerusalem at the Feast of Tabernacles, and cries, "If any man thirst, let him come unto Me and drink. He that believeth in Me, as the Scripture hath said, out of his belly shall flow rivers of living water," vii. 38. Here He sends the blind man to wash in the water of Siloam, and the blind man returns seeing, ix. 7. At the Paschal Supper He here pours water into a basin and washes His disciples' feet, xiii. 5—10. At His Crucifixion His side is pierced, and "forthwith came there out blood and water," xix. 34. After His Resurrection He shows Himself to His disciples at the Sea of Galilee, and the only Miracle which He is recorded to have worked after He was risen was wrought there. As *Tertullian* says, De Baptismo, c. 9, "Nunquam sine aquâ Christus," and this is specially true of our Lord's acts and speeches as recorded in St. John's Gospel. Many of the incidents just noticed are recorded in this Gospel only. This is in harmony with the belief, that the natural element of Water is declared in this Gospel to be made by Christ the means for conveying supernatural grace.

If there are any who doubt whether Christ,—Who knew *what He would do* (John vi. 6), and foresaw, not only His own Institution of the Sacrament of Baptism, but every Baptism that has ever been administered in the Church,—referred here to the Holy Sacrament of *Baptism*, let them read the words of *Hooker*, V. lix., and consider the use made of this Scripture by the Church of England in her Offices for Baptism of Infants and of those of riper years. Let it not be objected that our Lord's words cannot refer to Christian Baptism, because that Sacrament was not then instituted, and because they could not then be *understood* by Nicodemus to refer to it. This objection (as before observed on ii. 21) is tantamount to a denial of our Lord's *prophetic* character and office. And it is remarkable, that a similar *prolepsis*, or anticipation, to be explained *ab eventu*, is observable in our Lord's words concerning the other Sacrament as recorded by St. John, vi. 53. See below, p. 284, and on xii. 16, where the Evangelist himself confesses that the *disciples* themselves did not at first understand Christ's saying, but that it was afterwards made clear to them; and above, p. 259, 260.

8. Τὸ πνεῦμα] רוּחַ (*ruach*), used for *wind* Heb. i. 7, and in Sept. passim. Jonah i. 4; iv. 9. Job xiii. 25. Ps. x. 7.

If no one can control the wind, much less can any laws of nature constrain the Spirit; and if you cannot trace the path of the wind, whose *effects* however you *hear* and *see*, how can you expect to scrutinize the operation of the Holy Spirit of God? (*Chrys.*) In the Word and Sacraments the Holy Spirit comes to us invisibly, that we may be born again. (*Aug.*)

9. γενέσθαι] *take place*, come to pass.

10. Σὺ εἶ ὁ διδάσκαλος] 'Art thou *the* teacher of *others*,—of God's own people, Israel,—and hast not *learnt* this?' The definite Article is used to bring out more forcibly the word διδάσκαλος, *the teacher*, and distinguished as such from *the learners*, and who has yet the very elements of divine truth to *learn*. Cp. Rom. ii. 21, ὁ διδάσκων ἕτερον σεαυτὸν οὐ διδάσκεις;

This use of the definite Article *not* specifying any *individual* of a class, but the *class* itself, may be seen in the following examples: ii. 25, τῷ ἀνθρώπῳ, Matt. xiii. 3, ἐξῆλθεν ὁ σπείρων, not any *one* sower, but the sower, in the abstract. So 2 Cor. xii. 12, τὰ σημεῖα τοῦ ἀποστόλου, the miracles which are necessary as credentials for one who is an Apostle. Cp. note on John xiii. 10, and Acts iv. 11, οἱ οἰκοδομοῦντες. Gal. iv. 1, ὁ κληρονόμος and *Winer*, p. 97.

12. τὰ ἐπίγεια] *earthly things*. If ye do not believe the soul's birth by Baptism, which is ministered on earth, how can you believe in the birth of the Son of God? (*Theoph.*)

Nicodemus had said (iii. 2), "Rabbi, we know that thou art a *teacher come from God*." Our Lord corrects and elevates his views thus: "True, I am a Teacher sent from God, but not as other teachers or prophets, who are of the earth; but I am from heaven, to which none of the prophets ascended, and I, though on earth, am always in heaven." (*Chrys.*)

13. οὐδεὶς ἀναβέβηκεν] *no one* (not even Enoch and Elijah) *hath ascended into heaven, but He who came down from heaven, the Son of Man who is in heaven*. Our Lord is revealing the mode by which we, who, by our natural birth from Adam are of the earth earthy, become partakers of the divine nature, and may ascend up to heaven and dwell for ever there. This is effected by means of His *Incarnation*, and by our *baptismal incorporation* in Him; by which we become sons of God and heirs of heaven. No one hath *ascended* up into heaven but He who as Son of God *came down* from heaven and took our nature, and is become the second Adam, and incorporates us as members of Himself, and thus unites us to God; and Who is the Son of Man, and yet being God is ever in heaven, and being our Head carries us, His members, thither.

He *descended* from heaven by becoming the Son of *Man*, and He *is* in heaven, because, when the Word was made flesh, He did not cease to be the Word. (*Hilary*, de Trin.) He was on earth and in heaven. Here in body, there in Deity. Yea, every where by his Godhead. Born of a human Mother, yet never separated from his Divine Father. He descended to us that we might ascend by Him. They whom He makes children of God by adoption ascend with Him, for He Himself says they will be equal to the Angels. (Luke xx. 36.) And *one* Man, Christ Jesus, ascends; because we are made *one in Him*, and ascend by Him;

l Numb. 21. 9. 2 Kings 18. 4. ch. 8. 28. & 12. 32. m ver. 36. & 6. 47. Luke 19. 10. 1 John 5. 10. n Rom. 5. 8. & 8. 32. 1 John 4. 9. o ch. 9. 39. & 12. 47. Luke 9. 56. 1 John 4. 14. p ch. 5. 24. & 6. 40, 47. & 20. 31. q ch. 1. 5, 10, 11. & 8. 12. r Job 24. 13, et seqq.

ἀνθρώπου ὁ ὢν ἐν τῷ οὐρανῷ. [14] [l] Καὶ καθὼς Μωϋσῆς ὕψωσε τὸν ὄφιν ἐν τῇ
ἐρήμῳ, οὕτως ὑψωθῆναι δεῖ τὸν Υἱὸν τοῦ ἀνθρώπου, [15] [m] ἵνα πᾶς ὁ πιστεύων
εἰς αὐτὸν μὴ ἀπόληται, ἀλλ' ἔχῃ ζωὴν αἰώνιον· [16] [n] οὕτω γὰρ ἠγάπησεν ὁ Θεὸς
τὸν κόσμον, ὥστε τὸν Υἱὸν αὐτοῦ τὸν μονογενῆ ἔδωκεν, ἵνα πᾶς ὁ πιστεύων
εἰς αὐτὸν μὴ ἀπόληται, ἀλλ' ἔχῃ ζωὴν αἰώνιον· [17] [o] οὐ γὰρ ἀπέστειλεν ὁ Θεὸς
τὸν Υἱὸν αὐτοῦ εἰς τὸν κόσμον, ἵνα κρίνῃ τὸν κόσμον, ἀλλ' ἵνα σωθῇ ὁ κόσμος
δι' αὐτοῦ· [18] [p] ὁ πιστεύων εἰς αὐτὸν οὐ κρίνεται, ὁ δὲ μὴ πιστεύων ἤδη κέκριται,
ὅτι μὴ πεπίστευκεν εἰς τὸ ὄνομα τοῦ μονογενοῦς Υἱοῦ τοῦ Θεοῦ· [19] [q] αὕτη δέ
ἐστιν ἡ κρίσις, ὅτι τὸ φῶς ἐλήλυθεν εἰς τὸν κόσμον, καὶ ἠγάπησαν οἱ ἄνθρωποι
μᾶλλον τὸ σκότος ἢ τὸ φῶς· ἦν γὰρ πονηρὰ αὐτῶν τὰ ἔργα· [20] [r] πᾶς γὰρ
ὁ φαῦλα πράσσων μισεῖ τὸ φῶς, καὶ οὐκ ἔρχεται πρὸς τὸ φῶς, ἵνα μὴ ἐλεγχθῇ
s Eph. 5. 8. τὰ ἔργα αὐτοῦ· [21] [s] ὁ δὲ ποιῶν τὴν ἀλήθειαν ἔρχεται πρὸς τὸ φῶς, ἵνα φανε-
ρωθῇ αὐτοῦ τὰ ἔργα, ὅτι ἐν Θεῷ ἐστιν εἰργασμένα.
t ch. 4. 1. [22] [t] Μετὰ ταῦτα ἦλθεν ὁ Ἰησοῦς καὶ οἱ μαθηταὶ αὐτοῦ εἰς τὴν Ἰουδαίαν γῆν,
καὶ ἐκεῖ διέτριβε μετ' αὐτῶν, καὶ ἐβάπτιζεν.

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as St. Paul says, "Our conversation is in heaven." Phil. iii. 20. (*Aug.*) See also Ephes. ii. 6.

This is spiritual generation, by which men from earthly become heavenly; a condition which they cannot attain, unless they become members of Christ, Who regards His Body the Church as no other than Himself. (*Aug.* de Pecc. mer. et remiss. c. 31. Cp. *Hippolyt.* adv. Noet. § 4.)

Christ *ascended*, before His bodily Ascension, because the Son of *Man was not in heaven before* His conception in the Virgin's womb; but after His conception, by virtue of the hypostatical union, was in heaven, and therefore, speaking after the manner of men, He might well say that He had *ascended* into heaven, because whatsoever was first on earth and then in heaven, ascended into heaven. See *Bp. Pearson* on the Creed, Art. vi. p. 507.

On what is called the *communicatio idiomatum*, "wherein are attributed to Man such things as properly belong to the Deity of Christ Jesus," and *vice versâ*, see *Hooker*, V. liii. 4, and V. liv.

14. καθὼς Μωϋσῆς] *as Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up, that whosoever believeth in Him might not perish, but have everlasting life.* Having described the necessity and benefits of the new and heavenly birth in Baptism, our Lord proceeds to mention the *source* of those benefits. The *Death of Christ*, God manifest in the Flesh, is the *cause* of the grace in Baptism. (*Chrys.*)

And by reference to Moses and the Serpent, He shows, that the Gospel is not contrary to the Law, but is a fulfilment of it, and thus He refutes Marcion and the Manichæans. (*Theophyl.*)

He thus answers the objection of Nicodemus and other *Teachers* of the *Law*. They looked only for a conquering and reigning, and not for a suffering and dying, Messiah. Our Lord teaches them, that, even according to their own Law, Christ was to *conquer* and to *reign*, and to be a cause of Life and Health, by means of *suffering* and *death*. Cp. Luke xxiv. 26.

Many died of the bite of the fiery serpents in the wilderness; and Moses, by God's command, lifted up the Serpent of brass, and they who looked on it were healed. The Serpent thus lifted up was the figure of Christ dying on the Cross, according to that mode of signification, by which that which is done is signified by that which does it; for death came from the Serpent who tempted man to sin, whose wages are death: and our Lord transferred to His own Body, not *sin* which is the *venom* of the Serpent, but *death;* so that in the *likeness* of sinful flesh (Rom. viii. 3) there might be the *penalty* of sin without the *guilt* of sin; and thus in our sinful flesh both the penalty of sin and the guilt might be done away. (Cp. *Aug.* de Pecc. mer. c. 32.)

Compare notes below, on Gal. iii. 13.

Justin Martyr, a very early witness to the doctrine of the *Atonement*, says (Dial. c. 94), that by the Serpent on the pole or cross, in the wilderness, it was declared, that the power of the Serpent, which wrought the Fall of Man, was destroyed, and that there is salvation, from the wounds of the old Serpent, for those who believe in Him whom the sign in the wilderness typified, and who was to be crucified. See *Bp. Pearson*, Ant. iv.

What did the fiery Serpents typify? Sins, from our mortal flesh. Why is the Serpent lifted up? To signify the death of Christ on the Cross. The brazen Serpent, looked at by the eye of the Israelite, saved from temporal death; Christ lifted up on the Cross, looked at by the eye of faith, saves the true Israelite from everlasting death. For since death came from the Serpent, it was figured by the Serpent. The bite of the Serpent brought death. The death of Christ brings life. Look at the Serpent, that the Serpent may not harm you. Look at death, that death may not hurt you. But at *whose* death? At the death of Him Who is the Life. Christ our Life died on the Cross, and in His death, Death died; Life by dying destroyed death; Life by dying swallowed up death; Death died in Christ; so that we may now say, "O Death, where is thy Sting, O Grave, where is thy Victory?" (*Aug.*) See the notes on Num. xxi. 9.

As the Serpent killed and the Serpent healed, so Death killed and Death healed. The brazen Serpent *resembled* a Serpent, but had not the venom of a Serpent, so Christ was made in the likeness of sinful flesh, but without sin. (Cp. *Chrys.*) As the Israelite, who looked at the Serpent which was lifted up, was healed from the venomous bite of the Serpent, so now he, who is conformed to the likeness of Christ's death, by Faith and Baptism into Christ, is delivered from sin by Justification. (*Aug.* de Peccat.)

On the typical character of the Brazen Serpent, in illustration of the doctrine of divine grace, flowing from Christ's *death* by means of Sacraments, see *Hooker*, V. lvii. 4.

— ὑψωθῆναι δεῖ τὸν Υ. τ. ἀ.] *the Son of Man must be lifted up.* His enemies designed that He should be *lifted up* in shame, but God overruled their designs, and made the lifting up in shame to be a *lifting up in glory*. On this double sense of ὑψωθῆναι, cp. Acts ii. 33; v. 31. They who crucified Him, lifted Him up in ignominy; but the Cross is the glory of Christ; for where He seemed to be condemned and executed as a slave, He condemned and conquered and slew him who condemned Him. Cp. on Matt. xxvii. 28. Col. ii. 15.

16. τὸν κόσμον] *the world.* Here is another answer to the surmises of Nicodemus and the Jewish Teachers. They would have confined the graces and glories of the Messiah's reign to the *Jews;* Christ declares that they are for *the World.*

18. ὁ δὲ μὴ πιστεύων] *he who believeth not is judged already;* as he who commits murder is judged by the nature of his act, before he receives the sentence of his judge. As it is said of Adam, "*on the day* thou eatest thereof thou shalt surely die," Gen. ii. 17. (*Chrys.*) Cf. Titus iii. 11, and the ancient proverb, "Illo nocens se damnat, quo peccat, die."

19. αὕτη ἡ κρίσις] Men are judged, in that they preferred to remain in darkness and in sin when the light came to them. They prefer darkness to light, because their deeds are evil. This explains what would otherwise be unaccountable.

21. ἔρχεται πρὸς τὸ φῶς] *cometh to the Light*—a gentle expostulation with Nicodemus, coming *by night:* he afterwards boldly professed himself a disciple of Christ, see xix. 39.

22. Ἰουδαίαν γῆν] The *country* of *Judæa*, as distinguished from *Jerusalem* the *city*. See on iv. 3, and cp. Acts i. 8; x. 39.

— ἐβάπτιζεν] *was baptizing.* And by baptizing He *explained* what He had said before to Nicodemus concerning the necessity of being *born* again of *water* and the Holy Ghost (*v.* 5).

It is a rule of great use in interpreting Scripture, that *sayings* of our Lord are often explained by immediately subsequent *acts:* or by our Lord's *acts, mentioned* immediately by the Holy Ghost in Scripture.

On the question—Why it is said that Jesus baptized, although He did not baptize in *person?* see note on iv. 2.

The true nature of *Christ's* Baptism is brought out more

(25/III) 23 [u] Ἦν δὲ καὶ Ἰωάννης βαπτίζων ἐν Αἰνὼν ἐγγὺς τοῦ Σαλεὶμ, ὅτι ὕδατα u Matt. 3. 6, 16. Mark 1. 5.
πολλὰ ἦν ἐκεῖ· καὶ παρεγίνοντο καὶ ἐβαπτίζοντο· (26/IV) 24 [x] οὔπω γὰρ ἦν βεβλη- Luke 3. 7. 1 Sam. 9. 4.
μένος εἰς τὴν φυλακὴν ὁ Ἰωάννης. x Matt. 14. 3.
(27/X) 25 Ἐγένετο οὖν ζήτησις ἐκ τῶν μαθητῶν Ἰωάννου μετὰ Ἰουδαίου περὶ
καθαρισμοῦ. 26 [y] Καὶ ἦλθον πρὸς τὸν Ἰωάννην καὶ εἶπον αὐτῷ, Ῥαββὶ, ὃς ἦν y ch. 1. 7, 15, 26, 34.
μετὰ σοῦ πέραν τοῦ Ἰορδάνου, ᾧ σὺ μεμαρτύρηκας, ἴδε οὗτος βαπτίζει, καὶ Matt. 3. 11. Mark 1. 7.
πάντες ἔρχονται πρὸς αὐτόν. 27 [z] Ἀπεκρίθη Ἰωάννης καὶ εἶπεν, Οὐ δύναται Luke 3. 16. z 1 Cor. 4. 7.
ἄνθρωπος λαμβάνειν οὐδὲν, ἐὰν μὴ ᾖ δεδομένον αὐτῷ ἐκ τοῦ οὐρανοῦ. James 1. 17. Heb. 5. 4.
(28/I) 28 [a] Αὐτοὶ ὑμεῖς μοι μαρτυρεῖτε ὅτι εἶπον, Οὐκ εἰμὶ ἐγὼ ὁ Χριστὸς, ἀλλ' ὅτι a ch. 1. 20, 30.
ἀπεσταλμένος εἰμὶ ἔμπροσθεν ἐκείνου. (29/X) 29 Ὁ ἔχων τὴν νύμφην νυμφίος Mal. 3. 1. Matt. 11. 10.
ἐστίν· ὁ δὲ φίλος τοῦ νυμφίου, ὁ ἑστηκὼς καὶ ἀκούων αὐτοῦ, χαρᾷ χαίρει διὰ Mark 1. 2. Luke 1. 17.
τὴν φωνὴν τοῦ νυμφίου· αὕτη οὖν ἡ χαρὰ ἡ ἐμὴ πεπλήρωται. 30 Ἐκεῖνον δεῖ & 7. 27. b ch. 3. 23.
αὐξάνειν, ἐμὲ δὲ ἐλαττοῦσθαι. 31 [b] Ὁ ἄνωθεν ἐρχόμενος ἐπάνω πάντων ἐστίν· ὁ & 17. 2. Matt. 28. 18.
ὢν ἐκ τῆς γῆς ἐκ τῆς γῆς ἐστι, καὶ ἐκ τῆς γῆς λαλεῖ· ὁ ἐκ τοῦ οὐρανοῦ ἐρχόμενος Eph. 1. 21. 1 Pet. 3. 22.
ἐπάνω πάντων ἐστί· 32 [c] καὶ ὃ ἑώρακε καὶ ἤκουσε τοῦτο μαρτυρεῖ, καὶ τὴν μαρ- Rom. 9. 5. c ch. 5. 20.
τυρίαν αὐτοῦ οὐδεὶς λαμβάνει. 33 [d] Ὁ λαβὼν αὐτοῦ τὴν μαρτυρίαν ἐσφράγισεν & 8. 26. d 1 John 5. 10. Rom. 3. 4.

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clearly here by being contrasted with the Baptism of *John*. Cp. Acts xix. 4. Tit. iii. 5.

23. Αἰνών] *Ænon*. Probably so called from עַיִן (*ayin*), *oculus*, *fons*. (*Reland*, Pal. ii. c. 12); hence ὕδατα πολλὰ, 'springs of water.'

— Σαλείμ] *Salim*, west of Jordan; in the northern part of Samaria, eight miles S. of Scythopolis. *Euseb*., *Jerome*., *Patrit*. ii. p. 447.

Hence it would appear that John exercised his ministry in three distinct places at least,—

First, in the *wilderness* of *Judæa*, where he preached, and afterwards baptized (Matt. iii. 1. Mark i. 1—5. Luke iii. 3). *Secondly*, in *Peræa*, east of Jordan, at *Bethany*. See i. 28. *Thirdly*, at *Ænon*, near *Salim*. In all these places he proclaimed Christ. In the *first*, by preannouncing Him as the great *Baptizer*, and *Judge* of all (Matt. iii. 11, 12). In the *second*, by pointing Him out as *the Lamb of God* (John i. 19—28; iii. 26). In the *third*, by declaring Him to be the *Bridegroom* of the Church, and by delivering the illustrious testimony which St. John the Evangelist now records (iii. 27—36).

Thus he was Christ's πρόδρομος and κήρυξ in the Holy Land, even to the Samaritans; and it is probable that the reception of our Lord by the Samaritans (see ch. iv. 37—42) was due in some measure to St. John's preaching.

— ὕδατα πολλά] *many waters*. Not said of the *river Jordan;* indeed, this would have been superfluous; but spoken of the springs at *Ænon*, near Salim.

24. οὔπω γὰρ ἦν βεβλημένος] *for John had not yet been cast into prison.*

The Evangelist takes for granted that the circumstances of the Baptist's imprisonment are already known to the reader from the other Gospels. Cp. above, p. 268.

This is the only mention of the Baptist's imprisonment in *this* Gospel; and the brief, parenthetical character of this notice may be regarded as one of the evidences, that this Gospel was written after, and designed to be supplementary to, the other Gospels, in which the circumstances of that imprisonment had been described. Matt. iv. 12; xi. 2; xiv. 3—10. Mark i. 14; vi. 14—30. Luke iii. 20; vii. 19; ix. 9.

John's early death seems to have been permitted by God, that there might be no distraction in the people's minds between him and Christ. (*Theoph.*)

25. μετὰ Ἰουδαίου] *with a Jew*. So the best MSS.—*Elz*. has Ἰουδαίων, *Jews*. The reason why *a Jew* is here mentioned seems to be, because John was now in or near *Samaria*, and it might otherwise have been supposed, that the objection was made by the *inhabitants* of that country. But though made in Samaria, it was *not* made by *Samaritans*, but by a *Jew:* a contrast favourable to the Samaritans, as in other parts of this Gospel. See iv. 40; v. 16.

— περὶ καθαρισμοῦ] *concerning purifying*. The Evangelist never calls St. John, "the *Baptist*." He was no longer 'the Baptist' when St. John wrote; his Baptism had passed away.

It is observable, that "Jesus baptized not, but His disciples" (iv. 2); but we never hear that any of *John's disciples* baptized—his Baptism died with him. *Christ's* Baptism remains to the end.

26. ὃς ἦν μετὰ σοῦ] *who was with thee*. They wish to excite the Baptist to jealousy (*Chrys*., compare John v. 33, 34); as much as to say, All are forsaking thee, and flocking to the baptism of Him Who was baptized by thee. (*Chrys.*) Observe their words of disparagement, ὃς, οὗτος. (*Wetst.*)

— πέραν] *beyond Jordan*, i. e. at *Bethany* (i. 28), on the *east* of Jordan, in Peræa. Ænon and Salim were on the *west*.

29. Ὁ ἔχων τὴν νύμφην] *He that hath the Bride*. The Church, collected from all nations, which is in faith a virgin, and is espoused to Christ in Baptism. No one is the Bridegroom of the Christian soul but Christ. The Font of Baptism is the Bride-chamber, and Christ's Ministers are the Friends of the Bridegroom, who rejoice to hear His voice.

— ὁ φίλος τοῦ νυμφίου] *the friend of the Bridegroom*. Christ is the Bridegroom, and as a Bridegroom He comes to the Bride; and, therefore, when about to wed our nature, and to espouse to Himself a Church, He descended from heaven,—and, having espoused it, He carries His Bride to His own home to heaven. And John was the friend of the Bridegroom in bringing the Bride to Christ,—i. e. in leading the souls of others, especially his own disciples, to Jesus. (*Theoph*. on i. 30. 35.)

For a learned disquisition on the office of Paranymphs amongst the Jews, see *Wetstein* here, p. 855.

— ὁ ἑστηκώς] *he that standeth*. I *stand* still, while He *marches* onward. I, His friend and Paranymph, stand and look, admire and love, while the Divine Bridegroom "rejoiceth as a giant to run His course." My ministry will soon be at an end, His is everlasting.

— ἡ χαρὰ ἡ ἐμὴ πεπλήρωται] *my joy has been fulfilled*. He who desires to rejoice in himself is miserable; but he who loves to rejoice in God will rejoice for evermore. (*Aug.*)

30. Ἐκεῖνον δεῖ αὐξάνειν] *He must increase*. As the day-star which precedes the sun appears to be eclipsed by the rising sun, so the Precursor of Christ *seemed* to decrease when Christ arose on the world. Christ might be said *to increase* according as He *manifested Himself* by miracles; not that He increased in the power of His deity, but in the *revelation* of it to the world. (*Theophyl.*) Cp. on Luke ii. 52, and see *Glass*. Phil. Sac. p. 700. The Baptist was not diminished by the increase of Christ; for his ministry was perfected in Christ's Messiahship, which he came to announce. But he answers them according to their own notions: "As far as *this world's fame* is concerned (which you propose to my ambition), I am now nothing;" and yet he was about to be *perfected* by dying a martyr's death. His light *seemed* to wane and go out in the prison of Machærus, but it shines for ever in heaven, as a star, in glory.

Here is a mystery. God is not capable of increase or diminution. Let the glory of God increase *in us*, and let our own glory diminish,—so that our glory in God may increase. The more thou understandest of God, the more God will seem to *increase in thee*. God does not increase in Himself, but is ever perfect; our inward man increases in God, and God appears to increase in us; and as we decline in ourselves, we ascend in the glory of God. (*Aug.*)

32. τὴν μαρτυρίαν αὐτοῦ οὐδεὶς λαμβάνει] *no man receiveth His testimony*. The Baptist saw, in the Spirit, mankind divided into two classes,—unbelievers and believers; he first speaks of those on the left hand, and says this of them; how he then turns from

e Eph. 4. 7.
f Matt. 11. 27. & 28. 18. Luke 10. 32. & 17. 2. Heb. 2. 8.
g vv. 15, 16. ch. 6. 47. 1 John 5. 11.
a ch. 3. 22, 26.

ὅτι ὁ Θεὸς ἀληθής ἐστιν. 34 [e] *Ὃν γὰρ ἀπέστειλεν ὁ Θεὸς, τὰ ῥήματα τοῦ Θεοῦ*
λαλεῖ, οὐ γὰρ ἐκ μέτρου δίδωσιν ὁ Θεὸς τὸ Πνεῦμα. ($\frac{30}{\text{III}}$) 35 [f] *Ὁ Πατὴρ ἀγαπᾷ*
τὸν Υἱὸν, καὶ πάντα δέδωκεν ἐν τῇ χειρὶ αὐτοῦ. ($\frac{31}{\text{X}}$) 36 [g] *Ὁ πιστεύων εἰς τὸν*
Υἱὸν ἔχει ζωὴν αἰώνιον, ὁ δὲ ἀπειθῶν τῷ Υἱῷ οὐκ ὄψεται ζωὴν, ἀλλ' ἡ ὀργὴ
τοῦ Θεοῦ μένει ἐπ' αὐτόν.

IV. 1 [a] *Ὡς οὖν ἔγνω ὁ Κύριος, ὅτι ἤκουσαν οἱ Φαρισαῖοι ὅτι Ἰησοῦς πλεί-*
ονας μαθητὰς ποιεῖ καὶ βαπτίζει ἢ Ἰωάννης,— 2 *καίτοιγε Ἰησοῦς αὐτὸς οὐκ*
ἐβάπτιζεν, ἀλλ' οἱ μαθηταὶ αὐτοῦ,—($\frac{32}{\text{VIII}}$) 3 *ἀφῆκε τὴν Ἰουδαίαν, καὶ ἀπῆλθε*
πάλιν εἰς τὴν Γαλιλαίαν.

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them to those on the right, and says, "*he that receiveth His testimony —.*" (*Aug.*)

33. *ἐσφράγισεν*] *set his seal;* shows, owns, and attests, as by the affixing of a seal (vi. 27. Rev. vii. 3). Cp. *Wetstein.*

34. *οὐ γὰρ ἐκ μέτρου*] *for God gives the Spirit without stint or limit to Him. Cyril* reads this verse thus, *οὐ γὰρ ἐκ μέτρου δίδωσιν*, without Θεὸς, which is omitted in B, C, L. *Οὐκ ἐκ μέτρου* means "non modicè, sed largissimè" (*Wetst.*, *Rosenmüller*); and this, because His power is not limited by measure, but infinite, and because the recipient is the only begotten Son of God, and He receives the Spirit in order *to give* it to others; for of His fulness we all receive, i. 16.

36. *ἡ ὀργὴ τοῦ Θεοῦ*] He does not say the *wrath of God cometh* on him, but it *abideth;* for all who are born of Adam are children of wrath, as the Apostle says (Eph. ii. 3); he, therefore, that will not believe on Christ (who came into the world without sin, and, having taken our mortality, died, that we might live for ever), the wrath of God *remaineth* on him (*Aug.*); it remaineth, because the death which it brings is eternal.

Review of the contents of the foregoing Chapter.

The Evangelist had begun his Gospel by declaring the *eternal Godhead* of Christ (i. 1—10), and His Incarnation (i. 14), and the reasons of it, namely, that by our adoption into Him and union with Him, we might become sons of God (i. 12). He had described the *Epiphany* (or Manifestation) of Christ's *Divinity* (ii. 1—10) made more striking by its contrast with His *Humanity*, derived from the Virgin Mary (*v.* 4); and he had shown Christ cleansing His Father's house by the Majesty of His presence and power, and foretelling that He would *die as man*, and *raise Himself* as God (*v.* 19.)

He then proceeds to describe His conversation with Nicodemus the Pharisee, who had been led by Christ's miracles to acknowledge that our Lord was "a Teacher come from God" (iii. 2). But Nicodemus, not being as yet enlightened by Divine *Grace*, had no faith in His *Divinity*, and did not feel his own need of *Regeneration*.

Our Lord, desiring to elevate him to a higher degree of faith, tells him that he must be *born again* by a birth *from above*, if he would see the kingdom of God,—i. e. if he would hope to *understand* its true nature, and to *enjoy* its bliss hereafter. And He proceeds to teach him that this new birth from above is to be effected by *Water* and the *Holy Ghost*. Do not be surprised because you do not understand *how* this is to be. You do not *see* whence the wind comes, but you see its *effects*. So in spiritual things; you do not see how Regeneration takes place, but you may see its fruits.

It ought to be enough for you, that I declare to you that you *must be born again from above* by means of *Water* and the *Holy Ghost*. I alone am able to teach you on these matters. For no one on earth has been in heaven except Myself, Who am in heaven as God, while I speak to you on earth as Man; and you cannot ascend to heaven but by union with Me, who am Son of *Man*, and so join all men to Myself, and am also Son of *God*, and so carry them to heaven.

This process of your elevation to life is to be effected by My Death; the Law of Moses, of which you are an appointed teacher, may instruct you here. It may show you that Life flows from My Death. The Brazen Serpent was a type of Me. (See notes *v.* 14.) From Me, lifted up for all as man, and giving life to all as God, Regeneration and Salvation flow to all who look with the eye of Faith on Me lifted up by death. And do not be staggered, when you see Me rejected by your brother Pharisees and the world. Men will not come to the Light, not because it is not clear, but because their deeds are evil, and because they are condemned by the Light; and thus, by shunning the Light, they condemn themselves.

The Evangelist, by a natural transition, then passes on to speak of the difference of the *Baptism* instituted by *Christ* and that administered by *John* (*v.* 26). And he brings forward the Baptist himself, proclaiming that his own office is now at an end, and declaring Christ to be the Bridegroom, who, by the Sacrament of Baptism, espouses souls to Himself (see Eph. v. 25, 26); and that He in *His* Baptism gives the *Holy Spirit*, which the Baptist confesses that he himself could not do.

Hence the Evangelist is led in the *following* chapter to speak of Christ baptizing those who are baptized by the instrumentality of His disciples (see on iv. 2), and as extending the blessings of the Gospel from Judæa to *Samaria;* and as revealing Himself as the expected Messiah, to a Samaritan woman, a remarkable type of the Heathen World (*v.* 7) coming from its manifold harlotry of false religions (iv. 18) to Christ. He relates that this Revelation took place at *Sychar*, Sichem, Shechem, in Samaria—the very same place as that in which Jehovah had revealed Himself first in Canaan to Abraham, the Father of the Faithful, in whose promised Seed *all Nations of the earth* were to be *blessed* (Gen. xii. 3; xviii. 18; xxii. 18; xxvi. 4; xxviii. 14); and therefore a very appropriate spot for the manifestation of the Messiah (*v.* 26) to those who were counted strangers by the Jews, and with whom the Jews had no dealings (*v.* 9), and who acknowledged Him by faith, and so became children of *faithful Abraham* (Gal. iii. 9); and for the divine declaration that in all places men should worship the Father (*v.* 21), and as promising *living water* to those who ask Him for it; that living water which will become in them a well of water springing up to everlasting life (*v.* 14).

The attentive reader will not fail to compare what is said in this chapter concerning the Holy Sacrament of Baptism with the words of our Blessed Lord, in the sixth chapter, on the other Sacrament—that of the Lord's Supper. These two chapters are, as it were, two Divine Sermons on the two Sacraments: and mutually illustrate each other. This will be further shown in the note at the end of the sixth chapter, to which the reader is now referred.

Ch. IV.—On the connexion of this chapter with the foregoing, see the preceding note.

1, 2. *Ἰησοῦς—βαπτίζει—καίτοιγε Ἰησοῦς αὐτὸς οὐκ ἐβάπτιζεν*] *Jesus baptizeth—and yet Jesus Himself was not baptizing.* Both are true; for Jesus did baptize, in that He *cleansed* those who were baptized; and He did *not* baptize, in that He did not administer Baptism with *His own hands*. The Apostles were the *human instruments* by which *His Divine* Majesty worked in *His* Baptism, ministered by *their hands*. (*Aug.*)

John the Baptist, a human minister, had a baptism, which was called by his name—the baptism of *John*. (Matt. xxi. 25.) But our Lord would not allow *His own* baptism to be called by *any man's name*, in order that He Himself might always baptize, and might be rightly said to baptize those whom He does not baptize by His own hands, but by His Ministers; and that we might understand that whosoever is baptized by His Ministers, is baptized by Christ. If He had committed His baptism to any one person like John, His baptism might have been called the baptism of Peter, or of Paul; but now it is the baptism of Christ, in Whom all, who are baptized, must place their hope and trust. (*Aug.*)

Judas was among the disciples, and they who were baptized by Judas were not baptized again; for they whom even Judas, who was Christ's Apostle, baptized, were baptized by Christ.

If Christian baptism is ministered by an evil Minister, yet it is still the baptism of Christ. So that we may always say with St. John the Baptist (Matt. iii. 11), He it is who *baptizeth* with the Holy Ghost. (*Aug.*)

It may be asked, whether the Holy Spirit was given in the Baptism now ministered by His disciples, since we read (chap. vii. 39), the *Holy Ghost was not yet given, because that Jesus was not yet glorified?* To which it may be replied, that the Holy Spirit *was* bestowed by their baptism, but not with that plenary manifestation, in which He was afterwards given at and after the Day of Pentecost.

$(\frac{33}{X})$ 4 Ἔδει δὲ αὐτὸν διέρχεσθαι διὰ τῆς Σαμαρείας.
5 b Ἔρχεται οὖν εἰς πόλιν τῆς Σαμαρείας λεγομένην Συχὰρ, πλησίον τοῦ b Gen. 33. 19.
χωρίου ὃ ἔδωκεν Ἰακὼβ Ἰωσὴφ τῷ υἱῷ αὐτοῦ· 6 ἦν δὲ ἐκεῖ πηγὴ τοῦ Ἰακώβ. & 48. 22. Josh. 24. 32.
Ὁ οὖν Ἰησοῦς κεκοπιακὼς ἐκ τῆς ὁδοιπορίας ἐκαθέζετο οὕτως ἐπὶ τῇ πηγῇ· ὥρα

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5. εἰς πόλιν τῆς Σαμαρείας] *to a city of Samaria, called Sychar.* Sichem (Gen. xxxiv. 2), between Mount Ebal and Mount Gerizim (Judg. ix. 7), afterwards called Νεάπολις, now *Nablous*, thus described by *Josephus*, Ant. v. 7. 2, τὸ ὄρος τὸ Γαριζεὶν ὑπέρκειται τῆς Σικίμων πόλεως. iv. 8. 45, οὐ πόῤῥω τῆς Σικίμων πόλεως, μεταξὺ δυοῖν ὀροῖν, Γαριζαίου μὲν τοῦ ἐκ δεξιῶν κειμένου, τοῦ δὲ ἐκ λαιῶν Γιβάλου (עֵיבָל) προσαγορευομένου. xi. 8. 6, Σαμαρεῖται μητρόπολιν τότε (tempore Alexandri M.) ἔχοντες, κειμένην πρὸς τῷ Γαριζεὶν ὄρει καὶ κατῳκημένην ὑπὸ τῶν ἀποστατῶν τοῦ Ἰουδαίων ἔθνους. For a modern description, see note below on *v.* 6; *Robinson*, iii. 104, and Later Researches, p. 129, and *G. Williams*' in *Smith's* Dict. *v.* Neapolis.

The change of the name to *Sychar* is due to the contempt shown for the Samaritans by the Jews, who charged the Samaritans with the worshipping of an *Idol* (שֶׁקֶר), *sheker*, or falsehood, from שָׁקַר (*shakar*), *fefellit.* (See Habak. ii. 18.) Cp. *Wetst. Lightfoot* derives it from שָׁכַר, *inebriavit. Bengel* and *Wieseler* (Chronol. Synops. p. 256, 8) suppose the name *Sychar* to be connected with *sachar*, 'to purchase,' with reference to Gen. xxxiii. 19.

The Samaritans were called in derision by the Jews ὁ λαὸς ὁ μωρὸς ὁ κατοικῶν ἐν Σικίμοις; perhaps (as *Wetst.* suggests, p. 858) with an allusion to *Moreh*, the ancient name of Sychem. Our Lord's prohibition (Matt. v. 22) may refer to this sarcastic appellation.

Sichem was a remarkable place in patriarchal History. It was the national sanctuary of Israel. There, God first appeared to Abraham (Gen. xii. 6). There, Jacob spread his tent and built an altar (Gen. xxxiii. 18—20). There, Joseph was buried (Josh. xxiv. 32), and all the Patriarchs (see on Acts vii. 16). There the people were assembled by Joshua to hear the blessings and the curses of the Law (Josh. viii. 33). Hence the *Jews* could not deny that, on the ground of local sanctity, Sichem had strong claims.

Christ the Incarnate Word now comes to the spot where God had appeared to Abraham, and where He had been worshipped by Jacob, and where the bodies of Joseph and the Patriarchs lay. God had promised unto Abraham, *Unto thy seed I will give this land:* and now Christ is there, Who is the seed of Abraham, and in Whom all nations are blessed. See *Burgon*, here, for an excellent note, and on *v.* 40.

On the history of *Sichem*, see also the preliminary note below, on Acts vii., and note on Heb. vii. 2; and above, on Gen. xii. 6.

6. πηγή] *a spring*, called φρέαρ *vv.* 11, 12, dug for rain water. The water that Christ gives, *living water*, is ὕδωρ ζῶν. Cp. Jer. ii. 13. Zech. xiv. 8. John vii. 38.

The following description of the spot is from the pen of a recent traveller, *Dr. Robinson*, Researches in Palestine, sect. xiv. p. 107—112:—

"We met a Muhammedan, who acknowledged the tradition respecting *Jacob's well* and Joseph's tomb. He led us by the latter, which stands in the middle of the mouth of the valley; and then to the well, situated a little south of the tomb and just at the base of *Gerizim.* We were thirty-five minutes in coming to it from the city of *Nabulus*, which lies nearly due east towards Salim. The well bears evident marks of antiquity, but was now dry and deserted. A large stone was laid loosely over, or rather in its mouth; by dropping in stones, we could perceive that it was deep (John iv. 11). Adjacent to the well are the ruins of an ancient church, forming mounds of rubbish, among which we remarked three granite columns.

The tradition respecting both Jacob's well and Joseph's tomb, in which by a singular tradition Jews and Samaritans, Christians and Muhammedans, all agree, goes back at least to the time of Eusebius in the early part of the fourth century.

I am not aware of any thing in the nature of the case, that goes to contradict the common tradition; but on the other hand I see much in the circumstances tending to confirm the supposition, that this is actually the spot where our Lord held his conversation with the Samaritan woman. Jesus was journeying from Jerusalem to Galilee, and rested at the well, while His disciples were gone away into the city to buy meat (John iv. 3. 8). The well, therefore, lay apparently before the city, and at some distance from it. In passing along the eastern plain, Jesus had halted at the well, and sent His disciples to the city situated in the narrow valley, intending on their return to proceed along the plain on this way to Galilee, without Himself visiting the city. All this corresponds exactly to the present character of the ground. The well too was Jacob's well, of high antiquity, a known and venerated spot; which, after having already lived for so many ages in tradition, would not be likely to be forgotten in the two and a half centuries, intervening between St. John and Eusebius.

This is probably the actual well of the patriarch; and was dug by him in some connexion with the possession of the "parcel of ground," bought of Hamor, the father of Shechem, which he gave to his son Joseph (Gen. xxxiii. 19), and near which Joseph and his brethren were buried, in a parcel of ground purchased by *Abraham* of another, Hamor the son of Shechem. See on Acts vii. 16. The practice of the patriarchs to dig wells wherever they sojourned, is well known; and if Jacob's field, as it would seem, was here before the mouth of the valley of Shechem, he might prefer not to be dependent for water on fountains, which lay up that valley and were not his own.

I think we may thus rest with confidence in the opinion, that this is Jacob's well, and here the parcel of ground which Jacob gave to his son Joseph. Here the Saviour, wearied with his journey, sat upon the well and taught the poor Samaritan woman those great truths which have broken down the separating wall between Jews and Gentiles. God is a spirit, and they that worship Him must worship Him in spirit and in truth."

— Ἰησοῦς κεκοπιακώς] He was weary Who is our Way to heaven; He was hungry Who feeds all with spiritual food; He was thirsty Who is the Well of life to all who thirst. (*S. Aug.* de Cat. Rud. 40.)

— ἐκαθέζετο οὕτως] οὕτως, '*thus*,' i. e. in all simplicity, ἁπλῶς, ὡς ἔτυχε, *He was sitting thus on the well.* (*Chrys.*, *Euthym.*, *Theoph.*); οὕτως (cp. xiii. 25. Acts xxvii. 17). He in whom is the fulness of the Godhead sat thus, as any one among men.

The well was probably shaded with trees, and a place of resort. He would have an audience there.

— ὥρα ἕκτη] *the sixth hour*, six in the evening. It is not likely that this was at *noon; that* was not an usual hour for drawing water; but six in the evening was. In Gen. xxiv. 11, the evening is described as the time that women go out to draw water.

The woman, after a short discourse, leaves her water-pot, and goes to the City, where she finds the men of Sychar, as usual in the evening, collected for conversation, and brings them to Jesus; and they entreat Him to remain that night.

Among other things, in which St. John is distinguished from the Jews and from the earlier Evangelists, is, it would seem, his mode of *reckoning time.* He specifies *hours* oftener than any of the Evangelists, and he appears to calculate them according to a different mode of computation. That method is identical with our own. It has been shown from the history of the martyrdom of S. Polycarp, the scholar of St. John, in one of the seven Churches of Asia, that this mode of reckoning the hours was there received. See *Polycarp*, Martyr. c. 21, p. 635, ed. *Jacobson*, who says, "Non enim de Romanâ, sed de *Asiaticâ* horas computandi ratione, hic est sermo; eâdem scilicet quâ nos hodie utimur." Cp. *Greswell*, Dissertat. i. 260; ii. 216; iii. 229; iv. 627. The same mode of calculation is employed in the account of another martyrdom in *Asia*, at Smyrna, that of Pionius. (*Ruinart*, Acta Martyrum, p. 137. *Townson* on the Gospels, i. p. 26.)

This then was, it seems, the mode of reckoning received by the Asiatic Churches of the second century. St. John wrote his Gospel in Asia (see above, *Introduction*, p. 267), and for the use of those Churches. It is therefore probable, that St. John found such a mode of reckoning in the country where and for which he wrote his Gospel, and adapted his narrative to it. Such a method of reckoning was not unknown in other countries. "Ipsum diem," says *Plin.* N. H. ii. 79, "alii aliter observavere. Cimbri à meridie ad meridiem. Ægyptii et Hipparchus à mediâ nocte in mediam."

St. John, in his Gospel, speaks of *the Jews* (οἱ Ἰουδαῖοι) as separated from the Christian Church (see above, p. 268, and on i. 19). He is specially careful to record those acts and sayings of Christ which indicate the true character of the *Jewish Sabbath* (v. 9—18; vii. 22, 23; ix. 14. 16). He remarks the appearances of Christ after His Resurrection, as taking place on the *first day*

c Luke 9. 52, 53. ch. 8. 48. Acts 10. 28. 2 Kings 17. 24. d Ps. 36. 8, 9. Isa. 12. 3. & 41. 17, 18. Jer. 2. 13. Zech. 14. 8. ch. 6. 35. & 7. 38, 39. & 14. 16, 17. Rev. 7. 16. & 21. 6. & 22. 1, 17. e Jer. 2. 13. f ch. 6. 58. g ch. 6. 27, 35. & 7. 38, 39. & 14. 16, 17. Rom. 8. 10, 11, 15—17, 23. 1 Cor. 15. 44, 45. Gal. 6. 8. Eph. 1. 13, 14. Isa. 12. 3. & 41. 17, 18. Ps. 36. 8, 9. Zech. 14. 8. Rev. 7. 16, 17. & 21. 6. & 22. 1, 17. h ch. 6. 14. Luke 7. 16. & 24. 19. i Gen. 12. 6, 7. & 23. 18—20. Deut. 11. 29, 30. & 12. 5, 11. 1 Kings 9. 3. 2 Chron. 7. 12.

ἦν ὡς ἕκτη. 7 [c] Ἔρχεται γυνὴ ἐκ τῆς Σαμαρείας ἀντλῆσαι ὕδωρ. Λέγει αὐτῇ
ὁ Ἰησοῦς, Δός μοι πιεῖν· 8 οἱ γὰρ μαθηταὶ αὐτοῦ ἀπεληλύθεισαν εἰς τὴν
πόλιν, ἵνα τροφὰς ἀγοράσωσι· 9 [c] λέγει οὖν αὐτῷ ἡ γυνὴ ἡ Σαμαρεῖτις, Πῶς
σὺ Ἰουδαῖος ὢν παρ' ἐμοῦ πιεῖν αἰτεῖς οὔσης γυναικὸς Σαμαρείτιδος; οὐ γὰρ
συγχρῶνται Ἰουδαῖοι Σαμαρείταις. 10 [d] Ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτῇ,
Εἰ ᾔδεις τὴν δωρεὰν τοῦ Θεοῦ, καὶ τίς ἐστιν ὁ λέγων σοι, Δός μοι πιεῖν, σὺ ἂν
ᾔτησας αὐτὸν, καὶ ἔδωκεν ἄν σοι [e] ὕδωρ ζῶν. 11 Λέγει αὐτῷ ἡ γυνή, Κύριε,
οὔτε ἄντλημα ἔχεις, καὶ τὸ φρέαρ ἐστὶ βαθύ· πόθεν οὖν ἔχεις τὸ ὕδωρ τὸ ζῶν;
12 Μὴ σὺ μείζων εἶ τοῦ πατρὸς ἡμῶν Ἰακὼβ, ὃς ἔδωκεν ἡμῖν τὸ φρέαρ, καὶ
αὐτὸς ἐξ αὐτοῦ ἔπιε, καὶ οἱ υἱοὶ αὐτοῦ, καὶ τὰ θρέμματα αὐτοῦ; 13 [f] Ἀπεκρίθη
Ἰησοῦς καὶ εἶπεν αὐτῇ, Πᾶς ὁ πίνων ἐκ τοῦ ὕδατος τούτου διψήσει πάλιν·
14 [g] ὃς δ' ἂν πίῃ ἐκ τοῦ ὕδατος, οὗ ἐγὼ δώσω αὐτῷ, οὐ μὴ διψήσῃ εἰς τὸν αἰῶνα·
ἀλλὰ τὸ ὕδωρ ὃ δώσω αὐτῷ γενήσεται ἐν αὐτῷ πηγὴ ὕδατος ἁλλομένου εἰς
ζωὴν αἰώνιον. 15 Λέγει πρὸς αὐτὸν ἡ γυνή, Κύριε, δός μοι τοῦτο τὸ ὕδωρ
ἵνα μὴ διψῶ, μηδὲ ἔρχωμαι ἐνθάδε ἀντλεῖν. 16 Λέγει αὐτῇ ὁ Ἰησοῦς, Ὕπαγε,
φώνησον τὸν ἄνδρα σου, καὶ ἐλθὲ ἐνθάδε. 17 Ἀπεκρίθη ἡ γυνὴ καὶ εἶπεν,
Οὐκ ἔχω ἄνδρα. Λέγει αὐτῇ ὁ Ἰησοῦς, Καλῶς εἶπας, Ὅτι ἄνδρα οὐκ ἔχω·
18 πέντε γὰρ ἄνδρας ἔσχες· καὶ νῦν ὃν ἔχεις οὐκ ἔστι σοῦ ἀνήρ· τοῦτο ἀληθὲς
εἴρηκας. 19 [h] Λέγει αὐτῷ ἡ γυνή, Κύριε, θεωρῶ ὅτι προφήτης εἶ σύ. 20 [i] Οἱ

of the week (xx. 1. 19. 26). He alone mentions the *Lord's Day* by name (Rev. i. 10). And, perhaps, by the peculiar method he employs of reckoning *hours*, he might desire to mark the *separation* of the Christian Church from the *Jews*, in *hours* as well as in *days*, and to break her off entirely from the observance of *Jewish seasons* as such; and to put the *Christian seasons* on a footing of their own. It would manifestly have been inconvenient that the Day of Christ's *Resurrection*, the great annual and weekly festival of the Church, should have been supposed to begin with the *sunset* of the seventh day, and *end* with the sunset of the first. These are arguments *à priori*, in favour of the above opinion concerning St. John's reckoning. An argument *à posteriori* may be recognized in the fact, that this mode of reckoning has been adopted, and is now used, by the principal nations of the Christian World.

For further illustration of this subject, see i. 40; iv. 52; xix. 14. See also note on 1 Thess. ii. 9, as showing that St. John's usage in speaking of *day* and *night* was different from the *Hebrew* use of St. Paul.

7. γυνὴ ἐκ τῆς Σαμαρείας] *a woman of Samaria.* Cp. ἀπὸ (xi. 1). The Samaritans were of foreign extraction (Luke xvii. 18), and were regarded as aliens by the Jews. And this Samaritan woman is a figure of the Church, coming from foreign lands; not as yet justified, but to be justified in Christ. (*Aug.*) See *v.* 18.

It was *the sixth hour*, the *evening* of the day, *our* six o'clock. It was the evening of the World, shown in a figure, and now the harvest of the earth was, in a figure, ripe (*v.* 35). How fitting was it, that at that hour of the day, and at that season of the year, and at that spot of the Holy Land, our Saviour Christ should have begun to gather in the fruits of His spiritual Harvest! . . . . As Isaac's servant meets Rebekah—as Jacob himself meets Rachel—as Moses encounters Zipporah—*at a well;* what more fitting than that He, of whom all these were shadows, the Bridegroom, as He loved to call Himself, should meet *His* alien Spouse, the Samaritan Church, at a *well of water* likewise? Verily, here was Jacob's remote descendant at last fulfilling the dying Patriarch's prophecy. It was beside Jacob's well that He sat; and in "the parcel of ground that Jacob gave to his son Joseph" that He discoursed with the woman of Samaria: and lo, Joseph becomes at once a "fruitful bough," even that "fruitful bough *by a well*" (Gen. xlix. 22), of which the dying Patriarch made prophetic mention,—"whose branches run over the wall," which heretofore had severed Jew and Gentile! *Burgon.* (Serm. on John iv. 35—38).

— Δός μοι πιεῖν] *Give Me to drink.* Our Lord was athirst for *water*, but was more athirst for the salvation of her *soul*, from whom He asked it, and therefore He desired to *give* her living water, and to make *her athirst* for it. (*Aug.*)

9. οὐ γὰρ συγχρῶνται] *for Jews have no dealings with Samaritans.* It is not said that Samaritans declined all dealings with Jews; and though our Lord said, "Enter not into a city of the Samaritans" (Matt. x. 5), He did not command them to *repel* the Samaritans. (*Chrys.*, *Theoph.*) And He propounds Samaritans as examples to the Jews, Luke x. 33; xvii. 16.

The following are passages from Rabbinical works, on the relations of the Jews to the Samaritans: *Rasche ad Sota* p. 515, edit. Wagens., Samaritani panem comedere, aut vinam bibere, prohibitum est. *Sanhedrin* fol. 104, 1, Si quis Cuthæum (*Samaritanum*) in domum suam recipit, eique ministrat, ille caussa est, ut filii ipsius in exilium abire cogantur. *Tanchuma* fol. 43, 1, Dicunt, qui edit frustum Samaritani, est ut edens carnem porci et non proselytus fit Samaritanus in Israële, nec est ipsis pars in resurrectione mortuorum. *Hieros. Avodah Zara* fol. 44, 4, R. Jacob Bar Acha, nomine R. Lazar dicit, victualia Cuthæorum permissa sunt, si non immisceatur iis aliquid vini eorum aut aceti. *Bab. Kidduschin* fol. 76, 1, Azyma Cuthæorum sunt permissa, et per ea homo præstat officium suum in Paschate. (*Kuin.*)

10. ὕδωρ ζῶν] *living water*, literally, perennially flowing from a natural spring; as distinguished from water in an artificial *cistern*. See *Wetst.* p. 859. So aqua *viva*, aqua *saliens* in Latin. Cp. *Justin M.* c. Tryph. 114, where he says that Christians joyfully die διὰ τὸ ὄνομα τῆς καλῆς πέτρας, καὶ ζῶν ὕδωρ ταῖς καρδίαις τῶν δι' αὐτοῦ ἀγαπησάντων τὸν πατέρα τῶν ὅλων βρυούσης, καὶ ποτιζούσης τοὺς βουλομένους τὸ τῆς ζωῆς ὕδωρ.

14. ἐκ τοῦ ὕδατος, οὗ ἐγὼ δώσω] *the water that I will give:* the Holy Spirit (*Chrys.*), which he calls living water, because the Spirit is not like a stagnant pool, but a gushing spring, ever stirring the soul to good works. (*Theoph.*)

— οὐ μὴ διψήσῃ] Some Editors have adopted διψήσει, from A, B, D, L, M, Δ. But διψήσῃ, which is in E, F, G, H, K, S, U, V, Λ, seems preferable, as intimating that he shall be preserved from thirst by divine power.

Οὐ μὴ διψήσει would signify only 'he *will* not thirst;' but Christ says that he *shall* not thirst; I will give him living water, by which he shall be preserved from thirst. Cp. vi. 35, where the same observation is applicable. Cp. viii. 51, 52, θάνατον οὐ μὴ θεωρήσῃ—οὐ μὴ γεύσηται θανάτου: he *shall* never see, never taste death. I, Who alone can, will preserve him from it. The future is rightly preserved by the Editors in viii. 12, where the sense is 'he *will* not walk in darkness.'

18. πέντε ἄνδρας ἔσχες] *thou hadst five husbands*—a true picture of the spiritual condition of the Heathen World, which was typified by this woman (see *v.* 7), and which had violated its conjugal faith to the One true God, and committed the spiritual harlotry and fornication of idolatry with many lovers. Cp. Isa. xxiii. 17. Jer. iii. 1; xxii. 20. Ezek. xvi. 36. Hos. ii. 10—12.

This was specially true of the Samaritan Nation, represented by this woman. It had committed spiritual adultery with *five* several idolatries (see above on 2 Kings xvii. 30, 31), and he whom Samaria *then had*, was not *her husband;* for she knew not what she worshipped (*v.* 22); but Christ came to espouse her in spiritual wedlock to Himself. He came to preach the

πατέρες ἡμῶν ἐν τῷ ὄρει τούτῳ προσεκύνησαν· καὶ ὑμεῖς λέγετε, ὅτι ἐν Ἱερο-
σολύμοις ἐστὶν ὁ τόπος, ὅπου προσκυνεῖν δεῖ. 21 [k] *Λέγει αὐτῇ ὁ Ἰησοῦς,* k Mal. 1. 11.
Γύναι, πίστευσόν μοι, ὅτι ἔρχεται ὥρα, ὅτε οὔτε ἐν τῷ ὄρει τούτῳ οὔτε ἐν
Ἱεροσολύμοις προσκυνήσετε τῷ Πατρί. 22 [l] *Ὑμεῖς προσκυνεῖτε ὃ οὐκ οἴδατε·* l 2 Kings 17. 29. Isa. 2. 3.
ἡμεῖς προσκυνοῦμεν ὃ οἴδαμεν, ὅτι ἡ σωτηρία ἐκ τῶν Ἰουδαίων ἐστίν. Luke 24. 47. Rom. 3. 2. & 9. 4.
23 [m] *Ἀλλὰ ἔρχεται ὥρα, καὶ νῦν ἐστιν, ὅτε οἱ ἀληθινοὶ προσκυνηταὶ προσκυνή-* m Phil. 3. 3.
σουσι τῷ Πατρὶ ἐν πνεύματι καὶ ἀληθείᾳ· καὶ γὰρ ὁ Πατὴρ τοιούτους ζητεῖ
τοὺς προσκυνοῦντας αὐτόν. 24 [n] *Πνεῦμα ὁ Θεός· καὶ τοὺς προσκυνοῦντας αὐτὸν* n 2 Cor. 3. 17.
ἐν πνεύματι καὶ ἀληθείᾳ δεῖ προσκυνεῖν. 25 *Λέγει αὐτῷ ἡ γυνή, Οἶδα ὅτι*
Μεσσίας ἔρχεται· (ὁ λεγόμενος Χριστός·) ὅταν ἔλθῃ ἐκεῖνος, ἀναγγελεῖ ἡμῖν
πάντα. 26 [o] *Λέγει αὐτῇ ὁ Ἰησοῦς, Ἐγώ εἰμι, ὁ λαλῶν σοι.* 27 *Καὶ ἐπὶ τούτῳ* o ch. 9. 37.
ἦλθον οἱ μαθηταὶ αὐτοῦ, καὶ ἐθαύμαζον ὅτι μετὰ γυναικὸς ἐλάλει· οὐδεὶς μέντοι
εἶπε, Τί ζητεῖς; ἢ τί λαλεῖς μετ' αὐτῆς; 28 *Ἀφῆκεν οὖν τὴν ὑδρίαν αὐτῆς*
ἡ γυνὴ, καὶ ἀπῆλθεν εἰς τὴν πόλιν, καὶ λέγει τοῖς ἀνθρώποις, 29 *Δεῦτε, ἴδετε*
ἄνθρωπον ὃς εἶπέ μοι πάντα ὅσα ἐποίησα· μήτι οὗτός ἐστιν ὁ Χριστός;
30 *Ἐξῆλθον ἐκ τῆς πόλεως, καὶ ἤρχοντο πρὸς αὐτόν.*

31 *Ἐν δὲ τῷ μεταξὺ ἠρώτων αὐτὸν οἱ μαθηταὶ λέγοντες, Ῥαββὶ, φάγε.*
32 *Ὁ δὲ εἶπεν αὐτοῖς, Ἐγὼ βρῶσιν ἔχω φαγεῖν ἣν ὑμεῖς οὐκ οἴδατε.* 33 *Ἔλεγον*
οἱ μαθηταὶ πρὸς ἀλλήλους, Μή τις ἤνεγκεν αὐτῷ φαγεῖν; 34 [p] *Λέγει αὐτοῖς* p Job 23. 12. ch. 17. 4.
ὁ Ἰησοῦς, Ἐμὸν βρῶμά ἐστιν ἵνα ποιῶ τὸ θέλημα τοῦ πέμψαντός με, καὶ
τελειώσω αὐτοῦ τὸ ἔργον. 35 [q] *Οὐχ ὑμεῖς λέγετε, ὅτι ἔτι τετράμηνός ἐστι,* q Matt. 9. 37. Luke 10. 2.

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character of genuine worship, and the universality of His Gospel, and to reveal Himself to her, and say, "Thy Maker is Thine Husband" (Isa. liv. 5).

20. τῷ ὄρει τούτῳ] *on this mountain.* On the rivalry between *Gerizim* and *Jerusalem*, see *Joseph.* Ant. xiii. 3, 4. *Reland*, Pal. p. 503, and the authorities from the Talmud in *Wetstein*, p. 861. The coins of Samaria exhibit a *Temple* on the summit of a *mountain.* *Akermann*, p. 29.

21. ἔρχεται ὥρα] *the hour cometh.* He removes the notion of any special privileges guaranteed to either of the two rival Cities and Mountains, and says, The hour is coming of evangelical doctrine, when the words of the Prophets will be fulfilled, and the shadows of types will pass away, and all local distinctions be abolished, and the Truth will illumine the hearts of all believers with its pure light in the true Sion, the universal Church of Christ, where true spiritual worship is offered to God. (*Origen.*, *Chrys.*)

Not only has the spiritual worship of God been now diffused generally, but the special worship offered at *Jerusalem* and *Gerizim* was soon afterwards interrupted by the destruction of the Temples there, and by the expulsion of Jews and Samaritans from their own cities. See *Jerome* in Sophon. i. 15. *Euseb.* iv. 6. *Tertullian*, c. Jud. 15. *Procopius*, v. 7. *Wetstein*.

22. Ὑ. προσκυνεῖτε ὃ οὐκ οἴδατε] *Ye worship what ye know not.* Because ye regard God as local and particular; and mingle His worship with that of Idols; but we worship the One Lord of all. (*Chrys.*)

On the heathen Origin, History, and idolatrous Worship of the Samaritans, see an excellent essay in *Mede's* Works, i. Disc. xii. p. 46, and *Lücke* here, i. pp. 592—596.

— ἡ σωτηρία ἐκ τῶν Ἰουδαίων] *the salvation is of the Jews.* Obs. ἡ σωτηρία, *the* promised salvation, the only salvation, for *the Saviour* of the World—He by Whom alone men can be saved (Acts iv. 12)—arises from Judæa. See also Rom. ix. 1—6.

24. Πνεῦμα ὁ Θεός] *God is Spirit.* Hence they are refuted who understand literally the figurative expressions of Scripture concerning the Lord; e. g. the *arm*, the *eyes*, the *feet*, the *wings* of God, *Who is a Spirit*. (*Origen.*) God is Spirit. He thus condemns the formal and carnal worship of the Jews, and teaches men to offer themselves a living sacrifice to God. (*Chrys.*)

— ἐν πνεύματι καὶ ἀληθείᾳ] *in spirit and in truth.* The Samaritans regarded God as limited by space, and the Jews were studious mainly of external forms in worship, and neglected the spirit: they dwelt on types and figures which were only images of truth; but the true worshippers differ from both, because they worship God in Spirit and in Truth; in Spirit, that is, in holiness and righteousness of life; and in Truth, that is, not in heresy, but in soundness of faith. There will not only be a change in the place (τόπος), but in the mode (τρόπος) of worship. And the hour of this change *now is*. (*Theoph.*)

25. Μεσσίας ἔρχεται] *Messias cometh.* The Jews contend for their temple, on Moriah, we for our mountain, Gerizim. The Messiah will come and teach us how to worship. (*Aug.*) That the Samaritans expected a Messiah appears from the fact, that *Dositheus* arose among them, and pretended to be the Christ. Cp. *Origen* (tom. 13).

This woman, who only knew the Five Books of Moses, expected the Messiah. This knowledge of the Samaritans was probably derived from the first prophecy of Holy Writ, Gen. iii. 15, and from the prophecies of Jacob, Gen. xlix. 10, and of Balaam, Numb. xxiv. 7—9. 17, and the words in Deut. xviii. 15. Hence our Lord said to the Jews, If ye had believed *Moses*, ye would have believed Me. (John v. 46.)

26. Ἐγώ εἰμι, ὁ λαλῶν σοι] *I that am speaking unto thee am He.* The *Jews* said to Christ (John x. 24), If thou be the Christ, tell us plainly, and He did not reveal Himself to *them;* and yet He says to the woman, "I am He." Whence this difference? Because they asked in malice, she in simplicity; and because there were no Pharisees and Chief Priests in Samaria, who would pervert this knowledge into an occasion of hatred against Him; and because He foreknew that the Samaritans would believe in Him. Cp. Matt. xvi. 20.

27. ἐθαύμαζον] *were wondering;* the reading of A, B, C, D, G, K, L, M. *Elz.* has ἐθαύμασαν, which is less expressive.

— μετὰ γυναικός] *with a woman:* which the Jewish Rabbis, who despised women, did not willingly do. *Lightfoot*, *Schoettgen* here.

— οὐδεὶς μέντοι] *yet no one said, What seekest Thou?* A silent intimation of awe for their Master. See on Mark x. 32. Luke v. 7. John xii. 21, 22.

28. Ἀφῆκεν τὴν ὑδρίαν] *She left her water-pot and went her way into the city.* Our Lord employed this woman as an Apostle to her own city. (*Origen.*) And she would not have them trust implicitly in her own report of Him, but she said to them, *Come and see.* And she did not tell them that He had declared Himself to be the Christ, lest perhaps they might refuse to come, but she said, Come and see a man, &c. *Can this be the Christ?* (*Chrys.*)

29. Δεῦτε, ἴδετε] *Come ye and see.* This woman of Samaria was wiser and more courageous than the master of Israel, Nicodemus, with whom Jesus had discoursed on the same subject. He did not fetch others, or declare himself openly as a disciple; but she brought a City to Christ. (*Chrys.* on *v.* 13.)

32. Ἐγὼ βρῶσιν ἔχω φαγεῖν] *I have meat to eat.* Our salvation is the meat for which Christ hungers. (*Chrys.*, *Theoph.*)

35. τετράμηνος] sc. χρόνος. (*Lobeck*, Phryn. p. 549.) So the best MSS. *Elz.* has τετράμηνον.

καὶ ὁ θερισμὸς ἔρχεται ; ἰδοὺ λέγω ὑμῖν, ἐπάρατε τοὺς ὀφθαλμοὺς ὑμῶν, καὶ
θεάσασθε τὰς χώρας, ὅτι λευκαί εἰσι πρὸς θερισμὸν ἤδη. 36 Καὶ ὁ θερίζων
μισθὸν λαμβάνει, καὶ συνάγει καρπὸν εἰς ζωὴν αἰώνιον, ἵνα καὶ ὁ σπείρων
ὁμοῦ χαίρῃ καὶ ὁ θερίζων. 37 Ἐν γὰρ τούτῳ ὁ λόγος ἐστὶν ὁ ἀληθινὸς, ὅτι
ἄλλος ἐστὶν ὁ σπείρων, καὶ ἄλλος ὁ θερίζων. 38 Ἐγὼ ἀπέστειλα ὑμᾶς θερίζειν
ὃ οὐχ ὑμεῖς κεκοπιάκατε· ἄλλοι κεκοπιάκασι, καὶ ὑμεῖς εἰς τὸν κόπον αὐτῶν
εἰσεληλύθατε.

39 Ἐκ δὲ τῆς πόλεως ἐκείνης πολλοὶ ἐπίστευσαν εἰς αὐτὸν τῶν Σαμαρειτῶν,
διὰ τὸν λόγον τῆς γυναικὸς μαρτυρούσης, Ὅτι εἶπέ μοι πάντα ὅσα ἐποίησα.
40 Ὡς οὖν ἦλθον πρὸς αὐτὸν οἱ Σαμαρεῖται, ἠρώτων αὐτὸν μεῖναι παρ' αὐτοῖς·
καὶ ἔμεινεν ἐκεῖ δύο ἡμέρας. 41 Καὶ πολλῷ πλείους ἐπίστευσαν διὰ τὸν λόγον
r ch. 17. 8. αὐτοῦ, 42 r τῇ τε γυναικὶ ἔλεγον, Ὅτι οὐκέτι διὰ τὴν σὴν λαλιὰν πιστεύομεν·
αὐτοὶ γὰρ ἀκηκόαμεν, καὶ οἴδαμεν ὅτι οὗτός ἐστιν ἀληθῶς ὁ σωτὴρ τοῦ κόσμου,
ὁ Χριστός.

s Matt. 13. 57. ch. 7. 1. Mark 6. 4. Luke 4. 24.
$(\frac{84}{\text{VII}})$ 43 Μετὰ δὲ τὰς δύο ἡμέρας ἐξῆλθεν ἐκεῖθεν, καὶ ἀπῆλθεν εἰς τὴν
Γαλιλαίαν· $(\frac{85}{\text{I}})$ 44 s αὐτὸς γὰρ Ἰησοῦς ἐμαρτύρησεν, ὅτι προφήτης ἐν τῇ

It would seem that this was late in November or early in December. The sowing of barley was at that time, i. e. in the month Cisleu. And in *four months* after that time—in the month Nisan or Abib—the *barley* harvest began,—namely, at the *Passover*. And fifty days after that,—namely, at *Pentecost*, the *wheat* harvest commenced. Levit. xxiii. 10—17. *Joseph*. Ant. iii. 105. *Walchii* Calend. Palæst. p. 25. *Buhlii* Cal. p. 23. *Kuinoel's* note here; and *Meyer*, p. 133; and *Wieseler*, Synops. p. 214. *Robinson*, Palest. ii. p. 99. *Jahn*, Arch. § 62. *Winer*, R. W. B. p. 340 v. Erndte.

— ἐπάρατε τοὺς ὀφθαλμοὺς] *lift ye up your eyes and see.* You can calculate by the aspect of the fields how many months it wants to the *natural* harvest; but I say to you, Lift up the eyes of your heart, and behold the *spiritual* harvest present before you. Christ sees a multitude of the Samaritans coming to hear Him, and He calls them *fields white to Harvest.* (*Chrys.*, *Theoph.*)

Christ's divine Eye had also a *prophetic* view of the spiritual Harvest to be gathered in Samaria, soon after His Ascension; on which see Acts viii. 1—14, and note there, and on Acts viii. 17. Cp. note on John xii. 20. 24.

36. ὁμοῦ χαίρῃ] *may rejoice together;* at the Great Day. Their labours were at different times, the reward will be at once.

37. ἐν γὰρ τούτῳ] *for in this consists that true saying.*

— ἄλλος ὁ σπείρων] *one is he who soweth, another he who reapeth.* The Patriarchs and Moses, and the Prophets of the Old Testament had sown the seed; the Apostles of the New reap the harvest. (*Origen*, who quotes Isa. xxix. 11. Dan. viii. 27. Matt. xii. 42; xiii. 17. Eph. iii. 5. Cp. *Cyril*, *Chrys.*, *Aug.*, *Theophyl.*, especially *Iren.* iv. 37 and 40 (Grabe).)

Hence we see that the *New* Testament is *not contrary* to the *Old* (as the Marcionites and Manichæans vainly say), but the Old preparatory to the New, and the New the fulfilment of the Old. (*Chrys.*, *Aug.*, *Theophyl.*) And finally the World's Harvest will be reaped by the Angels of heaven, who will gather in the sheaves of good wheat from the field of the Church, tilled by Christ's Ministers from the beginning; and many will come from the East and from the West, and will sit down with Abraham, Isaac, and Jacob, in the Kingdom of Heaven. (Matt. viii. 11.) Cp. *Aug.* here.

Our Lord Himself, it is probable, was now reaping in fields prepared for the harvest by the preaching of His forerunner, John the Baptist, now in prison. See on iii. 25.

38. θερίζειν] *to reap.* Our Lord, by His example in this chapter, teaches us to spiritualize all the ordinary incidents of life. He sits at a well-side, and He makes it an occasion for speaking of living water. The disciples ask Him to eat. His meat and drink is to do the will of God. It wants four months to harvest. He sees the Samaritans coming to Him; He foresees that they will believe in Him; they are fields whitening to the harvest, yielding a crop from the seed sown by Moses 1500 years before.

This duty of Christianizing every occasion of life is well illustrated in the *Rev. Robert Cooke's* Exhortation to Ejaculatory Prayer, edited by *W. Jones* of Nayland, Lond. 1797.

40. ἠρώτων αὐτόν] *they* (the Samaritans) *were entreating* Him. The Jews, although they saw His miracles, rejected Him in pride, malice, and vain-glory; but the Samaritans, among whom He wrought no miracle, desired Him to remain with them, and believed on Him.

— ἔμεινεν] *He abode.* Jesus remains with those who desire Him to stay with them, particularly if they come forth out of the city, and pray Him to enter and abide with them. (*Origen.*)

Observe how these Samaritans were blessed in their subsequent history. See the honourable notice of this place (Sychar) in St. Stephen's speech (Acts vii. 16), and the mission of Philip the Deacon, to preach (Acts viii. 5), and of the Apostles Peter and John to confirm, in Samaria. (Acts viii. 14.)

To "him that hath shall be given." (Matt. xiii. 12.) And it is remarkable, that the site of *Sychar* is still well known, and its condition fruitful and prosperous; and its scenery is, perhaps, the most beautiful of any region in Palestine (cp. *Burgon.'s* note), —while the great city of the thankless Capernaum has vanished, and no one can accurately tell the sites of Chorazin and Bethsaida. See Matt. xi. 21—23. Luke x. 15.

42. λαλιάν] *speech.* In a good sense. Cp. viii. 43, and see on Mark xvi. 19, and *Winer*, p. 21.

— πιστεύομεν] *we believe.* At first they had some belief from the woman's testimony (John iv. 39), *now* they *believe* because *they had heard Him* themselves. So it is with those who are brought to Christ by Christian friends, and by the preaching of the Christian Church. They believe through that report, then Christ abides with them, and He gives them the precepts of love; they are convinced, and know, by their own experience, that He is indeed the Saviour of the world. (*Aug.*)

The Visible Church of God, even from the beginning, exercises a manuductory office—like that of this Samaritan woman—in bringing the world to Christ in Holy Scripture, where He abides with us, and confirms, settles, and stablishes us in the faith. Compare *Hooker*, II. iv. 3, and III. viii. 14; and the Editor's remarks on the Canon of Scripture, Lect. i. pp. 21—26.

43, 44. εἰς τὴν Γαλιλαίαν—αὐτὸς γὰρ Ἰησοῦς] The interpretation of *S. Cyril* here, and others of the ancients, is that our Lord went away (ἀπῆλθεν) into *Galilee*, passing by (παρατρέχων) His own πατρίδα, *Nazareth*,—see Matt. xiii. 54. 57. Mark vi. 1. 4. Luke iv. 23, 24, where *Nazareth* is designated the πατρὶς of Christ; for even Jesus Himself (αὐτὸς), the greatest of all Prophets, witnessed that a Prophet hath not honour in his own country. Thus we find Him at *Cana*, which is *north* of Nazareth, so that our Lord in coming from Samaria must have *avoided* Nazareth. Cana had profited doubtless by His first miracle there, while the Nazarenes had been offended at Him. (Luke iv. 23, 24.) Cp. *Townson*, i. 220. St. John takes for granted that Nazareth was already known by his readers as the πατρὶς, or *country*, of Christ, from the earlier Gospels (Matt. xiii. 54. Mark vi. 1. Luke iv. 23). *Nazareth* in Galilee is contrasted here with *Galilee* generally,—as *Jerusalem*, the capital of Judæa, is contrasted by St. John with *Judæa*, iii. 22.

This interpretation is confirmed by what follows: "When He came to Galilee the Galilæans *received* Him;" they held Him *in honour*. But, on the other hand, we read, that the men of His *own country* (πατρὶς)—so the Evangelists, St. Matthew and

ἰδίᾳ πατρίδι τιμὴν οὐκ ἔχει. $(\frac{86}{X})$ 45 ᵛὍτε οὖν ἦλθεν εἰς τὴν Γαλιλαίαν, ἐδέξαντο
αὐτὸν οἱ Γαλιλαῖοι πάντα ἑωρακότες ἃ ἐποίησεν ἐν Ἱεροσολύμοις ἐν τῇ ἑορτῇ·
καὶ αὐτοὶ γὰρ ἦλθον εἰς τὴν ἑορτήν.
$(\frac{87}{III})$ 46 ᵗἯλθεν οὖν πάλιν ὁ Ἰησοῦς εἰς τὴν Κανᾶ τῆς Γαλιλαίας, ὅπου t ch. 12. 1, 11.
ἐποίησε τὸ ὕδωρ οἶνον. Καὶ ἦν τις βασιλικὸς οὗ ὁ υἱὸς ἠσθένει ἐν Καφαρ-
ναούμ. 47 Οὗτος ἀκούσας ὅτι Ἰησοῦς ἥκει ἐκ τῆς Ἰουδαίας εἰς τὴν Γαλιλαίαν
ἀπῆλθε πρὸς αὐτὸν, καὶ ἠρώτα αὐτὸν ἵνα καταβῇ καὶ ἰάσηται αὐτοῦ τὸν υἱὸν,
ἤμελλε γὰρ ἀποθνήσκειν. 48 ᵘ Εἶπεν οὖν ὁ Ἰησοῦς πρὸς αὐτόν, Ἐὰν μὴ σημεῖα u 1 Cor. 1. 22.
καὶ τέρατα ἴδητε, οὐ μὴ πιστεύσητε. 49 Λέγει πρὸς αὐτὸν ὁ βασιλικός, Κύριε,
κατάβηθι πρὶν ἀποθανεῖν τὸ παιδίον μου. 50 Λέγει αὐτῷ ὁ Ἰησοῦς, Πορεύου·
ὁ υἱός σου ζῇ. Καὶ ἐπίστευσεν ὁ ἄνθρωπος τῷ λόγῳ ᾧ εἶπεν αὐτῷ ὁ Ἰησοῦς, καὶ
ἐπορεύετο. 51 Ἤδη δὲ αὐτοῦ καταβαίνοντος, οἱ δοῦλοι αὐτοῦ ἀπήντησαν αὐτῷ,
καὶ ἀπήγγειλαν λέγοντες, Ὅτι ὁ παῖς σου ζῇ. 52 Ἐπύθετο οὖν παρ' αὐτῶν τὴν
ὥραν ἐν ᾗ κομψότερον ἔσχε· καὶ εἶπον αὐτῷ, Ὅτι ἐχθὲς ὥραν ἑβδόμην ἀφῆκεν
αὐτὸν ὁ πυρετός. 53 Ἔγνω οὖν ὁ πατὴρ ὅτι ἐν ἐκείνῃ τῇ ὥρᾳ ἐν ᾗ εἶπεν αὐτῷ
ὁ Ἰησοῦς, Ὅτι ὁ υἱός σου ζῇ· καὶ ἐπίστευσεν αὐτὸς καὶ ἡ οἰκία αὐτοῦ ὅλη.
54 Τοῦτο πάλιν δεύτερον σημεῖον ἐποίησεν ὁ Ἰησοῦς ἐλθὼν ἐκ τῆς Ἰουδαίας εἰς
τὴν Γαλιλαίαν.
V. $(\frac{88}{I})$ 1 ᵃ Μετὰ ταῦτα ἦν ἑορτὴ τῶν Ἰουδαίων, καὶ ἀνέβη Ἰησοῦς εἰς a ch. 2. 13. Lev. 23. 2. Deut. 16. 1.
Ἱεροσόλυμα.

St. Luke, call *Nazareth*—asked in scorn, "Is not this the carpenter's Son? and is not His mother called Mary; and His brethren and sisters, are they not all with us? And they were offended at Him." (Matt. xiii. 54—56.) And He said to them, "Ye will surely say unto Me this proverb, Physician, heal thyself. Whatsoever we have heard done in Capernaum (*in Galilee*) do in *thy own country*. And He said, Verily I say unto you, No Prophet is accepted in *his own country*." (Luke iv. 23, 24.) And again we read, Jesus said, A Prophet is not without honour save *in his own country*. (Matt. xiii. 57.)

Thus the words of *St. John* in *this* place are explained by the words of *Christ* as recorded in the former Gospels; and doubtless St. John takes for granted that his own readers are acquainted with the other Gospels, and will compare and elucidate his own narrative by theirs. Cp. above, *Introduction*, p. 268.

46—53.] For a Homily on these verses see *Greg. Mag.* Hom. in Evang. 28.

46. Ἦλθεν οὖν] *Jesus came again unto Cana of Galilee, where He made the water wine. And there was a certain nobleman*, &c. St. John, in pursuance of his design to unfold in his Gospel the proofs of Christ's Godhead, proceeds to recount a Miracle which exhibits Him as possessing the Divine Attributes of Omnipresence, Omniscience, and Omnipotence. In His first Miracle at Cana, Christ had shown His Divine Power. Without the utterance of a word, He had changed the water into wine by the silent fiat of His will. And now, while visible at Cana as man, He is present at Capernaum as God; He restores the sick there, and reveals what is done in that city. *Go thy way, thy son liveth.* The Evangelist thus teaches the necessity and blessedness of *faith* in the Divinity of Christ.

— βασιλικός] Probably a courtier, or officer of Herod Antipas. See the passages from *Josephus* in the notes of *Krebs*, *Rosenmüller*, and *Kuin.*

47. καταβῇ] *come down*, i. e to the shore of the Sea of Galilee. See ii. 12.

The nobleman had some faith, but it was feeble, in that he did not think that Christ could give health to his son after his son's death, or unless Christ *came down* in person (*Chrys.*); yet Christ did not reject him, but did more than he asked.

— ἤμελλε] As to the augment in this word see xi. 51; xii. 33. *Winer*, p. 65.

50. Πορεύου] *go thy way.* Set out on *thy* journey. I, Whom thou desirest to *come down*, will remain where I am; but when thou arrivest at Capernaum, thou wilt find there the effect wrought already by My Divine Power; for *thy son liveth*. Contrast the faith of the centurion (Luke vii. 2) with that of this courtier, and Christ's conduct to each. Our Lord would not *go down* at the desire of the *nobleman* to heal his *son*, but He offered to go down to heal the *servant* of the *centurion*. (Matt. viii. 7.) He thus teaches us, that what is lofty in man's sight is low in His eyes, and the reverse.

52. κομψότερον ἔσχε] *began to amend.* "κομψότερον *Theophylactus* interpretatus est βέλτιον καὶ εὐρωστότερον, et apud *Arrian.* Epictet. iii. 10, sibi invicem opponuntur formulæ κομψῶς ἔχειν atque κακῶς ἔχειν; verba ibi sunt, ὅταν ὁ ἰατρὸς εἰσέρχηται μὴ φοβεῖσθαι τί εἴπῃ μηδ' ἂν εἴπῃ, κομψῶς ἔχεις, ὑπερχαίρειν μηδ' ἂν εἴπῃ, κακῶς ἔχεις, ἀθυμεῖν." (*Kuin.*)

— ἐχθές] So A, B*, C, D, K, L. "*Mœris:* χθὲς—Ἀττικῶς, ἐχθὲς—Ἑλληνικῶς v. ibi *Piersonus* p. 402. *Etymol. M.* ἐχθὲς καὶ χθές. Οἱ Ἀττικοὶ χθὲς, οἱ δὲ κοινοὶ ἐχθές. *Hesych.* χθὲς, ἐχθές. Sed nec Attici alterâ formâ ἐχθὲς, quâ cæteri Græci usi sunt, planè abstinuerunt, vid. *Aristoph.* Plut. v. 883. 1047, et interpp. ad *Thom. Mag.* p. 913, sq." (*Kuin.*)

— ὥραν ἑβδόμην] *the seventh hour;* seven in the evening. It is not probable that the father should have delayed so long as he would have done if it was *one o'clock* p.m. ἐπορεύετο, *he was setting out*, immediately after our Lord's speech to him, *v.* 50. Cana and Capernaum were not more than twenty-five miles apart. As this *seventh hour* was seven in the *evening*, we need not be surprised that the father did not arrive *till the next day* (χθές). Besides, the season was late in the autumn or early in the winter, when travelling was not easy. See *v.* 35.

On the reckoning of *hours* of St. John's Gospel, see above on *v.* 6.

53. ἐπίστευσεν] *he believed.* There are degrees in faith as in other virtues; the nobleman's faith began, when he came to Christ, it increased when our Lord said, "Thy son liveth," it was completed when his servants told him, "yesterday at the seventh hour the fever left him." (*Bede.*)

Ch. V. 1. ἦν ἑορτή] *there was a feast of the Jews.* What Feast was this? That it was one of the *three great Feasts*, seems to be implied in the words, "*and Jesus went up to Jerusalem.*" The incidents related in the Chapter immediately *preceding* occurred in an autumn or *winter* (iv. 35). The events narrated in the Chapter next after the present, occurred just *before* a *Passover* (vi. 1—4). At that season Our Lord was in Galilee (vi. 1—4), but He is now at *Jerusalem*. At that season also, a Passover was *near* at hand, but now a Feast is actually going on. Therefore this Feast cannot be the same as the Passover mentioned in the next Chapter.

The Feast here specified took place in an interval of time limited *a parte ante* by the winter at Sychar, and *a parte post* by the Passover in the next Chapter (vi. 1—4). That Passover could not have been the *next* after that winter; for, as we here see, *a Feast of the Jews*, at which *Jesus went up to Jerusalem*, took place in the interval between that winter and that Passover.

But none of the three great Feasts of the Jews fall between the winter month Cisleu, and the spring month Abib, when the Passover took place. Therefore this interval, dating from a Winter and reaching to that Passover, consisted of about sixteen months. The Feast here mentioned was, probably, as has been

2 Ἔστι δὲ ἐν τοῖς Ἱεροσολύμοις ἐπὶ τῇ προβατικῇ κολυμβήθρα, ἡ ἐπιλε-
γομένη Ἑβραϊστὶ Βηθεσδὰ, πέντε στοὰς ἔχουσα. 3 Ἐν ταύταις κατέκειτο
πλῆθος πολὺ τῶν ἀσθενούντων, τυφλῶν, χωλῶν, ξηρῶν, ἐκδεχομένων τὴν τοῦ
ὕδατος κίνησιν. 4 Ἄγγελος γὰρ κατὰ καιρὸν κατέβαινεν ἐν τῇ κολυμβήθρᾳ,
καὶ ἐτάρασσε τὸ ὕδωρ· ὁ οὖν πρῶτος ἐμβὰς μετὰ τὴν ταραχὴν τοῦ ὕδατος
ὑγιὴς ἐγίνετο, ᾧ δήποτε κατείχετο νοσήματι. 5 Ἦν δέ τις ἄνθρωπος ἐκεῖ

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already observed, one of the three Great Annual Festivals. It was the Passover, the Pentecost, or the Feast of Tabernacles, which fell in that interval.

It is not easy to determine which of these three Festivals it was. The ancient Expositors are divided in opinion on this subject. *Irenæus* (ii. 22. 3) calls it a *Passover*. He asserts that our Lord went up to Jerusalem for the *Passover* every year: first, to the Passover mentioned in John ii. 23; then, a second time, when He healed the paralytic, viz. at *the* Feast mentioned in this Chapter (v. 1—14); thirdly, after He had multiplied the loaves in Galilee (vi. 1); and fourthly, and lastly, when He was Crucified. This opinion is also maintained by *Theodoret*, ad Dan. ix. p. 1250. And this opinion has been adopted by *Luther*, *Scaliger*, *Grotius*, *Lightfoot*, *Le Clerc*, *Hengstenberg* (Christol. 176), *Greswell*, and *Robinson*: and on the whole, seems most probable. *S. Cyril*, *Chrysostom* and his followers, *Euthymius*, and *Theophylact*, supposed it to be a Pentecost.

The question is not very material to the Chronology of our Lord's Ministry. For, since there was an interval of sixteen months between the winter when He was at Sychar, and the Passover mentioned below in vi. 1—4, it is evident that a Passover must have occurred in that interval, and it is not of much importance to determine, whether that Passover is specified here by St. John. It is enough to know that St. John's narrative of our Lord's Ministry comprises a time in which there were *Four Passovers*, viz.

A Passover when He cleansed the Temple, ii. 13.

A Passover (after a winter, see note on iv. 35) following the Passover of chap. ii. 13, and *before*

A third Passover connected with the miraculous feeding, and preceding the discourse on the Eucharist, vi. 4.

The fourth Passover, at which He suffered, xiii. 1.

On the prophetic intimations of this fact, see below on vii. 8.

Hence it appears that our Lord's Ministry lasted about *three years and a half*: and this is the result arrived at not only by *Irenæus* and *Theodoret*, arguing from these *Four Passovers*, but also by *Eusebius*, reasoning on other grounds, H. E. i. 10. See also below on vii. 14.

Jesus *went up to the Feasts at Jerusalem to show His reverence* for the Law of Moses, and in order to preach *to the multitudes who* were then assembled at Jerusalem. (*Chrys.*)

2. Ἔστι] *there is*: this expression does not show that this Gospel was *not* written (as all Christian Antiquity believed it to have been) *after* the destruction of Jerusalem; as has been alleged by some in more recent times. The Pool, and even its Porches, might have continued to exist after the fall of the City. Some part of the City itself survived the siege; and they were in the suburbs. The Pool is described by Eusebius and Jerome as existing in their age: and it is probable, that the Romans, who were accustomed to *erect* Baths wherever they settled themselves, would be disposed to *preserve* a Bath, celebrated for its medicinal properties, for the use of their own Garrison, quartered at Jerusalem: cp. *Lardner*, iii. p. 236. *Townson*, p. 223. *Davidson*, i. p. 230.

— τοῖς Ἱεροσολύμοις] St. John alone of the Evangelists uses the *oblique* cases of Ἱεροσόλυμα with the article, see x. 22; xi. 18. *Winer*, p. 102.

— τῇ προβατικῇ] Some ancient Interpreters joined this word with κολυμβήθρα thus, προβατικὴ κολυμβήθρα, *probatika piscina*, a *sheep-pool* (*Chrys.*, *Theophyl.*), in which the entrails of the sheep which had been sacrificed were washed (*Theophyl.* v. 1). But modern Expositors supply πύλη, *gate*, after προβατικῇ. See Nehem. iii. 1. 32; xii. 39. *Lightfoot*, i. p. 666. *Wetst.*, p. 868. *Winer*, p. 522.

For a Homily on this miracle see *S. Cyril Hieros.* pp. 336—344.

— κολυμβήθρα] *a pool*. This pool of Bethesda (or *house of mercy*) at Jerusalem, with its *five porches* (see below) containing many sick folk waiting for the troubling of the water by the Angel from heaven, in order to be healed, seems to represent the Jewish Nation, in a diseased state, waiting, under the shade of the Mosaic Law, for the coming of Christ (called an Angel from heaven, Rev. xxi.) to trouble the stagnant waters of Judaism, and to heal. He showed Himself greater than the Law by healing on the *Sabbath* (*v.* 9), and that His Church with its baptismal waters for all (Matt. xxviii. 19), and living stream of the Spirit in His Gospel for all, is far better than the pool of Bethesda (a means of health to a few); and that He Himself is the Source of health to all.

— Βηθεσδά] *Bethesda, house of mercy*: בֵּית (*beth*), '*domus* et חֶסֶד (*chesed*), *beneficentia*.' See *Lightfoot*, Chorog. and Harmony on John v. 2, vol. i. pp. 666. 670.

Bethesda seems to be what is now called the "Fount of the Virgin," and is connected by a subterranean channel with *Siloam*. See on ix. 7, and *Robinson*, Palestine, i. p. 490—507, and Later Researches, p. 249.

— πέντε στοάς] *five arcades*; probably the whole building was of a pentagonal form, the pool being in the middle, to which there was access from the five sides, covered with roofs, supported on columns. See v. 13.

The porch of Bethesda, with its five arcades, has been regarded as emblematic of the Jewish nation, lying sick and impotent in the porch of the Pentateuch; when Christ came to give them health in the *living waters of the* Gospel. (Cp. *Aug.*) See on *v.* 5.

3. πλῆθος] *a multitude*. The work of Christ, in healing the soul, is far greater than that which He wrought in healing men's bodies. But because the soul of man did not as yet know Christ, by whom she was to be healed; and because man has eyes in the body so as to be able to see bodily acts, and had not as yet eyes in the heart, so as to see God, therefore Christ wrought works of healing that were visible, on the body, in order that the soul, which could not as yet see Him, might be healed by Him. He therefore entered the porch where a great multitude lay, and chose one (who had been long there, and had no one to put him into the pool), and healed him. (*Aug.*)

He restored him to vigour *immediately*; and gave a public proof of the miracle. How great is the difference in the health restored by Christ, and that which we receive by the ministry of Physicians! (*Bede*, *Theoph.*) See above on Matt. viii. 15.

— ἐκδεχομένων—κίνησιν is omitted by *Sin.*, A*, B, C*, L, a few cursive MSS., and the ancient *Cureton Syriac*.

As to the words ἐκδεχομένων τὴν τοῦ ὕδατος κίνησιν, they state nothing which is not known from *v.* 7. And no good *reason* can be assigned for which they should have been omitted, if they had been in the original text of the Gospel. But they may have been left out inadvertently from some ancient copy, and so never have found their way into the transcripts from it.

This seems more probable than that these words should have been added as a gloss to some early copy, and from that one source have been diffused into the immense majority of copies where they are now found.

4. Ἄγγελος—νοσήματι] These words are not found in *Sin.*, B, C*, D, nor in a few cursive MSS., nor in the *Cureton Syriac*, but they were in copies of this Gospel in the time of *Tertullian* (de Bapt. 5, adv. Jud. 13), and are quoted by *Chrys.*, *Cyril*, *Aug.*, and others, and they exist in A, C***, E, F, G, H, I, K, L, M, U, V, Δ, and Lr. See the evidence on the subject in *Tregelles*, Acct. of MSS. pp. 243—246, and in *Scholz*, *Tisch.*, and *Alf.* here.

As to this verse, which is found in the vast majority of copies, some reasons might be alleged why it should have been *inserted* by transcribers. They might have been desirous to assign a cause for the phenomenon. On the other hand, reasons no less valid might weigh with them for its *omission*. Who had *seen* the Angel? What Jewish writer had recorded his appearance and operation? These are questions which might have been urged by sceptics of old, as now, and the easiest way of removing the objections might seem to be to omit the words. We know that this feeling operated so strongly with some critics of old, as to lead them not only to *omit* a *few words*, but even to reject *entire Books* of the Sacred Canon, e. g. the Epistle to the Hebrews and the Apocalypse. See the editor's *Lectures* on the Canon, pp. 213. 246. 330, 2nd edit.

The evidence of the MSS. being, on the whole, so strong in favour of the words, it seems rash to reject them. They are retained by *Lachmann*; but *rejected*, as "a legendary interpolation," by *Meyer*.

τριάκοντα καὶ ὀκτὼ ἔτη ἔχων ἐν τῇ ἀσθενείᾳ· [6] τοῦτον ἰδὼν ὁ Ἰησοῦς κατα-
κείμενον, καὶ γνοὺς ὅτι πολὺν ἤδη χρόνον ἔχει λέγει αὐτῷ, Θέλεις ὑγιὴς
γενέσθαι; [7] Ἀπεκρίθη αὐτῷ ὁ ἀσθενῶν, Κύριε, ἄνθρωπον οὐκ ἔχω, ἵνα, ὅταν
ταραχθῇ τὸ ὕδωρ, βάλῃ με εἰς τὴν κολυμβήθραν· ἐν ᾧ δὲ ἔρχομαι ἐγὼ, ἄλλος
πρὸ ἐμοῦ καταβαίνει. [8] [b] Λέγει αὐτῷ ὁ Ἰησοῦς, Ἔγειρε, ἆρον τὸν κράβαττόν b Matt. 9. 6. Mark 2. 11.
σου, καὶ περιπάτει. [9] [c] Καὶ εὐθέως ἐγένετο ὑγιὴς ὁ ἄνθρωπος, καὶ ἦρε τὸν Luke 5. 24. c ch. 9. 14.
κράβαττον αὐτοῦ, καὶ περιεπάτει. Ἦν δὲ σάββατον ἐν ἐκείνῃ τῇ ἡμέρᾳ.
[10] [d] Ἔλεγον οὖν οἱ Ἰουδαῖοι τῷ τεθεραπευμένῳ, Σάββατόν ἐστιν, οὐκ ἔξεστί d Exod. 20. 10. Deut. 5. 13.
σοι ἆραι τὸν κράβαττον. ($\frac{89}{X}$) [11] Ἀπεκρίθη αὐτοῖς, Ὁ ποιήσας με ὑγιῆ Neh. 13. 19. Jer. 17. 21, &c.
ἐκεῖνός μοι εἶπεν, Ἆρον τὸν κράβαττόν σου, καὶ περιπάτει. [12] Ἠρώτησαν Matt. 12. 2. Mark 2. 24.
οὖν αὐτόν, Τίς ἐστιν ὁ ἄνθρωπος ὁ εἰπών σοι, Ἆρον τὸν κράβαττόν σου, καὶ Luke 6. 2.
περιπάτει; [13] Ὁ δὲ ἰαθεὶς οὐκ ᾔδει τίς ἐστιν· ὁ γὰρ Ἰησοῦς ἐξένευσεν, ὄχλου
ὄντος ἐν τῷ τόπῳ.

[14] [e] Μετὰ ταῦτα εὑρίσκει αὐτὸν ὁ Ἰησοῦς ἐν τῷ ἱερῷ, καὶ εἶπεν αὐτῷ, Ἴδε, e Matt. 12. 45. ver. 21.
ὑγιὴς γέγονας· μηκέτι ἁμάρτανε, ἵνα μὴ χεῖρόν σοί τι γένηται. ch. 8. 11.

[15] Ἀπῆλθεν ὁ ἄνθρωπος, καὶ ἀνήγγειλε τοῖς Ἰουδαίοις, ὅτι Ἰησοῦς ἐστιν ὁ
ποιήσας αὐτὸν ὑγιῆ. [16] Καὶ διὰ τοῦτο ἐδίωκον τὸν Ἰησοῦν οἱ Ἰουδαῖοι, καὶ
ἐζήτουν αὐτὸν ἀποκτεῖναι, ὅτι ταῦτα ἐποίει ἐν σαββάτῳ. [17] [f] Ὁ δὲ Ἰησοῦς f ch. 14. 10. g ch. 7. 19.
ἀπεκρίνατο αὐτοῖς, Ὁ Πατήρ μου ἕως ἄρτι ἐργάζεται, κἀγὼ ἐργάζομαι. [18] [g] Διὰ & 10. 33. Phil. 2. 6.

As to the internal teaching of the verse, it will be observed that it does not say that the Angel was *visible;* and therefore no objection against its insertion can be grounded on the *silence* of profane writers.

It seems also a worthy exercise of Divine Revelation, to lead human Philosophy to regard what are Physical Phenomena, as being not produced *by* natural Laws, though they may be regulated *according* to them, but as effected by divine Agency; in a word, to elevate the human mind from the lower level of material Mechanics to the higher region of spiritual Dynamics.

Here also we have a true view of the dignity of the Medical Profession. We *see* the ministry of the Physician, and the visible means and appliances used by him for the restoration of health. But by such Scriptures as these, the Holy Spirit teaches us to look at the invisible power of the Great Physician acting by their instrumentality; and to ascribe all its success to Him,—"*Jesus Christ* maketh thee whole." (Acts ix. 34.)

So it is also in the World of Grace. We see the Bread and Wine in the Holy Eucharist; and we see the Water in the Sacrament of Baptism. But the Holy Spirit in Holy Scripture lifts up the veil which separates us from the unseen world, and discovers to us the ministry of Angels, and even His own ministry, in the spiritual Bethesda, which God has provided for the palsied and withered soul.

Hence *Tertullian* (de *Baptismo*, c. 5) speaking of the pool of Bethesda says, "That figure of corporal healing typified spiritual medicine. In proportion as God's grace towards men was increased, more honour accrued to the element of Water. What thus conveyed temporal health now bestows spiritual; what was then salutary only to a few, is now made the means of dispensing everlasting health to whole Nations, by the abolition of death in the washing away of sin."

On the spiritual uses of this narrative, as an antidote to the erroneous practice of *Angel worship*, see above, i. 52.

— *κατέβαινεν*] *was wont to descend.*

5. *τριάκοντα—ὀκτώ*] *Thirty-eight.* Perhaps there is a spiritual meaning and typical sense in the number specified here by the Blessed Evangelist. Cp. *Hengstenberg*, Christol. 765. *Forty years* is a term of probation: see below *Chronol. Synopsis* of the Acts of the Apostles; and the number here is *thirty-eight* (40—2); and it is probable that just two years after this cure, Christ suffered, and the time of trial of the Jewish Nation was over. Did the man (as the Fathers say, see *v.* 2) represent the Jewish Nation? and did his cure represent Christ's desire for their salvation? See also the parallel noticed above in prelim. note to Ex. xvi.

He had no one to put him in, he was prevented by others, and yet he continued there. What a reproof to our languor and despondency, and weariness in prayer, and in other spiritual exercises for the impetration of divine grace and eternal good! (*Chrys.*)

8. *κράβαττον*] 'grabatum,' used only by St. Mark and St. John in the Gospels. See Mark ii. 4. 9. 11, 12; vi. 55.

9. *σάββατον*] *a sabbath.* The day of Rest was specially chosen by Christ as the fittest season for Divine acts of Mercy. Thus He fulfilled the Law, and showed His Oneness with the Father. (Mark iii. 1. Luke iv. 31—36. 38, 39. John ix. 14.) God rested on that day from all His works of creation; but on that Day of Rest He specially works, in doing acts of mercy to the souls of His Creatures, in the public religious exercises of His Church.

13. Ὁ δὲ ἰαθεὶς] A multitude of impotent folk lay in the porch, and *one was healed* by Him Who could have healed them all by a word. Why was this, but that Christ wrought rather with a view to the healing of the soul than of the body? For the health of the body, though once restored, failed again in death; but the soul once healed passes to life eternal. And to show the blessing promised to patient endurance, and faith, and resignation, He healed this one.

— *ἐξένευσε*] *glided out of*, "*emersit, enatavit* à turbâ tanquàm à fluctibus maris;" from *ἐκνεῖν*, *enatare*. *ἐκνεύσας* = *ἐκκολυμβήσας*, *Hesych.* See *Eurip.* Hippol. 471, *εἰς δὲ τὴν τύχην πεσοῦσ' ὅσην σὺ πῶς ἂν ἐκνεῦσαι δοκεῖς;* and LXX in Jud. xviii. 26. There is something beautifully significant in this word as here applied to Christ. He emerged, glided, dived forth invisibly from the waves of the crowd, and reappeared in the quiet harbour of the House of God. He thus also proved that when arrested at Gethsemane it was by His own will. See also Luke iv. 29, 30. John viii. 59.

This incident is also important as an evidence of the *reality* of His *human body* after His Resurrection, see below on xx. 19.

Our Lord has now withdrawn His bodily presence from the crowd of this world, in order that we may see Him with the eye of Faith. He has dived through the clouds of this lower world of sin and sorrow, and has emerged into the pure, crystal, empyrean of Heaven; and to the eye of Faith He is visible there, and He is there touched by the hand of Faith, see on xx. 17.

14. *εὑρίσκει αὐτὸν ὁ Ἰησοῦς*] *Jesus seeks* for and *finds* him; see i. 42; xii. 14. The man when healed went not to the market, but to the *Temple;* and there Jesus, who had conveyed Himself away from the crowd, met him who had not known Him in the crowd. Jesus escapes from the crowd; but He is found by us, and finds us, in the Temple; God is seen in solitude; the multitude makes a din around us and hides Him from us; the divine vision demands religious retirement and holy peace in His house, apart from the strife of tongues. Ps. xxxi. 20.

— *μηκέτι ἁμάρτανε*] *sin no more.* Bodily infirmities are therefore the effects of *sin;* and if we suffer for our sins, and fall again into the same sins, we may expect that our sufferings will be worse. (*Chrys.*)

— *ἵνα μὴ χεῖρόν σοί τι γ.*] So A, B, C, G, H, L, M, S, V.—*Elz.* *τί σοι;* but *σοι* is emphatic, and is rightly placed first,—'to *thee* who hast been healed.'

16. *ἐποίει*] *was doing*, 'factitabat.'

17. Ὁ Πατήρ μου ἕως ἄρτι ἐργάζεται] *My Father worketh*

τοῦτο οὖν μᾶλλον ἐζήτουν αὐτὸν οἱ Ἰουδαῖοι ἀποκτεῖναι, ὅτι οὐ μόνον ἔλυε τὸ
σάββατον, ἀλλὰ καὶ πατέρα ἴδιον ἔλεγε τὸν Θεὸν, ἴσον ἑαυτὸν ποιῶν τῷ Θεῷ.
h ver. 30. & 8. 38. & 14. 10. 19 h Ἀπεκρίνατο οὖν ὁ Ἰησοῦς καὶ εἶπεν αὐτοῖς, Ἀμὴν ἀμὴν λέγω ὑμῖν, οὐ
δύναται ὁ Υἱὸς ποιεῖν ἀφ᾽ ἑαυτοῦ οὐδὲν, ἐὰν μή τι βλέπῃ τὸν Πατέρα ποιοῦντα·
i ch. 3. 35. Matt. 3. 17. Luke 9. 35. ἃ γὰρ ἂν ἐκεῖνος ποιῇ, ταῦτα καὶ ὁ Υἱὸς ὁμοίως ποιεῖ. 20 i Ὁ γὰρ Πατὴρ φιλεῖ
k Matt. 11. 27. & 28. 18. τὸν Υἱὸν, καὶ πάντα δείκνυσιν αὐτῷ ἃ αὐτὸς ποιεῖ· καὶ μείζονα τούτων δείξει
ch. 3. 35. αὐτῷ ἔργα, ἵνα ὑμεῖς θαυμάζητε. 21 Ὥσπερ γὰρ ὁ Πατὴρ ἐγείρει τοὺς νεκροὺς
& 17. 2. Acts 17. 31. καὶ ζωοποιεῖ, οὕτω καὶ ὁ Υἱὸς οὓς θέλει ζωοποιεῖ. 22 k Οὐδὲ γὰρ ὁ Πατὴρ κρίνει

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hitherto. τὸ ἕως ἄρτι δείκνυσι τὸ ἀϊδίως. (*Athanas.* adv. Arian. ii. p. 386.)—ἕως ἄρτι from the Creation. (*Bengel.*) In His reasonings on the Sabbath, our Lord sometimes speaks as Man, as a human teacher (e.g. Matt. xii. 3), sometimes as God. Here He speaks as God, who makes His Sun to rise and His rain to fall, and clothes the grass of the field on the seventh day as well as on the other six. (*Chrys.*)

Our Lord says, "My Father *worketh* hitherto," because though He no longer maketh new creatures, yet He works in governing the Creation which was finished on the sixth day. And because the whole fabric of the Universe would be dissolved, if God's operative power and administrative rule were ever withdrawn. (*Aug.* super Gen. iv. 12.)

As *Bengel* says, "What would become of the Sabbath, unless God worked on the Sabbath?"

The man who was healed was seen by the Jews to be doing a corporal work on the Sabbath,—he *carried his bed.* Christ, therefore, who had commanded him to do so, teaches them thereby, that the ordinance of their Sabbath was temporary, and that its substance had now appeared in Himself, and He therefore says, "My Father worketh hitherto, and I work."

The Jews, understanding the law of the Sabbath in a carnal sense, imagined that God was wearied by the labour of Creation, and was *resting from fatigue.* Think not that My Father so rested on the Sabbath as not to work any more; but as He worketh without labour, so I work. But it is said that *God rested,* because He made no more creatures after that all things were finished. (Gen. ii. 1, 2.)

God gave the precept of the Sabbath to be a shadow of the future, and to signify the spiritual rest which *remaineth to the people of God* (Heb. iv. 9); that is, to the faithful who have done good works in this present state of existence; and this Rest will begin when the six ages of the world (like the six days of creation) are past; and our Lord Himself confirmed the mystery of this rest by resting on the seventh day in the Grave, after He had completed His work, and had exclaimed, "It is finished" (John xix. 30). See also note on Matt. xxviii. 1.

— κἀγὼ ἐργάζομαι] *and I also am working.* The Law of the Sabbath is the law of a Being who *never rests* from *doing good.* (*Theoph.*) See on Luke xiii. 16. What my Father made, He made without fatigue, by Me, Who work without labour; and when He governs, He governs by Me. Thus while He works I work. (*Aug.*, *Hilary* de Trinit. vii.) The Father does not work except by the power and wisdom of the Son. (*Cyril.*) You think that the honour of the Sabbath has been disparaged by Me; but I never should have done what I have now done, unless I saw that the Father acts in like manner as I have now done; He does every thing which appertains to the constitution of the world and to the Sabbath, and does it all by Me. (*Cyril.*)

19. οὐ δύναται ὁ Υἱὸς ποιεῖν ἀφ᾽ ἑαυτοῦ οὐδέν] *the Son can do nothing of Himself save what He seeth the Father do.* The substance of the Son is from the Father, and therefore the power of the Son is of the Father. His essence and power are synonymous. He can do nothing but what He *sees* the Father do; but this act of *seeing* is His eternal generation from the Father. As fire is to light, so is the Father to the Son; the Son who is begotten is co-eternal with the Father who begat Him. (*Aug.* See also Serm. 126.) *Athanas.* adv. Gentes, 46, p. 37; also p. 226. The Word is the essential Wisdom, Reason, and Power of the Father. (Cp. 1 Cor. i. 24.)

For God does not see by bodily eyes, but His faculty of sight is in the virtue of His nature. (*Hilary.*)

When Christ says He can do nothing of Himself, He means nothing contrary to His Father's will; for He took our nature of Himself (Phil. ii. 6, 7), and died, and raised Himself (John x. 17, 18). (*Chrys.*)

— ἃ γὰρ ἂν ἐκεῖνος ποιῇ, ταῦτα καὶ κ.τ.λ.] *whatsoever He doeth, these also doeth the Son in like manner.* I work His Works as being ever from Him. The Son is the Virtue by which the Father works all things, and ever is in the Father, and declares His will by act. (*Cyril.*)

We are not to imagine that the two Persons of the Trinity are as it were two Artificers—the one a Master workman, the other his Scholar, so that according as the former makes a chest, the other makes another after him. Therefore our Lord does not say, whatever the Father does, the Son does other things like what the Father does; but He says that the Son does the *same things.* The Father made the world, the Son made the world, and the Holy Ghost made the world; one and the same world was made by the Father, through the Son, by the Holy Spirit.

We are not to suppose that Christ's power of working comes by increments of strength, supplied to Him from time to time, but from consciousness; and not so from consciousness, that the Son does *subsequently* what He has *previously* seen the Father do. But since the Son is begotten of the Father by a consciousness of His Father's power and nature in Himself, He testifies that the Son can do nothing but what He sees the Father do. (Cp. *Aug.* here.)

He adds the word ὁμοίως, *in like manner,* lest another error should rise in our minds. A servant does some things at the command of his master, the same thing is done by both, but is it done *likewise?* No. Therefore the Father and the Son are not in the relation of master and servant to each other. But the Son does the same things as the Father, and He does them in like manner, that is, with the same power as the Father. The Son therefore is equal to the Father. (*Aug.*; and see *Greg. Nazian.* p. 547.) It is necessary to guard the reader against the errors here noticed; which are found in a note, on this passage, derived from one of the subtlest of modern Arians, *Dr. Samuel Clarke,* and circulated in one of the most popular Commentaries in the English language. "I do every thing *in imitation* of Him and by His direction and appointment." See also the same writer's note on John xi. 41. The same caution must be given against the tendency of some notes from *Dr. Whitby,* whose antitrinitarian bias, afterwards openly declared in his opposition to *Bp. Bull,* and refuted by *Waterland,* is sometimes visible in them, e.g. on *v.* 17, "I, *after His example,* work that which is good." The teaching of *S. Hilary*, *S. Athanasius*, *S. Cyril*, and *S. Augustine* may serve as a corrective of these erroneous notions.

20. Ὁ Πατὴρ φιλεῖ τὸν Υἱὸν, καὶ πάντα δείκνυσιν αὐτῷ] *The Father loveth the Son, and showeth Him all things that He Himself doeth.* Not that the Father shows every thing to the Son by His own working, but He works through the Son by showing what He does. For the Son sees the Father showing what He does, before any thing is done; and whatever is done by the Father through the Son, is done from the Father's demonstration, and from the Son seeing what is shown. (*Aug.*) We are not to suppose that the only-begotten Word, Who is God, receives any teaching by demonstration. The demonstration of works inculcates here a faith in Christ's eternal generation. (*Hilary*, de Trin. vii.) Christ sees God by being born of God. (*Aug.*)

— μείζονα τούτων δείξει αὐτῷ ἔργα] *He will show Him greater works than these.* He will show Him the Resurrection of the Body and the Regeneration of the Soul. But how can He be said to show these things to the Son, co-eternal with the Father? He shows them to Him as Man; for the body will be raised at the general resurrection by the voice of the Son of *Man.* (*Aug.*)

22. ὁ Πατὴρ κρίνει οὐδένα] *the Father judgeth no man.* In that the Father begat the Son co-equal with Himself, and has given all judgment to the Son, the Father will judge the World with the Son; but *the Father judgeth no man,* because the form of *God* will not be visible at the Judgment-day, but the form of the Son of *Man,* which He received from us. At the Judgment-day no one will see the Father; but every one will see the Son; because He is the Son of Man. Those on the right hand will see Him, and those on the left hand will see Him; and both will hear His voice. But *after* the Judgment the righteous shall see *God;* for "blessed are the pure in heart, for they shall see God" (Matt. v. 8). (*Aug.*) See also below, note on *v.* 27, and *Bp. Pearson* on the Creed, Art. vii. pp. 554—5, 60 and notes.

οὐδένα, ἀλλ' τὴν κρίσιν πᾶσαν δέδωκε τῷ Υἱῷ, 23 l ἵνα πάντες τιμῶσι τὸν Υἱὸν, l 1 John 2. 23.
καθὼς τιμῶσι τὸν Πατέρα. Ὁ μὴ τιμῶν τὸν Υἱὸν οὐ τιμᾷ τὸν Πατέρα τὸν
πέμψαντα αὐτόν.
(40/I) 24 m Ἀμὴν ἀμὴν λέγω ὑμῖν, ὅτι ὁ τὸν λόγον μου ἀκούων καὶ πιστεύων m ch. 3. 18. & 6. 40, 41.
τῷ πέμψαντί με ἔχει ζωὴν αἰώνιον, καὶ εἰς κρίσιν οὐκ ἔρχεται, ἀλλὰ μεταβέβηκεν & 8. 51. Rom. 8. 24.
ἐκ τοῦ θανάτου εἰς τὴν ζωήν. Eph. 2. 6. 1 John 3. 2. Luke 23. 43.
(41/X) 25 n Ἀμὴν ἀμὴν λέγω ὑμῖν, ὅτι ἔρχεται ὥρα, καὶ νῦν ἐστιν, ὅτε οἱ νεκροὶ n Eph. 2. 1, 5. Matt. 8. 22.
ἀκούσονται τῆς φωνῆς τοῦ Υἱοῦ τοῦ Θεοῦ, καὶ οἱ ἀκούσαντες ζήσονται· 26 ὥσπερ Rev. 3. 1. Rom. 6. 4.
γὰρ ὁ Πατὴρ ἔχει ζωὴν ἐν ἑαυτῷ, οὕτως ἔδωκε καὶ τῷ Υἱῷ ζωὴν ἔχειν ἐν ἑαυτῷ· Gal. 2. 20.
27 καὶ ἐξουσίαν ἔδωκεν αὐτῷ καὶ κρίσιν ποιεῖν, ὅτι Υἱὸς ἀνθρώπου ἐστί. 28 o Μὴ o Dan. 12. 2. 1 Cor. 15. 52.
θαυμάζετε τοῦτο· ὅτι ἔρχεται ὥρα, ἐν ᾗ πάντες οἱ ἐν τοῖς μνημείοις ἀκούσονται
τῆς φωνῆς αὐτοῦ, 29 p καὶ ἐκπορεύσονται· οἱ τὰ ἀγαθὰ ποιήσαντες εἰς ἀνάστασιν p Matt. 25. 46.
ζωῆς, οἱ δὲ τὰ φαῦλα πράξαντες εἰς ἀνάστασιν κρίσεως. q ver. 19.
(42/I) 30 q Οὐ δύναμαι ἐγὼ ποιεῖν ἀπ' ἐμαυτοῦ οὐδέν· καθὼς ἀκούω, κρίνω· καὶ & 6. 38. Isa. 11. 3, 4.

— τὴν κρίσιν πᾶσαν δέδωκε] He hath delivered the work of Judging, totally, to the Son—*totam Ei soli dedit.*

23. ἵνα πάντες τιμῶσι τὸν Υἱόν] *in order that all may honour the Son even as they honour the Father.* This Scripture refutes various forms of Heresy. It shows that Christ is the Son, because He does nothing of Himself, and that He is God, because whatever the Father does He does; and that He is One with the Father, because all must honour Him as they honour the Father; and that He is not the Father, because He is sent by the Father. (*Hilary*, de Trin. vii.) They despise the Father of Heaven, who do not give *equal* honour to the Son; and we must honour the Son as we honour the Father, if we desire to honour the Father and the Son. (*Aug.*, *Chrys.*)

24. μεταβέβηκεν ἐκ τοῦ θανάτου] He does not say *will* pass, but *is already passed*; that is, he *has passed* from *the* death, the death of unbelief, to the life of faith; and from the death of sin to the life of righteousness.

— εἰς τὴν ζωήν] to *the* life; i. e. to life eternal; for this present life on earth does not deserve to be called life; there is no *true* life but what is eternal.

25. ἔρχεται ὥρα, καὶ νῦν ἐστιν] *the hour cometh and now is.* Our Lord is about to speak of two Resurrections;

The first Resurrection is that which is not universal; it is the Resurrection of the *soul* from the *death of sin.*

The second Resurrection is that of *all bodies* from their *graves* at the last day. See below on Rev. xx. 1—6.

If we believe the Gospel, and have been baptized, *we have already risen* by the first resurrection; and we, who have so risen, have risen to eternal life, if we endure in faith to the end, we *have* passed from *the* death unto *the* life, i. e. from that which is indeed death—sin—to that which is indeed *life*—the life of Christ. And then we shall rise hereafter and be equal to the Angels in Heaven. Luke xx. 36.

Let us therefore so live now as they who have already risen from the grave of sin, that we may rise hereafter with joy in our bodies to life everlasting. Read *S. Aug.* de Civ. Dei, xx. 6, and Serm. 127, on the Two Resurrections here described by our blessed Lord. See also *Macarius* (Hom. xxxvi. p. 193), who says, "the Resurrection of dead *souls* now *is*: the Resurrection of dead *bodies* will be at the Great Day;" and *Bp. Andrewes*, Serm. xvi. *Bp. Pearson*, Art. v. near end.

So the Church of England speaks in the *Book of Common Prayer*, "Baptism doth represent unto us our profession, which is to follow the example of our Saviour Christ, and to be made like unto Him; that as He *died* and *rose* again, so should we, who are baptized, *die unto sin* and *rise again* unto righteousness, continually mortifying all our evil and corrupt affections, and daily proceeding in all virtue and godliness of living." See also the Collect for *Easter Even*, and compare notes below on Rom. vi. 3—11, and Col. iii. 1—5, and Rev. xx. 5, 6.

— οἱ νεκροί] *the dead shall hear the voice of the Son of God;* the dead in *trespasses* and *sins* (see Eph. ii. 1. 3. 6; v. 14. Rom. vi. 4, 5), for we are buried with Him by *Baptism into Death.* (Col. ii. 13; iii. 1. 3.)

They who do not believe, or who, believing, do not live holy lives, and have not charity, are *dead.* Some of them shall *hear;* that is, shall *hearken* to the voice of the Son of God in the Gospel; and they that hear, i. e. that *obey* ('qui audierint'), shall live. (*Aug.*)

— τοῦ Υἱοῦ τοῦ Θεοῦ] *of the Son of God.* He does not here say the Son of *Man*, because He is representing to us that in which He is equal to the Father. By our incorporation in Him we are reconciled and united to God; and we, who by nature were children of the old Adam and *sons of wrath* (Eph. ii. 3), become *sons of God* (i. 12). See *v.* 26. (*Aug.*)

27. ἐξουσίαν ἔδωκεν αὐτῷ] *He gave Him authority. He gave* it to Him as Son of *Man:* for as Son of *God* He possessed it from eternity. God now raises the soul by Christ as Son of *God* (*v.* 25). He will raise all the bodies of men at the general resurrection by Christ as Son of *Man.* (*Aug.*)

— κρίσιν ποιεῖν, ὅτι Υἱὸς ἀνθρώπου ἐστί] *to execute judgment also, because He is the Son of Man.* For the form of Man will come visibly to judge; that form of Man which was once judged will judge; He who once stood before the judge will sit as Judge of all; He who was once falsely condemned as guilty will justly condemn the guilty. It is fit that they who are to be judged should behold their Judge; and both the good and wicked must be judged. It follows as a consequence, that in the Judgment, the form of a servant which Christ bore should be shown both to the good and wicked; but the Form of God will be manifested to the good alone. (*Aug.* Serm. lxiv.)

28. ἔρχεται ὥρα] *the hour cometh.* See above, note on *v.* 25. He does not add *now is*, because the Resurrection of which He is about to speak is *future*,—i. e. is the General Resurrection of the Body at the end of the world, at the last trump. (*Aug.*)

— πάντες οἱ ἐν τοῖς μνημείοις] *all they that are in the graves.* The *bodies* of men are in the *graves*, and not their souls. The souls of the righteous departed are now in Abraham's bosom, and those of the wicked are now in misery. See above on Luke xvi. 23.

He had before spoken of men's *souls* (*v.* 25), and then He did not say that *all* who are dead shall hear the voice of the Son of God; i. e. obey it and believe; for some would remain in unbelief.

But He *now* says, that *all* who are in the graves will rise; He does not say here that *all* will *live*, as He had said before of all who *believe*, and by believing have passed from death to life; because some who come forth from their graves will not rise to life eternal, but will go into the resurrection of damnation. (*Aug.*)

Our Lord here guards by anticipation against the error of Hymenæus and Philetus, who took occasion from the doctrine of the First Resurrection by faith, to deny the Second Resurrection, or General Resurrection of the Body. 2 Tim. ii. 17, 18. (*Aug.*)

Consider also the words of the Athanasian Creed, declaring the sense of the Church concerning this passage of Scripture,—"At Whose Coming *all* men shall rise again with their bodies," &c.; and examine the bearing of these words on the opinion that at Christ's second Advent the righteous only will rise with their bodies, and that He will reign with them for a thousand years upon earth. See below on Rev. xx. 1—7.

29. ποιήσαντες—πράξαντες] Observe ποιεῖν applied to *good*, πράσσειν to *evil.* Good which is made and done has permanence for ever. Evil practised upon earth produces no good fruit for eternity.

30. καθὼς ἀκούω, κρίνω] As the Father in Me *speaks*, so I hear, and pronounce judgment. (*Aug.*)

— τοῦ πέμψαντός με] Πατρὸς is added by some MSS., but it is not in A, B, D, K, L, Δ, Λ, and many Versions and Fathers.

ἡ κρίσις ἡ ἐμὴ δικαία ἐστίν· ὅτι οὐ ζητῶ τὸ θέλημα τὸ ἐμὸν, ἀλλὰ τὸ θέλημα
r ch. 8. 14. τοῦ πέμψαντός με. $(\frac{43}{X})$ 31 [r] Ἐὰν ἐγὼ μαρτυρῶ περὶ ἐμαυτοῦ, ἡ μαρτυρία μου
s Isa. 42. 1. Matt. 3. 17. οὐκ ἔστιν ἀληθής. 32 [s] Ἄλλος ἐστὶν ὁ μαρτυρῶν περὶ ἐμοῦ, καὶ οἶδα ὅτι ἀληθής
t ch. 1. 19 ἐστιν ἡ μαρτυρία ἣν μαρτυρεῖ περὶ ἐμοῦ. 33 [t] Ὑμεῖς ἀπεστάλκατε πρὸς Ἰωάννην,
καὶ μεμαρτύρηκε τῇ ἀληθείᾳ· 34 ἐγὼ δὲ οὐ παρὰ ἀνθρώπου τὴν μαρτυρίαν λαμ-
βάνω· ἀλλὰ ταῦτα λέγω ἵνα ὑμεῖς σωθῆτε. 35 Ἐκεῖνος ἦν ὁ λύχνος ὁ καιόμενος
καὶ φαίνων, ὑμεῖς δὲ ἠθελήσατε ἀγαλλιαθῆναι πρὸς ὥραν ἐν τῷ φωτὶ αὐτοῦ.
u Matt. 3. 17. & 17. 5. Mark 1. 11. & 9. 7. Luke 3. 22. & 9. 35. ch. 1. 33. & 6. 27. & 8. 18. & 10. 25. & 12. 28. 2 Pet. 1. 17. 36 [u] Ἐγὼ δὲ ἔχω τὴν μαρτυρίαν μείζω τοῦ Ἰωάννου· τὰ γὰρ ἔργα ἃ ἔδωκέ μοι ὁ
Πατὴρ ἵνα τελειώσω αὐτὰ, αὐτὰ τὰ ἔργα ἃ ἐγὼ ποιῶ, μαρτυρεῖ περὶ ἐμοῦ, ὅτι ὁ
Πατήρ με ἀπέσταλκε· 37 [v] καὶ ὁ πέμψας με Πατὴρ αὐτὸς μεμαρτύρηκε περὶ
ἐμοῦ. $(\frac{44}{III})$ Οὔτε φωνὴν αὐτοῦ πώποτε ἀκηκόατε, οὔτε εἶδος αὐτοῦ ἑωράκατε·
v Exod. 33. 20. Deut. 4. 12. 1 Tim. 6. 16. 1 John 4. 12. $(\frac{45}{X})$ 38 καὶ τὸν λόγον αὐτοῦ οὐκ ἔχετε μένοντα ἐν ὑμῖν, ὅτι ὃν ἀπέστειλεν ἐκεῖνος
τούτῳ ὑμεῖς οὐ πιστεύετε.
x Isa. 8. 20. & 34. 16. Luke 16. 29. & 24. 27. Acts 17. 11. Deut. 18. 15. ch. 1. 46. 39 [x] Ἐρευνᾶτε τὰς γραφὰς, ὅτι ὑμεῖς δοκεῖτε ἐν αὐταῖς ζωὴν αἰώνιον ἔχειν, καὶ
ἐκεῖναί εἰσιν αἱ μαρτυροῦσαι περὶ ἐμοῦ· 40 καὶ οὐ θέλετε ἐλθεῖν πρός με, ἵνα
ζωὴν ἔχητε. 41 Δόξαν παρὰ ἀνθρώπων οὐ λαμβάνω· 42 ἀλλὰ ἔγνωκα ὑμᾶς, ὅτι
τὴν ἀγάπην τοῦ Θεοῦ οὐκ ἔχετε ἐν ἑαυτοῖς. 43 Ἐγὼ ἐλήλυθα ἐν τῷ ὀνόματι
τοῦ Πατρός μου, καὶ οὐ λαμβάνετέ με· ἐὰν ἄλλος ἔλθῃ ἐν τῷ ὀνόματι τῷ ἰδίῳ
y ch. 12. 43. Rom. 2. 29. ἐκεῖνον λήψεσθε. 44 [y] Πῶς δύνασθε ὑμεῖς πιστεῦσαι δόξαν παρὰ ἀλλήλων λαμ-
βάνοντες, καὶ τὴν δόξαν τὴν παρὰ τοῦ μόνου Θεοῦ οὐ ζητεῖτε; 45 Μὴ δοκεῖτε
ὅτι ἐγὼ κατηγορήσω ὑμῶν πρὸς τὸν Πατέρα· ἔστιν ὁ κατηγορῶν ὑμῶν Μωϋσῆς.

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31. Ἐὰν ἐγὼ μαρτυρῶ περὶ ἐμαυτοῦ, ἡ μαρτυρία μου οὐκ ἔστιν ἀληθής] *If I bear witness of Myself, My witness is not true;* that is, would be liable to suspicion from you; for no one is regarded as a credible witness in his own behalf; He therefore appeals to *three* several other testimonies,—the witness of John the Baptist, His miracles, and the testimony of His Father. (*Chrys.*, *Aug.*)

33. Ὑμεῖς ἀπεστάλκατε] *Ye have sent to John, and he hath borne witness.* That is done, and it ought to have convinced you. You yourselves, yea, even your greatest men, Priests and Pharisees, have sent to John; you have thus proved your reverence for *his* testimony, and you even sent to ask his witness concerning *himself*,—"Who art *thou?*" (John i. 19,) and he then bare witness of *Me*. (*Chrys.*)

34. τὴν μαρτυρίαν] *My* testimony; *the* witness on which I rely.

35. Ἐκεῖνος ἦν ὁ λύχνος] *He was that lamp* (λύχνος) *that was kindled and shone,*—that greatest of Prophets. (Matt. xi. 11. Luke vii. 28.) All the Prophets were *lamps* (λύχνοι) *kindled* from heaven. The phrase *καίειν λύχνον* is in Matt. v. 15. Luke xii. 35. But Christ is the Light itself (τὸ φῶς). He is the true Light—the Light of the World—from which these lamps were kindled; and when the Light shone forth in the full lustre of mighty words and deeds, then the lamps disappeared. (*Aug.*) "*Lychnus* orto *soli* non fœnerat lucem." (*Bengel.*)

— ἀγαλλιαθῆναι] You were willing enough *to rejoice* in his light, but not to *walk in the way* which he showed you. Cp. Ezek. xxxiii. 32.

36. τὰ γὰρ ἔργα—μαρτυρεῖ] *for the works which the Father gave Me to finish, the very works which I am doing bear witness of Me.* Moses bare witness to Christ, so did John and the other Prophets; but Christ prefers the testimony of *His works* to all their testimonies, because God did indeed give witness to His Son by Moses and by John; but by His works, God in the Son manifests the Son; and when we come to the Son we need go no further. We want no lamps, when we come to the Light. We need not dig deeper when we come to the Rock. (*Aug.*)

37. Οὔτε φωνὴν αὐτοῦ πώποτε ἀκηκόατε] *Ye have never heard His voice.* A reply to the plea of the Jews,—"We know that God spake unto Moses" (John ix. 29). Ye boast of your knowledge of God, but ye know nothing of Him. Ye reject Him Whom God hath sent. He answers their *thoughts*, and so proves Himself God, Equal and One with the Father. (*Cyril.*)

39. Ἐρευνᾶτε τὰς γραφάς] *Search ye the Scriptures.* ἐρευνᾶτε used by LXX for Hebr. חָפַשׂ (*chaphas*), 'rimari, perscrutari.' (Gen. xxxi. 35; xliv. 12.) It is probably the imperative mood. Cp. vii. 52.

— τὰς γραφάς] '*your* Scriptures.' The Son of God, therefore, Who knows all things, acknowledged the Holy Scriptures in the hands of the Jews. They received them as the pure and inspired Word of God, and He acknowledged the Scriptures to be what they accounted them to be, and He appealed to them as such. Whosoever therefore denies the Integrity and Inspiration of the Old Testament, rejects the testimony of Christ, the Son of God, and Judge of all. See on Luke xvi. 31.

And lest the Jews should ask, *When* hath the Father borne witness of thee? He refers them to *the Scriptures*, which they acknowledged to be from God. But observe, He commends the Scriptures to them not only for reading, but for diligent search. He did not say *Read*, but *Search;* search as for a treasure hidden in the earth. So let us Christians, when we contend with heretics, arm ourselves with weapons from thence. For *all Scripture inspired by God is also profitable for doctrine, for reproof* (or refutation of error), *that the man of God may be perfect* (2 Tim. iii. 16). (*Chrys.* Hom. 40, 41.)

— ὑμεῖς δοκεῖτε] *ye think that in them ye have eternal life;* but it is a vain imagination, if ye merely admire the Scriptures, and read the Scriptures, but do not search the Scriptures and believe the Scriptures, which testify of Me. (*Chrys.*) What is the use of having the Scriptures, if you do not believe in Him of Whom they write? (*Cyril.*) *Search the Scriptures*, in order that your opinion that in them ye have eternal life may not be a mere empty theory; and in order that ye *may find* Me in the Scriptures which testify of Me, and declare that the Eternal Life of which they speak is to be found in Me, and only in Me.

40. οὐ θέλετε] *ye are not willing.* If therefore a man perishes, it is not by God's will, but by his own sin. See 1 Tim. ii. 4. 2 Pet. iii. 9. Ezek. xxxiii. 11.

43. ἐὰν ἄλλος] *if another come in his own name, him ye will receive.* The Jews rejected the true Messiah, and now more than sixty false Messiahs have arisen among them from time to time, who have come in their own name, and whom they have received. (*Bengel.*)

The Fathers generally held an opinion, grounded on this passage, that Antichrist would be received by the Jews.

44. παρὰ τοῦ μόνου Θεοῦ] *from the Only God.* (1 Tim. i. 17.) Lest the Jews should imagine that He was contravening their Law which says (Deut. vi. 4), "the Lord our God is One Lord," because He had spoken of Himself and the Father as Two Persons (*vv.* 17—23), He here affirms the Divine *Unity*, and teaches them that they who profess zeal for the ONE GOD do not honour Him aright (see *v.* 23), unless they honour the Son even as they honour the Father. A warning to those who claim for themselves the title of Unitarians, and deny the Divinity of Christ. No one can be said to believe in the Divine Unity who rejects the doctrine of the Trinity.

εἰς ὃν ὑμεῖς ἠλπίκατε. 46 [z] Εἰ γὰρ ἐπιστεύετε Μωϋσῇ, ἐπιστεύετε ἂν ἐμοί· περὶ z Gen. 3. 15. & 22. 18.
γὰρ ἐμοῦ ἐκεῖνος ἔγραψεν. 47 Εἰ δὲ τοῖς ἐκείνου γράμμασιν οὐ πιστεύετε, πῶς & 49. 10. Deut. 18. 15.
τοῖς ἐμοῖς ῥήμασι πιστεύσετε;

VI. $(\frac{46}{I})$ 1 Μετὰ ταῦτα ἀπῆλθεν ὁ Ἰησοῦς πέραν τῆς θαλάσσης τῆς Γαλι-
λαίας τῆς Τιβεριάδος· 2 καὶ ἠκολούθει αὐτῷ ὄχλος πολὺς, ὅτι ἑώρων τὰ σημεῖα
ἃ ἐποίει ἐπὶ τῶν ἀσθενούντων.

$(\frac{47}{III})$ 3 Ἀνῆλθε δὲ εἰς τὸ ὄρος ὁ Ἰησοῦς, καὶ ἐκεῖ ἐκάθητο μετὰ τῶν μαθητῶν
αὐτοῦ.

$(\frac{48}{I})$ 4 [a] Ἦν δὲ ἐγγὺς τὸ πάσχα, ἡ ἑορτὴ τῶν Ἰουδαίων. a Exod 12. 18. Lev. 23. 5.
$(\frac{49}{I})$ 5 [b] Ἐπάρας οὖν τοὺς ὀφθαλμοὺς ὁ Ἰησοῦς, καὶ θεασάμενος ὅτι πολὺς Numb. 28. 16. Deut. 16. 1.
ὄχλος ἔρχεται πρὸς αὐτὸν λέγει πρὸς τὸν Φίλιππον, Πόθεν ἀγοράσωμεν ἄρτους, b Matt. 14. 15. Mark 6. 35.
ἵνα φάγωσιν οὗτοι; 6 τοῦτο δὲ ἔλεγε πειράζων αὐτόν· αὐτὸς γὰρ ᾔδει τί ἔμελλε Luke 9. 12.
ποιεῖν. 7 Ἀπεκρίθη αὐτῷ Φίλιππος, Διακοσίων δηναρίων ἄρτοι οὐκ ἀρκοῦσιν
αὐτοῖς, ἵνα ἕκαστος αὐτῶν βραχύ τι λάβῃ. 8 Λέγει αὐτῷ εἷς ἐκ τῶν μαθητῶν
αὐτοῦ, Ἀνδρέας ὁ ἀδελφὸς Σίμωνος Πέτρου, 9 [c] Ἔστι παιδάριον ἓν ὧδε, ὃς ἔχει c 2 Kings 4. 43.
πέντε ἄρτους κριθίνους καὶ δύο ὀψάρια· ἀλλὰ ταῦτα τί ἐστιν εἰς τοσούτους;
10 Εἶπε δὲ ὁ Ἰησοῦς, Ποιήσατε τοὺς ἀνθρώπους ἀναπεσεῖν· ἦν δὲ χόρτος πολὺς
ἐν τῷ τόπῳ· ἀνέπεσον οὖν οἱ ἄνδρες τὸν ἀριθμὸν ὡσεὶ πεντακισχίλιοι.
11 [d] Ἔλαβε δὲ τοὺς ἄρτους ὁ Ἰησοῦς, καὶ εὐχαριστήσας διέδωκε τοῖς μαθηταῖς, d 1 Sam. 9. 13.

CH. VI. 1. Μετὰ ταῦτα] *After these things.* See on Matt. xiv. 13—21, and cp. Mark vi. 30—44. Luke ix. 10—17. This is one of the few points at which all the narratives of the Four Evangelists touch one another and meet. This was just before the last Passover but one (*v.* 4). There is a similar *coincidence* just before the *last* Passover (xii. 12).

St. John by his silence, where he is silent, confirms what had been already said by the other three Evangelists. Here, where he speaks, he also confirms what they had said, by his agreement with it, and by adding to it. "Hoc unicum miraculum inter baptismum et passionem Christi, Johannes unà cum reliquis Evangelistis describit, *narrationem eorum* hoc ipso *confirmans.*" (*Bengel.*) See above, *Introduction*, p. 268.

For a Summary of the contents of this chapter and their connexion, see below, the note at end of this chapter, p. 302.

— Τιβεριάδος] *Tiberias*, on the western coast of the Sea of Galilee; built by Herod Antipas, Tetrarch of Galilee, and named after Tiberius Cæsar. *Joseph.* Ant. xviii. 3. 3. *Relandi* Palæstina p. 259 sq. Now Tabaria (*Robinson*, Pal. iii. 500. *Winer*, p. 620). Cp. John xxi. 1. St. John alone of the Evangelists uses the word *Tiberias*. Hence an argument arises for the genuineness of ch. xxi.

2. ἑώρων τὰ σημεῖα] *they were seeing the miracles;* which the Evangelist passes by without further description (*Chrys.*, cp. xxi. 25), and because many of them had been related in the other Gospels.

3. τὸ ὄρος] *the Mountain Region.* See above on Matt. v. 1, and *v.* 15. There it is the mountain region on the N.E. of the lake near Bethsaida. Luke ix. 10.

4. πάσχα] *the Passover.* And therefore there was an ὄχλος πολὺς, *a great multitude* going to Jerusalem.

The Passover.—The mention of a great multitude is significant here. He was about to work a Miracle—that of the Feeding of the Five Thousand—which was figurative and prophetic of that other Feeding, of which He afterwards speaks (vi. 53), and which was to date from the next ensuing *Passover*, when He who is the true Bread that came down from heaven (as He declares in this chapter, *vv.* 33. 48. 50) was about to institute the Holy Sacrament of His own Body and Blood, by which He offers to feed all men in all ages and nations of the World, in the Universal Church, even unto the end; and at which Passover He was about to give His Body to be broken and His Blood to be shed on the Cross, by which He gave divine efficacy and virtue to that Sacrament for the preservation of their souls and bodies unto everlasting Life.

See *Burgon.'s* Commentary, for some excellent remarks on this chapter.

5. ἀγοράσωμεν] So A, B, E, H, L, S, and others. *Elz.* has ἀγοράσομεν, which would imply an intention of buying.

6. ἔλεγε πειράζων] He put the question not in order to learn, but to teach the disciple his ignorance. *Chrys.*, who compares the case of Abraham, Gen. xxii. This mention of *Philip* here, and of *Andrew* in *v.* 8, is peculiar to the narrative of *St. John*, and he alone mentions that the loaves were of *barley*. He thus shows his own independent and minute knowledge of the circumstances of this miracle. St. John has other notices, peculiar to his Gospel, of *Philip* and *Andrew* his *fellow-townsman*. See i. 40. 43, and xii. 21, 22; and of *Philip*, xiv. 8, 9.

9. παιδάριον ἓν] *one* person, and he a *child;* and he has only five loaves; and they of *barley;* and two fishes, and they *small*. The loaves are of *barley;* yet all eat and are filled. In the eyes of unregenerate Reason, the visible elements of the Sacraments are simple and mean, and despised by man—mere '*barley loaves*,' brought by the childish simplicity of a παιδάριον. But all they who receive them with faith are filled with food from heaven by the hand of Christ.

— κριθίνους] *barley;* i. e. of the homeliest kind. *Panibus hordeaceis* apud veteres, homines plerumque vilioris sortis utebantur, v. 2 Regg. vii. 1. 16. 18. Ezech. iv. 12. Pesachim fol. iii. 2, *Jochanan dixit: hordeum factum est pulchrum. Dixerunt: Nuntia hoc equis et asinis.* Seneca ep. 18, *non enim jucunda res est aqua, et polenta, et fructum hordeacei panis.* Augustus, ut *Sueton.* V. Aug. c. 24, tradit, *cohortes, si quæ cessissent, decimatas hordeo pavit.* Frontinus iv. 1, 37, *legatum cum ignominiâ dimisit, reliquis ex legionibus hordeum dari jussit.* Liv. xxvii. 13, *cohortibus, quæ signa amiserant, hordeum dari jussit*, v. *Wetsten.* p. 876, *Lamp.* (*Kuin.*) Cp. Rev. vi. 6, where κριθὴ is contrasted with σῖτος.

— ὀψάρια] A word peculiar to St. John (vi. 9. 11; xxi. 9, 10. 13), dim. from ὄψον. Hence ψαρὶ, Romaic for *fish*.

This miracle had an *Eucharistic* meaning (see below, p. 302). Our Lord twice multiplied *Bread* to feed His disciples, and He ate with them twice after His resurrection (Luke xxiv. 42. John xxi. 9—13), and in all four cases He used *fish*. CHRIST Himself—fed upon with faith in the Holy Communion—was symbolized in the Ancient Church by *Bread* and *Fish* (see Migne's *Tertullian* de Bapt. c. 2, p. 1199, and *Marriott*, "Catacombs," 120—123). *Augustine* says (in Ioann. Tract. 123), "Piscis assus, Christus passus." Did St. John use ὀψάριον here as signifying what is ὀπτὸν to be eaten with *Bread?* The word ἰχθὺς (Ἰησοῦς Χριστὸς, Θεοῦ Υἱὸς, Σωτὴρ) helped the symbolism. Christians, born anew in water (*Tertullian*), and living in Christ, and enclosed in the Gospel-net, were also called ἰχθύες.

10. ἦν δὲ χόρτος πολὺς ἐν τῷ τόπῳ] *there was much grass in the place*, and it was green, for it was the season of Spring, the Passover being near. (*Theoph.*) A beautiful figure also of the "green pastures" (Ps. xxiii. 2), in which Christ feeds His people in the ministry of His Word and Sacraments, where He "prepares a Table for them in the wilderness" (*v.* 5).

11. Ἔλαβε δὲ τοὺς ἄρτους] *And Jesus took the loaves.* Hence we may confute the Marcionites and the Manichæans, who condemn the visible creation, and say that it was made by an Evil Principle. Christ, who is GOD, might have made bread from nothing; but He designed to show that the creatures are good; for

οἱ δὲ μαθηταὶ τοῖς ἀνακειμένοις· ὁμοίως καὶ ἐκ τῶν ὀψαρίων ὅσον ἤθελον.
12 Ὡς δὲ ἐνεπλήσθησαν, λέγει τοῖς μαθηταῖς αὐτοῦ, Συναγάγετε τὰ περισσεύ-
σαντα κλάσματα, ἵνα μή τι ἀπόληται. 13 Συνήγαγον οὖν, καὶ ἐγέμισαν δώδεκα
κοφίνους κλασμάτων ἐκ τῶν πέντε ἄρτων τῶν κριθίνων, ἃ ἐπερίσσευσε τοῖς
e Deut. 18. 15. Luke 7. 16. & 24. 19. ch. 1. 21. & 4. 19. & 7. 40. βεβρωκόσιν. ($\frac{50}{\text{X}}$) 14 e Οἱ οὖν ἄνθρωποι ἰδόντες ὃ ἐποίησε σημεῖον ὁ Ἰησοῦς
ἔλεγον, Ὅτι οὗτός ἐστιν ἀληθῶς ὁ προφήτης ὁ ἐρχόμενος εἰς τὸν κόσμον.
15 Ἰησοῦς οὖν γνοὺς ὅτι μέλλουσιν ἔρχεσθαι καὶ ἁρπάζειν αὐτὸν, ἵνα ποι-
f Matt. 14. 22. Mark 6. 47. ήσωσιν αὐτὸν βασιλέα, ἀνεχώρησε πάλιν εἰς τὸ ὄρος αὐτὸς μόνος. ($\frac{51}{\text{IV}}$) 16 f Ὡς
δὲ ὀψία ἐγένετο, κατέβησαν οἱ μαθηταὶ αὐτοῦ ἐπὶ τὴν θάλασσαν· καὶ ἐμβάντες
εἰς τὸ πλοῖον ἤρχοντο πέραν τῆς θαλάσσης εἰς Καφαρναούμ. 17 Καὶ σκοτία
ἤδη ἐγεγόνει, καὶ οὐκ ἐληλύθει πρὸς αὐτοὺς ὁ Ἰησοῦς· 18 ἥ τε θάλασσα ἀνέμου
μεγάλου πνέοντος διηγείρετο. 19 Ἐληλακότες οὖν ὡς σταδίους εἰκοσιπέντε ἢ
τριάκοντα θεωροῦσι τὸν Ἰησοῦν περιπατοῦντα ἐπὶ τῆς θαλάσσης, καὶ ἐγγὺς τοῦ
πλοίου γινόμενον· καὶ ἐφοβήθησαν. 20 Ὁ δὲ λέγει αὐτοῖς, Ἐγώ εἰμι· μὴ φο-

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He who is good would never have multiplied that which is evil. (*Theoph.*)

— *εὐχαριστήσας*] *having given thanks.* Cp. *v.* 23, *εὐχαριστήσαντος τοῦ Κυρίου.* The other Evangelists (who all use *εὐλογεῖν* here) use *this* word in relating the Institution of the *Eucharist* (Matt. xxvi. 26, 27. Mark xiv. 22. Luke xxii. 19), to which this Miracle was preparatory. See above, *v.* 4, and below, *v.* 23, and see on 1 Cor. xiv. 16.

— *διέδωκε*] *He distributed.* By the same divine power as that with which He multiplies the ears of corn from the grain sown in the fields, He now multiplies in His own hands the loaves, which were like unto seed—not indeed committed to the earth, but multiplied by Him who made it. (*Aug.*) See above, on the Miracle of changing Water to Wine, ii. 11.

13. *δώδεκα κοφίνους*] *twelve baskets.* See on Matt. xiv. 20; xvi. 9. Why did He not give the fragments to the Multitude, but to the Disciples? In order to teach the Apostles who were to be the teachers of the world. Let us admire not only the greatness of the miracle, but the *exact precision* of the *residue; twelve baskets,* neither more nor less, according to the number of the Apostles. (*Chrys.*) We may also see the use of the baskets as a memento of the miracle to the Apostles; and therefore He afterwards refers to them, "How many baskets full took ye up?" (Matt. xvi. 9.) See above on ii. 6.

This Miracle was introductory to our Lord's discourse at Capernaum concerning the Holy Sacrament of the Lord's Supper, in which He Who is the true Bread of Life from Heaven, is ever distributing Himself by the hands of the *Apostles*, and an *Apostolic Ministry*, to the hungry and weary multitudes who are in this "desert place"—the wilderness of this world, and are going up to the heavenly Jerusalem to celebrate an everlasting festival. See on Matt. xiv. 20, and note below at the end of this Chapter.

14. *οὗτός ἐστιν ἀληθῶς ὁ προφήτης*] *this is of a truth the Prophet.* They had not yet learnt to acknowledge Him as *God.* Christ is a Prophet, and an Angel or Messenger, and the Lord of Prophets and of Angels, because He is the Word. (*Aug.*, *Alcuin.*)

It is a greater thing to rule the world, than to multiply five loaves into food for five thousand; and yet men do not admire and adore and obey Christ, in His continual government of the Universe. We ought not so to regard Christ's miracles, as to confine our eyes to Him on the mountains of earth. He is enthroned King of Kings and Lord of Lords in heaven (cp. *Aug.*); and sustains all things by His Providence and Power. See Matt. xiv. 20, and on Col. i. 16, 17.

15. *ἔρχεσθαι καὶ ἁρπάζειν—βασιλέα*] *to come and take Him by force and make Him a King.* Christ is indeed a King, the Prince of the Kings of the Earth. (Rev. i. 5.) His faithful people are His Kingdom, which He has purchased with His precious blood. And hereafter His kingdom will be manifest, and the glory of His saints will appear. But the Disciples and the multitude imagined that He had come into the world in order to reign over it in person. This was to take Christ by *force* and *make* Him King. (Cp. *Aug.*)

— *ἀνεχώρησε—αὐτὸς μόνος*] *He withdrew again to the mountain Himself alone.* Christ has now withdrawn Himself from this world, and has gone up by Himself alone to the highest heaven to pray for us; and thence He looks down upon us, struggling in the storms of the world, and rowing in the bark of His Church; and in His own due time, after a trial of our faith and obedience, He will come to us walking on the waves of this world; and will save us when we seem to be perishing in the waterflood. See above on Matt. xiv. 23.

16. *ὀψία*] *evening;* soon succeeded by *σκοτία* (*v.* 17).

— *ἤρχοντο*] *were going in the ship*, on their passage across the Sea.

17. *οὐκ ἐληλύθει—ὁ Ἰησοῦς*] *Jesus had not come to them.* Christ in His love leaves His disciples, and is absent from them, even when they are in the sea, and in the storm and in the night; in order to exercise their faith, and quicken their desire for His presence and aid, and to show His knowledge of their needs, and to prove His power to help them. (Cp. *Chrys.*, *Cyril.*)

19. *σταδίους εἰκοσιπέντε ἢ τριάκοντα*] *five-and-twenty or thirty furlongs.* The Holy Spirit inspires the Evangelists, but does not annihilate their human faculties, or destroy their personal identity. He reveals to them heavenly things beyond the range of time and space, but leaves them to calculate distances on earth and water by human measurement. He gives them *Inspiration*—but not *Omniscience*. Cp. Luke i. 56; iii. 23; ix. 14. 28; xxii. 59. John iv. 6; xi. 18; xix. 39. Acts i. 15; ii. 41; xix. 7; xxv. 6; and *Lee's* Lectures on Inspiration, Lect. i. London, 1854.

— *θεωροῦσι τὸν Ἰησοῦν περιπατοῦντα ἐπὶ τῆς θαλάσσης*] *they behold Jesus walking on the sea.* Our Lord had returned to the mountain, and the disciples were rowing in the storm and in the darkness. The Ship in which they were, was an emblem of the Church. The waves and winds are the troubles that assail her; and the Ship is tossed in the storm. In proportion as the End of the World approaches, errors will increase, terrors will multiply, iniquity will abound, infidelity will prevail, the light of love will wane and be nearly extinct. The darkness will become more thick; *and Jesus does not yet arrive.* All this is going on, as Time proceeds, and as the world grows old, tribulation and calamities increase. But in due time, Christ, Who is the true Light, will come, walking on the waves; that is, treading beneath His feet all the proud billows and tumultuous swellings of this World. (Cp. *Aug.*)

Moses, as a servant, by the power of God divided the sea; but Christ, as Lord of all, by His own power walked on the sea. (*Theoph.*)

20. *Ἐγώ εἰμι*] *I am*, the Everliving One, Jehovah, the Author of Life. I am always at hand and never pass by you, therefore be not afraid; but trust in Me. Our Lord allows us to be in trial and danger, to struggle in the storm, to endure for a long time, in order that our patience and perseverance and faith may be proved, and that we may resort to Him Who alone can save us. We are often in darkness and in storms, and the Devil and evil men assail and affright us: but let us listen to Christ's voice, *Ἐγώ εἰμι, μὴ φοβεῖσθε*, and when human help fails, then divine aid will come. Terrors pass by, but Christ never passes by. He ever says, "It is I." I am He who always *am*, who ever *remain;* therefore have faith in Me. And if we are rowing in the Apostolic Ship of the Church, doing our duty there in our respective callings, and if we desire to receive Christ into the Ship, He will not only quell the storm, but give us a fair breeze, and we shall soon be at the harbour where we would be—the calm harbour of heavenly peace. They who are in the Ship, and are rowing in the storm; they who labour in the Church, and continue in good works to the end, will receive Christ, and will at length arrive at the waveless haven of everlasting life. (Cp. *Aug.* here.)

βεῖσθε. 21 Ἤθελον οὖν λαβεῖν αὐτὸν εἰς τὸ πλοῖον, καὶ εὐθέως τὸ πλοῖον ἐγένετο
ἐπὶ τῆς γῆς εἰς ἣν ὑπῆγον.
($\frac{62}{\text{X}}$) 22 Τῇ ἐπαύριον ὁ ὄχλος ὁ ἑστηκὼς πέραν τῆς θαλάσσης, ἰδὼν ὅτι
πλοιάριον ἄλλο οὐκ ἦν ἐκεῖ εἰ μὴ ἓν ἐκεῖνο εἰς ὃ ἐνέβησαν οἱ μαθηταὶ αὐτοῦ,
καὶ ὅτι οὐ συνεισῆλθε τοῖς μαθηταῖς αὐτοῦ ὁ Ἰησοῦς εἰς τὸ πλοιάριον, ἀλλὰ
μόνοι οἱ μαθηταὶ αὐτοῦ ἀπῆλθον· 23 ἄλλα δὲ ἦλθε πλοιάρια ἐκ Τιβεριάδος
ἐγγὺς τοῦ τόπου ὅπου ἔφαγον τὸν ἄρτον εὐχαριστήσαντος τοῦ Κυρίου· 24 ὅτε
οὖν εἶδεν ὁ ὄχλος ὅτι Ἰησοῦς οὐκ ἔστιν ἐκεῖ, οὐδὲ οἱ μαθηταὶ αὐτοῦ, ἐνέβησαν
αὐτοὶ εἰς τὰ πλοῖα, καὶ ἦλθον εἰς Καφαρναοὺμ ζητοῦντες τὸν Ἰησοῦν.
25 Καὶ εὑρόντες αὐτὸν πέραν τῆς θαλάσσης εἶπον αὐτῷ, Ῥαββὶ, πότε ὧδε

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21. Ἤθελον λαβεῖν] *they were desirous to receive Him.* It is said by some Interpreters (e. g. *Meyer* here), that this is irreconcilable with the narrative of the other Evangelists, who say that our Lord *was received* into the Ship (see Matt. xiv. 32. Mark vi. 54), whereas it is alleged that St. John says here that they were only *desirous* to receive Him, but before He could enter the ship, the ship was at the shore.

But this allegation rests on an erroneous translation of St. John's words, ἤθελον λαβεῖν. They do not mean, that they *desired* to receive Him, and did *not* receive Him; but the sense is, they were willing and desirous to receive Him, and *did* receive Him; and then, *after* they had received Him, the ship was at land, by the divine power of Him Whom they had received.

The word ἤθελον is to be explained by what St. John knew, but did not record, because it had been related by the former Evangelists. At first the disciples were panic-struck, thinking He was a Spirit (Matt. xiv. 26), and cried out for fear (Mark vi. 49), and *then* they were *not willing* to receive Him. But Peter went on the water and was upheld by Christ (Matt. xiv. 28). And *then* they were *no longer afraid*, but were *willing* and *desirous* to receive Him. On this use of θέλω, see on viii. 44. Acts x. 10.

22. πλοιάριον] *A small ship;* the greater the danger.

23. ἐγγὺς] *to the neighbourhood of the place,* &c. These *other boats* explain how the people came to Capernaum.

— τὸν ἄρτον] *the* bread,—miraculously supplied.

— εὐχαριστήσαντος τοῦ Κυρίου] *when the Lord had given thanks.* Observe, εὐχαριστήσαντος and Κυρίου, both words appropriate here, in connexion with the *Eucharist* or *Lord's* Supper (εὐχαριστία, δεῖπνον Κυριακόν). The word Κύριος, *Lord,* is not often used in the *Gospels* when speaking of Christ; and, when it is used, it has a special significance. Cp. on Luke ii. 9; x. 1.

25. Ῥαββὶ, πότε ὧδε γέγονας;] *Rabbi, when camest Thou, and how art Thou now, here?* Jesus had come on the sea to the ship, and had brought the ship to land.

Our Lord had fed the multitude with bread; and in that miraculous Feeding He typified the distribution of the Bread of Life in the Holy Eucharist, even unto the end of the world; and He had thus prepared His hearers for His discourse on the Holy Eucharist in the Synagogue at Capernaum. Reason cannot understand *how* He is present there. And where Reason is weak, there Faith is strong. He gives no answer to the question concerning His presence—*When camest Thou hither, and how art Thou here?* He was there present, to be seen and heard; but as to the *time* and *manner* of his presence, which was miraculous, He says nothing. "His way is in the sea, and His paths in the great waters, and His footsteps are *not known.*" (Ps. lxxvii. 19.)

By walking on the sea, invisibly to the eyes of the multitude, and suddenly presenting Himself to them in the synagogue at Capernaum, in a manner unintelligible to them, He instructs us, that, though He does indeed come by Water in Holy Baptism, and is verily and indeed present in the Holy Eucharist,—yet the *manner* of His presence is not to be scrutinized by us. Faith believes that He is present, and rejoices in His presence; and is satisfied with the pleasures of His presence, and craves nothing more. Let us not speculate inquisitively into the *time* and *manner* in which He is present in the Holy Eucharist, but let us receive Him joyfully in our hearts, as the disciples received Him into the ship; and then we shall soon be at the haven of peace, where we would be.

The words of *Hooker* on this subject (V. lxvii.) deserve careful consideration:—"All things considered and compared with that success which truth hath hitherto had by so bitter conflicts with errors in this point (i. e. the *nature* and *mode* of Christ's presence in the Holy Eucharist), shall I wish that men would more give themselves to meditate with silence *what we have* by the Sacrament, and less to dispute of the *manner how?*

"If any man suppose that this were too great stupidity and dulness, let us see whether the Apostles of our Lord themselves have not done the like. It appeareth by many examples, that they, of their own disposition, were very scrupulous and inquisitive,—yea, in other cases of less importance and less difficulty, always apt to move questions. How cometh it to pass that so few words of so high a mystery being uttered, they receive with gladness the gift of Christ, and make no show of doubt or scruple? The reason hereof is not dark to them who have any thing at all observed how the powers of the mind are wont to stir, when that which we infinitely long for presenteth itself above and besides expectation. Curious and intricate speculations do hinder, they abate, they quench such inflamed notions of delight and joy as divine graces use to raise when extraordinarily they are present. The mind, therefore, feeling present joy, is always marvellous unwilling to admit any other cogitation, and in that case casteth off those disputes whereunto the intellectual part at other times easily draweth.

"A manifest effect whereof may be noted, if we compare with *our Lord's disciples, the people* that are said in John vi. 24 to have gone after Him to Capernaum. These leaving Him on the one side of the sea of Tiberias, and finding Him again as soon as themselves by ship were arrived on the country side, whither they knew that by ship He came not, and by land the journey was longer than, according to the time, He could have travelled,—as they wondered, so they asked also, '*Rabbi, when camest thou hither?*'

"The *disciples*, when Christ appeared to them in far more strange and miraculous manner, *moved no question, but rejoiced greatly in what they saw* (John xx. 20). For why? The one sought and beheld only that in Christ which they knew was more than natural; but yet their affection was not rapt therewith through any great extraordinary gladness. The other, when they looked on Christ, were not ignorant that they saw the well-spring of their own everlasting felicity. The one, because they enjoyed not, disputed; the other disputed not, because they enjoyed.

"If, then, the presence of Christ with them did so much move, judge what their thoughts and affections were at the time of this new presentation of Christ, not before their eyes, but within their souls. They had learned before that His flesh and blood are the true cause of eternal life; that this they are not by the bare force of their own substance, but through the dignity and worth of His Person, which offered them up by way of sacrifice for the life of the whole world, and doth make them still effectual thereunto; finally, that to us they are life in particular, by being particularly received.

"Thus much they knew, although as yet they understood not perfectly to what effect or issue the same would come,—till at the length, being assembled for no other cause which they could imagine but to have eaten the Passover only that Moses appointeth, when they saw their Lord and Master, with hands and eyes lifted up to heaven, first bless and consecrate for the endless good of all generations till the world's end, the chosen elements of bread and wine,—which elements made for ever the instruments of life by virtue of His divine benediction, they being the first that were commanded to receive from Him,—the first which were warranted by His promise, that not only unto them at the present time, but to whomsoever they and their successors after them did duly administer the same, those mysteries should serve as conducts of life and conveyances of His body and blood unto them, was it possible they should hear that voice,—'*Take eat, this is My body; drink ye all of this, this is My blood;*' possible, that doing what was required, and believing what was promised, the same should have present effect in them, and not fill them with a kind of fearful admiration at the heaven which they saw in themselves? They had at that time a sea of comfort and joy to wade in; and we by that which they did are taught that this heavenly food is given for the satisfying of our empty souls, and not for the exercising of our curious and subtle wits.

γέγονας; 26 Ἀπεκρίθη αὐτοῖς ὁ Ἰησοῦς καὶ εἶπεν, Ἀμὴν ἀμὴν λέγω ὑμῖν,
ζητεῖτέ με, οὐχ ὅτι εἴδετε σημεῖα, ἀλλ' ὅτι ἐφάγετε ἐκ τῶν ἄρτων καὶ ἐχορτάσ-
θητε. 27 [g] Ἐργάζεσθε μὴ τὴν βρῶσιν τὴν ἀπολλυμένην, ἀλλὰ τὴν βρῶσιν τὴν
μένουσαν εἰς ζωὴν αἰώνιον, ἣν ὁ Υἱὸς τοῦ ἀνθρώπου ὑμῖν δώσει· τοῦτον γὰρ ὁ
Πατὴρ ἐσφράγισεν ὁ Θεός. 28 Εἶπον οὖν πρὸς αὐτὸν, Τί ποιῶμεν, ἵνα ἐργαζώ-
μεθα τὰ ἔργα τοῦ Θεοῦ; 29 [h] Ἀπεκρίθη ὁ Ἰησοῦς καὶ εἶπεν αὐτοῖς, Τοῦτό ἐστι
τὸ ἔργον τοῦ Θεοῦ, ἵνα πιστεύσητε εἰς ὃν ἀπέστειλεν ἐκεῖνος.
(53/IV) 30 [i] Εἶπον οὖν αὐτῷ, Τί οὖν ποιεῖς σὺ σημεῖον, ἵνα ἴδωμεν καὶ πιστεύσωμέν
σοι; τί ἐργάζῃ; (54/X) 31 [k] Οἱ πατέρες ἡμῶν τὸ μάννα ἔφαγον ἐν τῇ ἐρήμῳ, καθώς
ἐστι γεγραμμένον, Ἄρτον ἐκ τοῦ οὐρανοῦ ἔδωκεν αὐτοῖς φαγεῖν.
32 Εἶπεν οὖν αὐτοῖς ὁ Ἰησοῦς, Ἀμὴν ἀμὴν λέγω ὑμῖν, Οὐ Μωϋσῆς δέδωκεν ὑμῖν
τὸν ἄρτον ἐκ τοῦ οὐρανοῦ, ἀλλ' ὁ Πατήρ μου δίδωσιν ὑμῖν τὸν ἄρτον ἐκ τοῦ
οὐρανοῦ τὸν ἀληθινόν. 33 Ὁ γὰρ ἄρτος τοῦ Θεοῦ ἐστιν ὁ καταβαίνων ἐκ τοῦ
οὐρανοῦ, καὶ ζωὴν διδοὺς τῷ κόσμῳ. 34 Εἶπον οὖν πρὸς αὐτὸν, Κύριε, πάντοτε
δὸς ἡμῖν τὸν ἄρτον τοῦτον. (55/I) 35 [l] εἶπε δὲ αὐτοῖς ὁ Ἰησοῦς, Ἐγώ εἰμι ὁ ἄρτος
τῆς ζωῆς· ὁ ἐρχόμενος πρὸς μὲ οὐ μὴ πεινάσῃ, καὶ ὁ πιστεύων εἰς ἐμὲ οὐ μὴ

g ch. 1. 32. & 4. 14. & 5. 37. & vv. 40, 54. & 18. 8. Matt. 3. 17. & 17. 5. Mark 1. 11. & 9. 7. Luke 3. 22. & 9. 35. 2 Pet. 1. 17.
h 1 John 3. 23.
i Matt. 12. 38. & 16. 1. Mark 8. 11. Luke 11. 29. 1 Cor. 1. 22.
k Exod. 16. 4, 15. Numb. 11. 7. Ps. 78. 24. Wisd. 16. 20. 1 Cor. 10. 3.
l Isa. 55. 1. ch. 4. 14. & 7. 37.

"If we doubt what those admirable words may import, let him be our teacher for the meaning of Christ, to whom Christ was Himself a Schoolmaster. Let our Lord's Apostle be His interpreter, content we ourselves with His explication (1 Cor. x. 16),—*My body, the communion of My body; My blood, the communion of My blood.* Is there any thing more expedite, clear, and easy, than that as Christ is termed our life, so the parts of this sacrament are His body and blood, for that they are so *to us*, who, receiving them, receive that by them which they are termed? The bread and cup are His body and blood, because they are causes instrumental upon the receipt whereof the *participation* of His body and blood ensueth; for that which produceth any certain effect is not vainly or improperly said to be that very effect whereunto it tendeth. Every cause is in the effect which groweth from it. Our souls and bodies, quickened to eternal life, are effects, the cause whereof is the Person of Christ; His body and blood are the true well-spring out of which this life floweth. So that His body and blood are in that very subject whereunto they minister life, not only by effect or operation, even as the influence of the heavens is in plants, beasts, men, and in every thing which they quicken, but also by a far more divine and mystical kind of union which maketh us one with Him, even as He and the Father are one."

26. Ἀπεκρίθη αὐτ. ὁ Ἰησοῦς καὶ εἶπεν] He who had retired to the mountains now preaches to the crowd. After the Mystery of the Miracle He delivers a Sermon on that Sacrament which was specially typified by the Miracle; and satiates with doctrine the souls of those whose bodies He had refreshed with food.

— ζητεῖτέ με—ὅτι ἐφάγετε] *ye seek Me—because ye ate of the loaves and were filled.* How few seek Jesus for the sake of Jesus! (*Aug.*)

27. Ἐργάζεσθε μή] *Work*, for labour is necessary; but *work not for the meat that perisheth.*

Ye seek me carnally, and not spiritually; ye seek temporal sustenance, and I have given you bodily sustenance, in order that ye may learn to seek that sustenance which nourishes the soul unto eternal life. (*Chrys.*, *Aug.*)

— ἣν ὁ Υἱὸς τοῦ ἀνθρώπου ὑμῖν δώσει] *which the Son of Man will give you.* When you receive the Lord's Supper from the hands of Christ's Minister, look with the eye of faith at Him whom you do not see with the bodily eye. Look at Christ. The Priest is the dispenser of the food, but not its maker. The Son of Man *gives Himself* in it to us, that we may dwell in Him and He in us. And do not imagine that this Son of Man is like other sons of men; for Him *the Father sealed*, even *God*, and He contains in Himself the fulness of God Who has sealed Him to be the image and impress of Himself. (Heb. i. 1—3. Cp. *Hilary*, de Trin. viii.) And He gives us of His own divine fulness in that Holy Communion.

29. Τοῦτό ἐ. τὸ ἔργον τοῦ Θεοῦ, ἵνα πιστεύσητε] *This is the work of God* (which He requires and enables you by His grace to perform), *that ye should believe in Him whom He hath sent.* It is one thing to believe Christ, and another to believe in Christ. The Devils believe Christ, but not *in* Him. We believe Paul, but not in him. To believe in Him is to love Him by faith, by faith to be incorporated into Him. This is the faith which God requires of us, the faith which *worketh by love.* (Gal. v. 6. Cp. on Matt. xviii. 6.)

There are works which *seem* to be good, and yet *are not* good, because they are not done with an eye to Him, as an end, from Whom all good comes, for "Christ is the *end* of the law to every one that believeth" (Rom. x. 4); therefore Christ does not separate *works from faith*, but says that *faith* is the *work* of God. (*Aug.*)

As *Hooker* says (I. xi. 6) on this text—"Not that God doth require nothing at the hands of men, saving only a naked *Belief* (for, Hope and Charity we may not exclude), but that without Belief all other things are as nothing, and it is the ground of those other divine Virtues."

31. Οἱ πατέρες ἡμῶν] *Our fathers;* more than half a million of persons *ate* manna, supplied miraculously for forty years *in the wilderness.* Thou hast only fed 5000 once, and not from *heaven*, but from earth.

— τὸ μάννα] *the* manna. See *v.* 49, *out of heaven.*

32. Οὐ Μωϋσῆς δέδωκεν ὑμῖν τὸν ἄρτον ἐκ τοῦ οὐρανοῦ] *Moses hath not given to you the bread*, the true bread, *from Heaven:* i. e. the true bread was not given in his days to your fathers: the bread which he gave was "meat that perisheth," and only *typical* of the true bread (1 Cor. x. 3), which Moses could not give; it could not be given but by Me alone, and it is now given by Me.

Compare *Ignatius*, ad Rom. 7, who seems to have had these words in his mind: οὐχ ἥδομαι τροφῇ φθορᾶς οὐδὲ ἡδοναῖς τοῦ βίου τούτου· Ἄρτον Θεοῦ θέλω, ὅς ἐστι σὰρξ Ἰησοῦ Χριστοῦ, τοῦ υἱοῦ τοῦ Θεοῦ, τοῦ ἐκ γένους Δαβὶδ, καὶ πόμα θέλω, τὸ αἷμα αὐτοῦ, ὅ ἐστιν ἀγάπη ἄφθαρτος.

33. Ὁ γὰρ ἄρτος τοῦ Θεοῦ ἐστιν ὁ καταβαίνων] *Because the bread of God is He that cometh down from heaven, and giveth life to the world.* After the passage of the Red Sea, which is a figure of Baptism, the people were fed with manna, which is the figure of Christ's body and blood, Who is the Living Bread that came down from Heaven. So after our Lord has walked invisibly on the sea, the type of His presence in Baptism, He speaks of the heavenly manna which He gives in the other Sacrament to those who have been baptized. Thus Christ's passage over the sea connects His two Discourses on the two Sacraments,—that with Nicodemus and that at Capernaum.

He is the true Manna. The word Manna signifies "what is it?" and we are lost in devout admiration, when we meditate on this divine Manna, what is He? How is He the Son of God and the Son of Man? "Who shall declare His generation?" How is He given to us in this Holy Sacrament?

— καταβαίνων] *coming down* of its own accord (see *v.* 38), and not for the food of one people in the wilderness for forty years, but for the World.

35. πρὸς—εἰς] Observe the difference of these two prepositions. We must come *to* (πρὸς) Christ, and be incorporated *into* (εἰς) Him by faith. Cp. *v.* 37.

— οὐ μὴ πεινάσῃ—διψήσῃ] Not πεινάσει—διψήσει, the reading of a few MSS. and some editions. See on iv. 14. He does not say, they *will* not hunger or thirst, but they *shall* not. He will preserve them from it. He only can.

διψήσῃ πώποτε. 36 *Ἀλλ' εἶπον ὑμῖν, ὅτι καὶ ἑωράκατέ με, καὶ οὐ πιστεύετε.*
(56/X) 37 *Πᾶν ὃ δίδωσί μοι ὁ Πατὴρ, πρὸς ἐμὲ ἥξει· καὶ τὸν ἐρχόμενον πρός με*
οὐ μὴ ἐκβάλω ἔξω· (57/I) 38 [m] *ὅτι καταβέβηκα ἐκ τοῦ οὐρανοῦ, οὐχ ἵνα ποιῶ τὸ* m Matt. 26. 39. Mark 14. 36.
θέλημα τὸ ἐμὸν, ἀλλὰ τὸ θέλημα τοῦ πέμψαντός με. 39 [n] *Τοῦτο δέ ἐστι τὸ* Luke 22. 42. ch. 4. 34. & 5. 30.
θέλημα τοῦ πέμψαντός με, ἵνα πᾶν ὃ δέδωκέ μοι μὴ ἀπολέσω ἐξ αὐτοῦ, ἀλλὰ n ch. 10. 28. & 17. 12.
ἀναστήσω αὐτὸ ἐν τῇ ἐσχάτῃ ἡμέρᾳ. (58/X) 40 [o] *Τοῦτο γάρ ἐστι τὸ θέλημα τοῦ* & 18. 9. o ch. 3. 15, 16.
πέμψαντός με, ἵνα πᾶς ὁ θεωρῶν τὸν Υἱὸν καὶ πιστεύων εἰς αὐτὸν ἔχῃ ζωὴν
αἰώνιον, καὶ ἀναστήσω αὐτὸν ἐγὼ τῇ ἐσχάτῃ ἡμέρᾳ.

(59/I) 41 *Ἐγόγγυζον οὖν οἱ Ἰουδαῖοι περὶ αὐτοῦ ὅτι εἶπεν, Ἐγώ εἰμι ὁ ἄρτος ὁ*
καταβὰς ἐκ τοῦ οὐρανοῦ, 42 [p] *καὶ ἔλεγον, Οὐχ οὗτός ἐστιν Ἰησοῦς ὁ υἱὸς Ἰωσὴφ,* p Matt. 13. 55. Mark 6. 3.
οὗ ἡμεῖς οἴδαμεν τὸν πατέρα καὶ τὴν μητέρα; πῶς οὖν λέγει οὗτος, Ὅτι ἐκ τοῦ Luke 4. 22.
οὐρανοῦ καταβέβηκα; (60/X) 43 *Ἀπεκρίθη ὁ Ἰησοῦς καὶ εἶπεν αὐτοῖς, Μὴ*
γογγύζετε μετ' ἀλλήλων· 44 *οὐδεὶς δύναται ἐλθεῖν πρός με, ἐὰν μὴ ὁ Πατὴρ ὁ*
πέμψας με ἑλκύσῃ αὐτόν· καὶ ἐγὼ ἀναστήσω αὐτὸν ἐν τῇ ἐσχάτῃ ἡμέρᾳ.
45 [q] *Ἔστι γεγραμμένον ἐν τοῖς προφήταις, Καὶ ἔσονται πάντες διδακτοὶ* q Isa. 54. 13. Jer. 31. 34.
Θεοῦ. Πᾶς οὖν ὁ ἀκούσας παρὰ τοῦ Πατρὸς καὶ μαθὼν ἔρχεται πρὸς ἐμέ. Heb. 8. 10. & 10. 16.
(61/III) 46 [r] *Οὐχ ὅτι τὸν Πατέρα ἑώρακέ τις, εἰ μὴ ὁ ὢν παρὰ τοῦ Θεοῦ, οὗτος* r ch. 1. 18. Matt. 11. 27.
ἑώρακε τὸν Πατέρα. Luke 10. 22.

(62/X) 47 [s] *Ἀμὴν ἀμὴν λέγω ὑμῖν, ὁ πιστεύων εἰς ἐμὲ ἔχει ζωὴν αἰώνιον.* 48 *Ἐγώ* s ch. 3. 16, 18, 36.
εἰμι ὁ ἄρτος τῆς ζωῆς. (63/I) 49 [t] *Οἱ πατέρες ὑμῶν ἔφαγον τὸ μάννα ἐν τῇ ἐρήμῳ* t Exod. 16. 15. Numb. 11. 7.
καὶ ἀπέθανον· (64/X) 50 *οὗτός ἐστιν ὁ ἄρτος ὁ ἐκ τοῦ οὐρανοῦ καταβαίνων, ἵνα τὶς* Ps. 78. 24. 1 Cor. 10. 5.
ἐξ αὐτοῦ φάγῃ καὶ μὴ ἀποθάνῃ. (65/I) 51 [u] *Ἐγώ εἰμι ὁ ἄρτος ὁ ζῶν, ὁ ἐκ τοῦ* Heb. 3. 16, 19. u ch. 3. 13.

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37. *οὐ μὴ ἐκβάλω ἔξω*] *I shall not cast out.* He who cometh to Me is incorporated with Me, and becomes like Me, and therefore will not do his own will, but God's will; and so will never be cast out, for that which is cast out of Heaven is Pride. (*Aug.*)

38. *καταβέβηκα ἐκ τοῦ οὐρανοῦ, οὐχ ἵνα ποιῶ τὸ θέλημα τὸ ἐμόν*] *I have come down from heaven not to do mine own will, but the will of Him that sent Me.* In order that Pride (the root of all our diseases) might be cured, the Son of God came down from heaven and humbled himself. Therefore, O man, why art thou proud? The Son of God was made humble for thy sake. Perhaps thou mayest be ashamed to imitate a man in humility; imitate God, who humbled Himself, and sets you an example of humility. *I came not to do mine own will.* Humility does the will of God. (*Aug.* Cp. *Greg. Nazian.* p. 548.)

39. *πᾶν—μή*] *that I should lose nothing; πᾶν μή*, a Hebraism, לֹא־כֹל (*lo-col*). Exod. xii. 43. Lev. iv. 2. Matt. xxiv. 22. Luke i. 37. (*Vorst.* Hebr. 531.)

40. Τοῦτο γάρ] So A, B, C, D, K, L.—*τοῦτο δέ. Elz.*

— *ὁ θεωρῶν*] *he that looketh on, contemplateth.* Hebr. חָזָה (*chazah*). On the difference between *θεωρῶ* and *ὄπτομαι*, see below on xvi. 16.

41. Ἐγόγγυζον οὖν οἱ Ἰουδαῖοι] *The Jews therefore were murmuring, because He said I am the bread that came down from out of* (*ἐκ* not *ἀπὸ*) *heaven.* They were estranged from that living bread that came down from heaven, and had not learned to feel hunger for it. That bread seeks for the craving of the inner man, and satisfies it. (*Aug.*)

44. *οὐδεὶς δύναται—αὐτόν*] *no one can come to Me except the Father who sent Me draw him.* *ἑλκύω* is used by LXX for Hebrew מָשַׁךְ (*mashah*), which does not imply violence, as Jer. xxxi. 3. (*Rosenmüller.*)

See the power of Divine Grace. No one can come except He is drawn. If thou dost not desire to err, do not seek to determine whom God draws, and whom He does not draw; nor why He draws one man and not another. But if thou thyself art not drawn by God, *pray* to Him that thou mayest be drawn. God is ready to draw *every man*, for He says, It is written in the Prophets, they *shall all be* taught of God (Isa. liv. 13). And, again, Every one that hath heard and learned of the Father *cometh* to me (John vi. 45), and Him that cometh to me *I will in no wise cast out* (John vi. 37). Besides, Christ says, that He will *draw all, πάντας ἑλκύσω*, John xii. 32. (*Aug.*)

This saying does not deny our freewill, which is the error of the Manichæans, but proves our need of divine grace; it does not say that the unwilling comes, but that he comes who receives grace; and we have a Teacher who is willing to give His blessing to all (as is evident from *v.* 45), and pours out His heavenly teaching upon all. God draws all who are willing to be drawn; but He does not draw others; as the magnet draws not every thing, but it draws iron. (*Chrys.*, *Theoph.*) You are not drawn against your *will.* God draws by love, not by force, but "by the cords of a man," Hos. xi. 4.

45. *ἔσονται πάντες διδακτοὶ Θεοῦ*] *all shall be taught of God.* On the phrase *διδακτοὶ Θεοῦ*, see 1 Cor. ii. 13. *Vorst.* Hebr. pp. 408, 409. *Winer*, p. 170. Cf. *θεοδίδακτοι*, 1 Thess. iv. 9.

I may utter words that sound in your ears, but unless your minds are enlightened by God, how can you know Me? (*Aug.*, *Chrys.*)

— Πᾶς ὁ ἀκούσας—ἔρχεται] *Every one that hath hearkened* to what is said *from the Father, and hath learnt, cometh unto Me.* Where true hearing is, there is obedience; for faith is not of necessity, but by persuasion. And that understanding, by way of assistance, rather than of force, which is in Christ, is supplied from the Father. For the truth of Christian doctrine teaches that the Freewill of the human soul is preserved entire. (*Cyril.*) See below, Introduction to the Epistle to the Romans, p. 194.

48. Ἐγώ εἰμι ὁ ἄρτος τῆς ζωῆς] *I am the bread of life.* The multitudes followed Him seeking food for their bodies, and remembering the manna which had been given to their fathers; but our Lord teaches them that these things were figures emblematic of the Truth now present to their eyes, and therefore proceeds to speak of spiritual food, "*I am the bread of life,*" which is given in the mystical Communion of His own Body. (*Chrys.*, *Theoph.*)

50. *οὗτος*] *this is the bread that cometh down from heaven;* i. e. I myself. See Matt. xvi. 18, and below, *v.* 58.

— *ἵνα τὶς ἐξ αὐτοῦ φάγῃ καὶ μὴ ἀποθάνῃ*] *that a man may eat thereof and not die.* Moses ate the manna, and many who pleased God ate it, and did not die, because they received the visible food spiritually, and tasted it spiritually, that they might be satiated spiritually. We also now receive visible food. But the Sacrament is one thing, and the *Virtue* of the Sacrament is another; for many receive at the altar, and perish in receiving. Whence the Apostle says (1 Cor. xi. 29), "He that eateth and drinketh unworthily, eateth and drinketh damnation." To eat this heavenly food spiritually, is to wash our hands in innocency, and so to come to the altar (Ps. xxvi. 6): though we sin daily, let not our sin be deadly; and before we come to the altar let us reflect on the prayer, "Forgive us our trespasses, as we forgive them that trespass against us." If you forgive, you will be forgiven. Come, then, with confidence. If any man eateth of this

οὐρανοῦ καταβάς· ἐάν τις φάγῃ ἐκ τούτου τοῦ ἄρτου, ζήσεται εἰς τὸν αἰῶνα.
(66/x) Καὶ ὁ ἄρτος δὲ ὃν ἐγὼ δώσω ἡ σάρξ μου ἐστὶν, ἣν ἐγὼ δώσω ὑπὲρ τῆς
τοῦ κόσμου ζωῆς.
x ch. 3. 9. 52 [x] Ἐμάχοντο οὖν πρὸς ἀλλήλους οἱ Ἰουδαῖοι λέγοντες, Πῶς δύναται οὗτος
y Matt. 26. 26. 1 Cor. 11. 23, &c. ἡμῖν δοῦναι τὴν σάρκα φαγεῖν; 53 [y] Εἶπεν οὖν αὐτοῖς ὁ Ἰησοῦς, Ἀμὴν ἀμὴν λέγω
ὑμῖν, ἐὰν μὴ φάγητε τὴν σάρκα τοῦ Υἱοῦ τοῦ ἀνθρώπου, καὶ πίητε αὐτοῦ τὸ
z ch. 4. 14. αἷμα, οὐκ ἔχετε ζωὴν ἐν ἑαυτοῖς. 54 [z] Ὁ τρώγων μοῦ τὴν σάρκα καὶ πίνων μοῦ

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bread he shall not die; that is, if he eats what belongs to the *Virtue of* the Sacrament, not what belongs only to the visible Sacrament; *if* he *feeds* upon it *internally*; feeds upon *it in his heart*, not only presses upon it with his teeth. (*Aug.*)

51. ὁ ἄρτος δὲ ὃν ἐγὼ δώσω] *the bread which I will give is My flesh.* He thus shows His power and freewill. He was crucified; He was given by His Father, but He *gave Himself*. (*Theoph.*) Our Lord *gave* this Bread when He delivered the Sacrament of His Body and Blood to His disciples, and when He offered Himself to the Father on the Altar of the Cross. (*Bede.*)

I die for all, that I may quicken all by My death; and I offer My flesh as a ransom (ἀντίλυτρον) for the flesh of all. Death will die in My death; and the nature of Man which has fallen in Adam will rise again in Me. I am therefore made like you, of the seed of Abraham. Death could not otherwise have been destroyed, except Christ had given Himself a ransom for all. As the Psalmist says, "Sacrifice and burnt-offering thou wouldest not, but a body thou hast prepared Me. Then said I, Lo, I come" (Ps. xl. 8, 9). "He bare our sins in His own Body on the tree, and by His stripes we are healed" (1 Pet. ii. 24). Therefore He says (John xvii. 19), I sanctify Myself, that is, I consecrate Myself, and offer Myself as an Immaculate Victim, for the life of all. And this redemption is effected by the Union of the two Natures. For after that the Life-giving Word of God made His dwelling in our Flesh, He transformed it to His own Virtue, that is, to Life; and, by the ineffable mystery of His union with us, He quickened us and made us to be like what He is in Himself. Therefore the body of Christ quickens those who partake in it. (*Cyril.*)

Bp. Andrewes (vol. i. p. 281) observes that the Fathers combat the *Eutychian* Heresy by arguments drawn from what our Lord says concerning the Lord's Supper.

The Sacraments which we receive of the Body and Blood of Christ are a divine thing, because through them we are made partakers of the divine nature. And yet there does not cease to exist in them the *substance* of *bread and wine*. And an image and similitude of the Body and Blood of Christ is seen and solemnized in the celebration of these mysteries; and we must have the same belief concerning Christ our Lord as we profess concerning His image (in the Sacrament), viz. that as the elements pass into a divine substance, by the operation of the Holy Spirit, and yet remain in the properties of their own nature, so they show that the principal mystery, whose efficacy and virtue they truly represent to us—namely, Christ—remains One, because entire and true; while these things (i. e. the two natures), of which Christ consists, remain in their true properties. (*Gelasius*, Bp. of Rome, A.D. 492—496, 'De duabus naturis in Christo.' Bibl. Patr. Lat. v. p. 671.) The bread and wine even after Consecration lose not their own nature, but remain in their proper substance, shape, and form. (*Theodoret*, Eranist. iv. p. 85.) See *Bp. Pearson* on the Creed, Art. iii. p. 306, who says, "hence it is observable that the Church in those days understood no such doctrine as that of *Transubstantiation*." See below on *vv.* 53, 54.

— ἡ σάρξ μου ἐστὶν] *is My flesh.* They who heard that saying shuddered at it, and thought it to be impossible. But the faithful people of Christ know the body of Christ, if they themselves take heed to be His Body. Let them be indeed the body of Christ, if they desire to live by the Spirit of Christ. The body of Christ cannot live but by the Spirit of Christ. Hence the Apostle says, "we are one bread and one body" (1 Cor. x. 17).

O Sacrament of Piety! O Symbol of Unity! O Bond of Charity! He who desires to have life, has a place where he may have it, and a source whence he may receive it. Let him draw near, let him have faith, let him be in the body of Christ, that he may derive life from it. And let him be a living and sound member in the body; let him cleave to the body; let him live from God to God; let him now labour on earth that he may reign in heaven. (*Aug.*)

— Πῶς δύναται] *How can He give us His flesh to eat?* A like question to that of Nicodemus, when Christ spoke to him of the other Sacrament (John iii. 9). *How* did He feed the five thousand? The answer is the same in both cases—by His divine Power. (Cp. *Chrys.*)

53, 54. Ἀμὴν ἀμὴν—ἐὰν μὴ φάγητε] *Verily, verily, I say unto you, Except ye eat the flesh of the Son of Man, and drink His blood, ye have no life in you.* A form of speech parallel to that used prophetically by Christ to Nicodemus concerning the other Sacrament, that of Baptism (John iii. 5). Observe also that the ἐὰν μὴ, *except*, is, in the two cases, introduced by Ἀμὴν ἀμὴν, *Verily, verily*, and that in the case of *Baptism* it is in the *third* person as predicated of *all*; in the other Sacrament, it is in the *second*, as spoken to *adults*.

Our Lord did *not* as yet *explain*, *how* they were to eat His flesh and drink His blood; for they were not as yet ripe for the intelligence of this mystery. But He tells them what inestimable blessings were to be gained from that eating and drinking, and so quickens a more vehement desire in their minds to believe it. He would first teach them to *believe* Him, and would afterwards reward their faith by fruition of Himself. He *afterwards explained* His words, at the Institution of the Holy Eucharist (Matt. xxvi. 26, 27. Mark xiv. 22, 23. Luke xxii. 19, 20), by saying, "Take eat, this is My body," and "Drink ye all of this."

Let all hearken to Christ, who says, "*Except ye eat the flesh of the Son of Man ye have no life in you.*" They cannot taste that life which is in holiness and felicity, who do not receive the Son of Man in the Holy Communion. See *Hooker*, V. lxvii.

Since Christ is the bread of life, and we have no life in us, *except we eat His flesh and drink His blood*, let those take heed who have been baptized, and yet rarely resort to Church to receive the Holy Communion, under a pretence of fear and reverence, and so exclude themselves from eternal life. This pretext, though it seems to be religious, is a trap and snare. Rather, they ought to strive to be cleansed from sin, and amend their lives. Satan has various devices, and when he has tempted us to sin, he then makes us shrink from divine grace. But let us break his chains, and shake off his tyrannical yoke, and serve God, and come to divine and heavenly grace, and approach the Holy Communion of Christ. So we shall conquer Satan, and be partakers of the Divine Nature, and rise to life and immortality. (*Cyril.*)

The mention of *blood* here as well as *body* contains a prophecy, i. e. that our Lord would not die by a natural death, but be slain and pierced; and that by this body slain and blood shed He would give life to the world. Men may have temporal life without eating that bread and drinking that blood, but *eternal* life they cannot have. By this food and drink He means the communion of His own Body. Our Lord therefore presented His Body and Blood in those things which are made of *many* into *one*. For the one element (the Bread, ἄρτος, or *loaf*) is made of many grains; the other (the Wine) flows together into one from many grapes. The Sacrament of this Unity of Christ's Body and Blood is prepared in some places daily; and in other places at stated intervals, on the Lord's Table; and by some it is received unto life, and by others it is received unto death. But the *thing itself*, of which it is a Sacrament, is unto life to every man, and is not to death to any one that partakes of it. (*Aug.*)

Before the bread is consecrated, we call it *bread*: but when by the ministry of the priest the divine grace sanctifies the bread, it is reputed worthy to be called the Body of Christ, although the nature of bread remains in it. (*Chrys.*, as is generally supposed, ad Cæsar. ap. *Routh*, Script. Eccl. ii. 126, ed. 1840, where other ancient testimonies to the same effect may be seen.) See above, on *v.* 52, and below, on 1 Cor. x. 16.

54. τρώγων] *he that eateth My flesh, and drinketh My blood, hath life eternal.* There is a gradual ascent in the language of this Discourse, from one spiritual altitude to another. Each sentence in succession is an exercise of faith, and invites it to rise higher, and to surmount new difficulties.

First He speaks of ἄρτος, *bread*, what He Himself had just multiplied, to feed the bodies of the five thousand, and so connects His Sermon with the Miracle (*v.* 26). Then of bread from *heaven* (*v.* 32); then of the bread of *God* (*v.* 33); then of the bread of *life* (*v.* 35); then of *living* bread (*v.* 51); and then He says that this *is Himself* (*v.* 51); and then, that it is His *flesh* (*v.* 51); and then, that it is necessary to *eat* (φαγεῖν) that flesh and drink

τὸ αἷμα ἔχει ζωὴν **αἰώνιον**, *καὶ ἐγὼ ἀναστήσω αὐτὸν τῇ ἐσχάτῃ ἡμέρᾳ·* $(\frac{67}{\mathrm{I}})$ 55 *ἡ*
γὰρ σάρξ μου ἀληθῶς ἐστι βρῶσις, καὶ τὸ αἷμά μου ἀληθῶς ἐστι πόσις.
$(\frac{68}{\mathrm{X}})$ 56 *Ὁ τρώγων μοῦ τὴν σάρκα καὶ πίνων μοῦ τὸ αἷμα ἐν ἐμοὶ μένει, κἀγὼ ἐν*
αὐτῷ. 57 *Καθὼς ἀπέστειλέ με ὁ ζῶν Πατὴρ, κἀγὼ ζῶ διὰ τὸν Πατέρα, καὶ ὁ*
τρώγων με κἀκεῖνος ζήσεται δι' ἐμέ. 58 [a] *Οὗτός ἐστιν ὁ ἄρτος ὁ ἐκ τοῦ οὐρανοῦ* a ch. 3. 13.
καταβάς· οὐ καθὼς ἔφαγον οἱ πατέρες ὑμῶν τὸ μάννα καὶ ἀπέθανον. Ὁ τρώγων
τοῦτον τὸν ἄρτον ζήσεται εἰς τὸν αἰῶνα.
59 *Ταῦτα εἶπεν ἐν συναγωγῇ διδάσκων ἐν Καφαρναούμ.*
60 *Πολλοὶ οὖν ἀκούσαντες ἐκ τῶν μαθητῶν αὐτοῦ εἶπον, Σκληρός ἐστιν οὗτος*
ὁ λόγος· τίς δύναται αὐτοῦ ἀκούειν; 61 *Εἰδὼς δὲ ὁ Ἰησοῦς ἐν ἑαυτῷ, ὅτι*
γογγύζουσι περὶ τούτου οἱ μαθηταὶ αὐτοῦ, εἶπεν αὐτοῖς, Τοῦτο ὑμᾶς σκαν- b ch. 3. 13. Mark 16. 19.
δαλίζει; $(\frac{69}{\mathrm{I}})$ 62 [b] *Ἐὰν οὖν θεωρῆτε τὸν Υἱὸν τοῦ ἀνθρώπου ἀναβαίνοντα ὅπου ἦν* Luke 24. 51. Acts 1. 9.
τὸ πρότερον; $(\frac{70}{\mathrm{IV}})$ 63 [c] *Τὸ πνεῦμά ἐστι τὸ ζωοποιοῦν, ἡ σὰρξ οὐκ ὠφελεῖ οὐδέν·* Eph. 4. 8. c 2 Cor. 3. 6.

His blood (*v.* 53); and then He adopts a *new word* for eating—a remarkable one—*τρώγω*. Here, in this word, is the climax of difficulty. It is repeated no less than four times in relation to this subject (*vv.* 54. 56—58); and it only occurs in two other places of the N. T.—John xiii. 18. Matt. xxiv. 38. It seems to be intentionally chosen as a *hard saying*. It means something more than mere *φαγεῖν*. Etymologically it is connected with *τρύω* and *τρόω*, to *pierce*. Properly it is not applied to food prepared by man; and it signifies the eager appetite with which animals fix on their food and devour it. Compare the words of Christ concerning Christians as likened to birds of prey—*eagles*—hastening *to their food* (Matt. xxiv. 28. Luke xvii. 37). It shows the need of coming to Christ in the Holy Communion with spiritual hunger and with devout cravings and earnest longings and yearnings of a famished soul for heavenly food. Cp. on xiii. 18.

— *ἀναστήσω*] *I will raise him up in the last day.* I will raise him up in his *body*. Thus the gift of *Resurrection* to eternal life in a glorified *body* is connected with the reception of the body of Christ in the Holy Communion. And this is what the Church of England declares when she says, "The Body of our Lord Jesus Christ, which was given for thee, preserve thy *body* and soul unto everlasting life." See further below, on 1 Cor. x. 16—20.

55. *ἡ γὰρ σάρξ μου ἀληθῶς ἐστι βρῶσις*] *for My Flesh is meat indeed, and My Blood is drink indeed.* Being the flesh of Him Who is God,—not that Christ's flesh has been changed into the nature of God. No; but as iron when heated retains the nature of iron, and exercises the energy of fire, so His flesh remains flesh and vivifies us,—being the flesh of Him Who is God. (*Theoph.*)

We are called members of Christ because we receive the Son Himself, in the Holy Communion. His Blood is the Blood of Him Who is the Life. (*Cyril.*) Our Reformers apply these words to the *Holy Eucharist. Bp. Jewel*, "On the Sacraments," p. 110. *Bp. Ridley*, "Protestatio," p. 443—457 (Parker Soc. editions).

56. Ὁ *ρώγων μοῦ τὴν σάρκα*] Observe the position of the pronoun *μοῦ*; in both cases it is emphatic,—'The flesh of *Me*, Who am God, and by My divine power quicken whom I will.'

Christ is the Life, being generated from the Living Father of all. And His human Body is Life-giving, in that it is united to the Life-giving Word in one Person. For, after the Incarnation, the two Natures of God and Man were indissolubly joined in Him. Wherefore by communion in His Body we have life in ourselves, being united to that Body, as it is united to the Word Who dwells in it. (*Cyril.*)

These words of our Lord are to be referred to the Holy Eucharist, in which we partake of the Body and Blood of Christ. (*Chrys.*)

See also *Clemens Alexandrin.* Pædagog. c, 6. *Blunt* on the Early Fathers, p. 564.

By these mystical words our Lord taught us to be in His body, under Himself the Head, eating His flesh, not forsaking His Unity. But many who were present did not understand His meaning, and were offended; for they thought of nothing but the flesh, which they themselves were (i. e. they received His words carnally, being themselves carnal). But the Apostle says, *to be carnally minded is death* (Rom. viii. 6). Therefore we ought not to taste Christ's flesh carnally, as some did who said, "This is a hard saying; who can hear it?" (*v.* 60) (*Aug.*) and He therefore replied to them in *v.* 62.

He who does not dwell in Christ, nor Christ in him, without doubt neither eats His flesh nor drinks His blood, but rather eats and drinks to his own condemnation the Sacrament of so great a thing. (*Aug.* Cp. the MSS. collations in the last Benedictine edition, vol. iii. p. 1987, and p. lxxvii, on the words from *Augustine* in our 29th Article.)

59. *Καφαρναούμ*] *Capernaum;* i. e. city of comfort (see on Matt. iv. 13),—a fit place for this discourse on those benefits which by His precious blood-shedding He has obtained to us, and on those holy "mysteries which He has instituted as pledges of His love, and for a continual remembrance of His death, to our great and *endless comfort.*"

60. *Σκληρός ἐστιν οὗτος ὁ λόγος*] *A hard saying*, to those who are hard; incredible to the incredulous. (*Aug.* Serm. 131.)

Because they had heard Him speak of flesh, they thought He wished to make them eaters of flesh; but we, who understand these words spiritually, are not devourers of flesh, but are spiritualized by this food. (*Theophyl.*)

62. *Ἐὰν οὖν θεωρῆτε*] *What then if ye should behold the Son of Man ascending up where He was before?* If you are staggered by the assertion that My flesh can give you life, and that it is necessary for you to eat it, if you would live indeed, how can it, like a winged bird, soar up to heaven? But if, as your own eyes will see, it raises itself to heaven, cannot it also raise you? cannot it vivify you? It is not, however, the flesh, as flesh, that will vivify you, but it is the Flesh united to the Word; it is the Flesh in which "dwelleth all the fulness of the Godhead bodily" (Col. ii. 9). It is the Spirit that dwelleth in it that quickeneth; and "the Lord is that Spirit" (2 Cor. iii. 17). (Cp. *Cyril* on St. Luke, p. 666, ed. *Smith*.)

They thought He would give them His body to eat, but He said that He, in His body entire, would *ascend* to heaven. Then you will perceive that He does not give His body in the way you imagine, and that His *Grace* is not to be fed upon by the *teeth*. "Gratia Ejus non consumitur morsibus." (*Aug.*)

— *ὅπου ἦν τὸ πρότερον*] *where He was before.* Not that the human body of Christ came down from heaven (for that is the heresy of *Marcion* and *Apollinarius*), but because the Son of Man and the Son of God are one Christ. (*Theoph.*) Our Lord answers their murmurs by these words: "You imagine that I am about to give you My Body to divide as it were into parts for you to eat. What if you see Me *ascend?*" Certainly He Who *ascended bodily*, could not be eaten bodily. Let them eat and drink Him Who is our Life; and the Body and Blood of Christ will be Life to us, if that which is visibly taken in the Sacrament is indeed spiritually eaten and spiritually drunken. For our Lord proceeds to say (*v.* 63), "It is the *Spirit* that quickeneth." (*Aug.* Serm. cxxxi.)

63. *Τὸ πνεῦμά ἐστι τὸ ζωοποιοῦν*] *It is the Spirit that quickeneth.* Cp. 1 Cor. xv. 45, "The first man Adam was made a living soul; the last Adam was made a *quickening spirit*,"—*εἰς πνεῦμα ζωοποιοῦν*,—i. e. by union of flesh with deity; the flesh which Christ took became by His assumption of it the flesh of Him Who is God,—and Who, as the universal and everlasting *I am*, quickens all. It is not by participating in His flesh as flesh, but by faith in His Divinity dwelling in that flesh, and by it communicating itself to us, that we are profited in the reception of the Holy Communion of His Body and Blood. Not that His flesh profits nothing; for our only hope of life eternal in body and soul is through His Incarnation; but what profits nothing, is to think of His flesh *merely* as flesh. So the Apostle says (2 Cor. iii. 6), "The letter killeth, but the Spirit giveth life;" not that the letter is nothing; but the letter *alone, without* the Spirit, killeth. Cp. *Cyril* here. We must not say that Christ's

d ch. 2. 25. & 13. 11. τὰ ῥήματα, ἃ ἐγὼ λελάληκα ὑμῖν, πνεῦμά ἐστι καὶ ζωή ἐστιν. (71/X) 64 d Ἀλλὰ
εἰσὶν ἐξ ὑμῶν τινες οἳ οὐ πιστεύουσιν. (72/IV) Ἤιδει γὰρ ἐξ ἀρχῆς ὁ Ἰησοῦς,
e ver. 44. τίνες εἰσὶν οἱ μὴ πιστεύοντες, καὶ τίς ἐστιν ὁ παραδώσων αὐτόν· (73/X) 65 e καὶ
ἔλεγε, Διὰ τοῦτο εἴρηκα ὑμῖν, ὅτι οὐδεὶς δύναται ἐλθεῖν πρός με, ἐὰν μὴ ᾖ
δεδομένον αὐτῷ ἐκ τοῦ Πατρός μου.

66 Ἐκ τούτου πολλοὶ ἀπῆλθον τῶν μαθητῶν αὐτοῦ εἰς τὰ ὀπίσω, καὶ οὐκέτι
μετ' αὐτοῦ περιεπάτουν.

67 Εἶπεν οὖν ὁ Ἰησοῦς τοῖς δώδεκα, Μὴ καὶ ὑμεῖς θέλετε ὑπάγειν;
f Acts 5. 20. (74/I) 68 f Ἀπεκρίθη οὖν αὐτῷ Σίμων Πέτρος, Κύριε, πρὸς τίνα ἀπελευσόμεθα;
g Matt. 16. 16. Mark 8. 29. Luke 9. 20. ch. 11. 27. ῥήματα ζωῆς αἰωνίου ἔχεις· 69 g καὶ ἡμεῖς πεπιστεύκαμεν καὶ ἐγνώκαμεν, ὅτι σὺ
εἶ ὁ Χριστὸς, ὁ Υἱὸς τοῦ Θεοῦ τοῦ ζῶντος. (75/X) 70 h Ἀπεκρίθη αὐτοῖς ὁ Ἰησοῦς,
h Luke 6. 13. ch. 8. 44 Οὐκ ἐγὼ ὑμᾶς τοὺς δώδεκα ἐξελεξάμην, καὶ ἐξ ὑμῶν εἷς διάβολός ἐστιν;
71 Ἔλεγε δὲ τὸν Ἰούδαν Σίμωνος Ἰσκαριώτην· οὗτος γὰρ ἤμελλεν αὐτὸν παρα-
διδόναι, εἷς ὢν ἐκ τῶν δώδεκα.

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flesh or body profiteth nothing (see *v.* 53, 54), but to understand these things merely in *a carnal way* profiteth nothing. (*Chrys.*)

Why did He say, "Except ye *eat* the *flesh*," &c.? Because the flesh considered carnally, as ye consider it, profiteth nothing. But the flesh must be quickened by the Spirit, and then the Spirit, in the flesh, and by the flesh, profits much. Your soul quickens only the members which are in your body; if you take a limb away, it is not quickened by your soul. This we say, that we may love unity and fear separation. A Christian ought not to fear any thing so much as to be separated from Christ's Body; for if he is separated from the Body of Christ, he is not a member of Christ, and if not a member of Christ, he is not quickened by His Spirit. (*Aug.*)

— πνεῦμα καὶ ζωή] *they are Spirit and they are Life.* "Spiritualiter intelligenda." Cp. *Aug.* in Ps. xcviii. 9, a strong passage against Transubstantiation; and *Hooker*, V. lxvii. 9, who says, 'His words were spirit, that is, had reference to a mystical participation!' which mystical participation giveth life.

— ὁ παραδώσων] *he who would betray Him.* The betrayal took place at the season of the Passover, and soon after the Institution of the Holy Eucharist; and so the treachery of Judas was connected with these words, concerning the Holy Eucharist, and spoken before at a Passover.

67. δώδεκα] *the Twelve.* That these were *the Apostles*, St. John supposes to be known from the other Gospels.

69. ὁ Χριστὸς, ὁ Υἱός] *the Christ, the Son of God.* B, C, D, L have ὁ ἅγιος τοῦ Θεοῦ, *the Holy One of God.*

— τοῦ ζῶντος] *the living.* Cancelled by some on the authority of a very few MSS., e.g. B, C, D, L, and six cursive copies, but confirmed by most of the Versions and Fathers; and very expressive and relevant to this place in connexion with ῥήματα ζωῆς (*v.* 68).

70. ἐξελεξάμην] *I chose—and one of you is a devil.* There is therefore an election of grace, from which men may fall. (*Bengel.*)

71. Ἰσκαριώτην] B, C, G, L have Ἰσκαριώτου.

Review of the Contents of the Foregoing Chapter.—It is said by the Holy Spirit in *v.* 6 of this chapter, that "*Christ Himself knew what He would do*:" and this saying may be taken as a clue to the whole; for all our Lord's sayings and actions in it are *prophetical.*

St. John in his Gospel does not describe the Institution of either Sacrament. *That* had been done by the preceding Evangelists. But he alone records our Lord's prophetical discourses concerning both Sacraments; first, in the third chapter, concerning Baptism; and secondly, in the sixth chapter, concerning the Lord's Supper. And there is a striking resemblance in the *manner* in which each of the Sacraments is treated by Our Lord in this Gospel. (See, for instance, *v.* 53, compared with iii. 3.)

The Blessed Evangelist St. John had begun his Gospel, by proclaiming Christ's *Everlasting Godhead*, "*In the beginning was the Word*" (i. 1); He had then declared His *Incarnation.* "*The Word* was made Flesh and dwelt in us" (i. 14), He pitched His tent in the Nature of us all, became our Emmanuel, God with us, God manifest in the Flesh. He had affirmed that we all have received of *His fulness*, and that He has given to us, who receive Him, and believe on His Name, *power to become children of God* (i. 11, 12. 16).

He then introduces this Divine Personage Himself teaching us, *what the instruments and means* are, by which the union of each one of us with Him Who is the Life, is first formed, and afterwards maintained. This the Evangelist does by recording first Our Lord's conversation with Nicodemus, on the necessity of Regeneration, or New Birth in Himself, and of the instrument of that New Birth, namely, the Holy Sacrament of Baptism: and secondly, by relating the Miraculous Feeding on the Mountain on the N.E. of the sea of Galilee, and the miraculous passage of our Lord in the darkness and storm over the sea, and His Sermon preached on the morrow in the Synagogue at Capernaum, in which He comments on the Miraculous Feeding, and takes occasion therefrom to teach the doctrine of the other Sacrament, that of the Holy Eucharist, by which He continually strengthens the union which was begun with Himself in Baptism; and sustains the divine life which He communicated to His Members at their baptismal incorporation in Him.

Thus it is shown that there is an analogy between the two Sacraments, and that they occupy a place peculiar to themselves in the Christian Dispensation.

In a word, the Third Chapter and the Sixth Chapter of St. John's Gospel may be said to contain two Sermons upon the Sacraments, from the Divine lips of Him Who instituted them.

Our Lord employs the same method in speaking of the Second Sacrament, that of His Body and Blood, in the sixth Chapter, as He had done in speaking of the First—the Sacrament of Baptism, in the third Chapter.

The reader is requested to refer here to the Note at the end of that chapter, page 284.

If it be alleged, that Christ's Words could not refer to the Sacraments, because they were not so *understood* by those who then heard them; this objection, it must be replied, is grounded on a misconception of our Lord's Nature and Teaching.

He *knew what He would do*: and He knew that His Words would be recorded by the Holy Spirit in Holy Scripture, for the teaching and comfort of all *future ages of the world.* Such language as was *not* intelligible at the time when, and to the persons to whom, it was first uttered, was most appropriate in the mouth of Him Who foreknows all things, and spake to all men in all time. See below on xii. 16.

Its subsequent explanation by what afterwards took place proves His Divinity: it is an evidence of the truth of the Gospel, and confirms our faith in Christ.

His Teaching was *prophetical.* It proceeded from His *foreknowledge.* It was also *probationary*; it tried the faith of His hearers. Some would be staggered and fall away, and *would no more walk with Him* (*v.* 66). But they who meekly and lovingly trusted in Him would abide with Him in patience, because they had seen His miracles and knew that *He hath the words of eternal life*: and they would wait till what were at first *hard sayings* would be cleared up by visible actions and by spiritual illuminations.

So it was with regard to our Lord's Teaching concerning both the Sacraments. Those very persons, who at first may have been perplexed by that teaching, were afterwards enlightened by *receiving* those Sacraments, and by becoming *Ministers of those Sacraments* to others.

Consider the historical Narrative of the foregoing Chapter.

Our Lord, at the approach of a Passover, goes up with His disciples to a hill on the North-eastern side of the Lake of

VII. 1 Καὶ μετὰ ταῦτα περιεπάτει ὁ Ἰησοῦς ἐν τῇ Γαλιλαίᾳ· οὐ γὰρ ἤθελεν
ἐν τῇ Ἰουδαίᾳ περιπατεῖν, ὅτι ἐζήτουν αὐτὸν οἱ Ἰουδαῖοι ἀποκτεῖναι.
2 [a] Ἦν δὲ ἐγγὺς ἡ ἑορτὴ τῶν Ἰουδαίων, ἡ σκηνοπηγία. a Lev. 23. 31.
3 [b] Εἶπον οὖν πρὸς αὐτὸν οἱ ἀδελφοὶ αὐτοῦ, Μετάβηθι ἐντεῦθεν, καὶ ὕπαγε εἰς b Matt. 12. 46. Mark 3. 31.
τὴν Ἰουδαίαν, ἵνα καὶ οἱ μαθηταί σου θεωρήσωσι τὰ ἔργα σου ἃ ποιεῖς· Acts 1. 14.

Galilee; and the Multitudes who had seen His miracles of healing, and were going up to Jerusalem, follow Him (vi. 1—5). He preaches to them, and heals some of them (cp. Luke ix. 2).

It is probable that this Miracle of feeding the Five Thousand was wrought on a *Friday*, the day of our Lord's Passion; for, we find that the *next day* our Lord is preaching in a Synagogue (*v.* 22. 59), probably on the Jewish Sabbath (Luke iv. 16), or *Saturday*. He seems to have delivered the food to the Five Thousand at the same season of the year, and on the same day of the week as that in which He gave His body and blood as food to the world.

It was now afternoon, and He commands His disciples to arrange the multitude of five thousand men, besides women and children, in companies of fifties; and having blessed and broken the five *barley loaves* and *two fishes*, He delivers them to the disciples to deliver to the multitude; and they were all filled; and the fragments that remain are gathered up by the disciples and fill twelve baskets.

The multitude would have taken Him and made Him their King; but He retires to the mountain, and commands the disciples to embark in the ship, and pass over to the western side of the Lake. A storm arises and darkness comes on, and He sees them toiling in rowing, and comes to them walking on the sea. They are affrighted at the sight, but He says, "I AM, be not afraid," and they gladly receive Him into the ship, which was immediately at the land where they were going.

The next day, many of the people who had partaken of the loaves, came over the sea to Capernaum, and asked Jesus, *Rabbi, when camest thou hither* (*v.* 25)*?* He does not give a direct reply to that question; but, while teaching in the Synagogue at Capernaum (*v.* 59), proceeds to apply the Miracle of the loaves to their *spiritual* instruction concerning that Divine Food which was typified by it.

They had compared Him to Moses, and He teaches them that He is greater than Moses, in that He gives *the true bread*,—not manna for forty years only and for the *bodies* of *one people, who die* (*v.* 58), but the *true living bread* for the eternal life of immortal souls, as well as for the glorious *resurrection of the bodies*, of *all Mankind* (*vv.* 33. 39); and He tells them that *He Himself is this Bread* (*vv.* 35—41), and that it is necessary to partake of it; and further, that *except they eat His Flesh and drink His Blood, they have no Life in them* (*v.* 53); and that they who obey this command will have *everlasting life*, and He will *raise them up at the last day* (*v.* 54).

These were *then* hard sayings (*v.* 60); they sifted His hearers; some murmured at them (*vv.* 41, 42); but He said, "What if they should look with their bodily eye on Him *ascending* to where He *was before?*" and that the words he had spoken were spirit and were life, and must be received with faith in His Divinity; and then they would *believe* that He is the Bread that *descends* from heaven.

They would not indeed be able to understand *how* He is present in the *Holy Eucharist*, any more than the people could understand *how* He had come over *the sea* (*vv.* 19. 24). Nor should they curiously inquire, but joyfully receive Him with faith (see *v.* 25); and remember that He, by His Divine Power, had fed the bodies of five thousand without a word, and that He Who promised to be with them would *ascend* in their sight to where He was before in His Divine Nature, and He could therefore do what He promised to perform.

The *hard sayings* at Capernaum, like those concerning Regeneration and Baptism to Nicodemus, *became easy* to those who, like St. Peter (*v.* 68), remained with Christ in faith and patience. For all this was done when a Passover was nigh (see on *v.* 5); and, at the very next *Passover* after it, He *explained* this saying, in act as well as word, by instituting the Holy Sacrament of His Body and Blood, when He said, "*Take, eat; this is my Body;*" and "*Drink ye all of this: this is My Blood which is shed for you and for many for the remission of sins.*" (Matt. xxvi. 26. Mark xiv. 22. Luke xxii. 19.)

Those words were spiritual, and must be received with faith. This was then made evident from the case of *Judas*, who received the Holy Sacrament of the Body and Blood of Christ from the nands of Christ Himself, but received it carnally, and *not* with faith and love, and went and betrayed his Master, and so fulfilled the prophecy here uttered by Christ concerning him (*v.* 70).

These hard sayings became still more easy, when the Apostles saw Christ's body slain and His blood poured out at that same *Passover*. And they became more easy yet, when they saw that by His Divine Power He raised His own Body at that Passover as He promised to raise them (*v.* 54). And they became more easy still, when they beheld Christ *ascend* in His Human Body to *where He was before* in His Divinity. And they believed that by reason of the union of the Humanity with the Divinity, He, though in Heaven in His Humanity, can ever communicate the vivifying Virtue of His Body offered and of His Blood poured out, once for all, on the Cross, to the strengthening and refreshing of the souls of those who receive them in faith and love, and to the preservation of their souls and bodies unto everlasting life. And the hard sayings at Capernaum became more easy still, when the same Apostles, who had been employed by Christ to dispense the bread and the fishes which He had blessed and broken on the mountain of Bethsaida to the weary multitudes journeying to Jerusalem, were commissioned to bless in His Name the Bread and Cup of the Eucharist (which would remind them even by its name, of Christ's act and miraculous power, see on *v.* 11. 23). and to break the Bread, and to dispense, and to authorize and ordain others to dispense, even *till the Lord come* (1 Cor. xi. 26), the Sacrament of His blessed Body and Blood, to all true Israelites journeying as travellers and pilgrims in the wilderness of this world, in their march to the rest of their spiritual Canaan, and weary of their sins, and hungering for the Bread of Life, and made to sit down on the green grass of the Lord's holy mountain, where He prepares them a Table, and anoints their head with the holy oil of His grace, and fills their cup (Ps. xxiii. 2. 5), and refreshes and cheers them on their way to an Eternal Festival in the heavenly Jerusalem, the City of the Living God.

CH. VII. 1. οὐ γὰρ ἤθελεν] *for He was not willing to walk in Judæa, because the Jews sought to kill Him.* Our Lord in His charity for His enemies often declined their conspiracies against Him, see Matt. ii. 13. Luke iv. 30. John viii. 59. He was accustomed, on fit occasions, to flee from His enemies as man, that He might manifest Himself as God. (*Chrys.*)

2. σκηνοπηγία] *the feast of Tabernacles;* literally, *the fixing of booths* or *tents*. This Feast lasted from the 15th to 23rd of Tisri (*October*). On the Feast of Tabernacles, see below, note on *v.* 37, and *Lightfoot's* treatise on the Temple Service, ch. xvi. vol. i. pp. 974—979, and his Hebrew Exercitation on this Chapter, Works, ii. pp. 554—560. *Mede's* Works, i. p. 266, and *Jahn*, Archæol. § 356. It was called הֶחָג (*ha-chag*), τὸ ἅγιον ἡ ἑορτὴ, *the Feast*, and μεγίστη, or *greatest*, by Jewish writers.

It was the Feast of Ingathering of Fruits, (Exod. xxiii. 16; xxxiv. 22,) and it commemorated the dwelling in Booths in the Wilderness (Levit. xxiii. 34—43. Nehem. viii. 15). And on each day of the feast the Jews went round the Altar with shouts of *Hosanna*, and bearing in their hands palm branches. (2 Mac. x. 6, 7.) Hence the *Hosannas* in Matt. xxi. 9. 15. Some of its ceremonies also were commemorative of the gushing forth and flowing of water from the rock in the wilderness, see below on *v.* 37. It seems to have been *typical* of our Lord's Incarnation (see on i. 14, and note at end of this chapter) and sojourn in the *Tabernacle of our Flesh on Earth:* and of the effusion of the Holy Spirit, as a result of His Humanity, Death, Resurrection, and Ascension into heaven; see on *v.* 37, and note at end of this chapter.

It celebrated the Ingathering of the Fruits of the Earth, and so was typical of the Spiritual Fruits to be gathered into the Church, after the effusion of the Holy Ghost.

Occurring, as it did, in the Seventh or Sabbatical Month, and being continued for seven days, during which they dwelt in booths, and having a Great Sabbath on the Eighth day, which was the *last* festive day of the Jewish sacred year (see note on *v.* 37), it exhibited the Mystery of the Incarnation in its beginning and fulness. Cp. on Luke xxiv. 1.

3. ὕπαγε εἰς τὴν Ἰουδαίαν] *go into Judæa.* Thou doest miracles; show Thyself to men, that thou mayest be praised by them. Because, in thus speaking, they had regard to human glory, therefore the Evangelist adds, "not even His brethren were believing on Him." (*Aug.*)

4 οὐδεὶς γὰρ ἐν κρυπτῷ τὶ ποιεῖ, καὶ ζητεῖ αὐτὸς ἐν παῤῥησίᾳ εἶναι· εἰ ταῦτα
e Mark 3. 21. ποιεῖς, φανέρωσον σεαυτὸν τῷ κόσμῳ. 5 [e] Οὐδὲ γὰρ οἱ ἀδελφοὶ αὐτοῦ ἐπίστευον
εἰς αὐτόν·
6 Λέγει οὖν αὐτοῖς ὁ Ἰησοῦς, Ὁ καιρὸς ὁ ἐμὸς οὔπω πάρεστιν· ὁ δὲ καιρὸς ὁ
d ch. 3. 19. & 14. 17. ὑμέτερος πάντοτέ ἐστιν ἕτοιμος. 7 [d] Οὐ δύναται ὁ κόσμος μισεῖν ὑμᾶς· ἐμὲ δὲ
& 15. 18. ch. 8. 20. μισεῖ, ὅτι ἐγὼ μαρτυρῶ περὶ αὐτοῦ, ὅτι τὰ ἔργα αὐτοῦ πονηρά ἐστιν. 8 [e] Ὑμεῖς
ἀνάβητε εἰς τὴν ἑορτήν· ἐγὼ οὔπω ἀναβαίνω εἰς τὴν ἑορτὴν ταύτην, ὅτι ὁ καιρὸς
ὁ ἐμὸς οὔπω πεπλήρωται.
9 Ταῦτα δὲ εἰπὼν αὐτοῖς ἔμεινεν ἐν τῇ Γαλιλαίᾳ.
10 Ὡς δὲ ἀνέβησαν οἱ ἀδελφοὶ αὐτοῦ, τότε καὶ αὐτὸς ἀνέβη εἰς τὴν ἑορτήν,
f ch. 11. 46. οὐ φανερῶς, ἀλλ' ὡς ἐν κρυπτῷ. 11 [f] Οἱ οὖν Ἰουδαῖοι ἐζήτουν αὐτὸν ἐν τῇ
g ver. 40. & 6. 14. & 9. 16. ἑορτῇ καὶ ἔλεγον, Ποῦ ἐστιν ἐκεῖνος; 12 [g] Καὶ γογγυσμὸς πολὺς περὶ αὐτοῦ
& 10. 19. Matt. 21. 46. ἦν ἐν τοῖς ὄχλοις. Οἱ μὲν ἔλεγον, Ὅτι ἀγαθός ἐστιν· ἄλλοι ἔλεγον, Οὔ· ἀλλὰ
Luke 7. 16. h ch. 9. 22. πλανᾷ τὸν ὄχλον. 13 [h] Οὐδεὶς μέντοι παῤῥησίᾳ ἐλάλει περὶ αὐτοῦ διὰ τὸν φόβον
& 12. 42. & 19. 38. τῶν Ἰουδαίων.

4. *καὶ ζητεῖ*] On this use of *καὶ*, see Luke xxiv. 18.

5. *Οὐδὲ γὰρ οἱ ἀδελφοὶ αὐτοῦ ἐπίστευον*] *For even His brethren were not believing on Him.* Observe, *ἐπίστευον*, the imperfect: *they were not believing in Him.* They had made, as it were, an *act* of faith at Cana; there they *believed, ἐπίστευσαν* (ii. 11), when they saw His miracles; but it had not ripened into a *habit* of faith, which could stand the trial of difficulties.

They knew Christ as their kinsman in the flesh, but they were not believing in Him as God; they even charged Him with cowardice, "no man doeth any thing in secret;" and they intimated that they had suspicions as to the truth of His miracles; and they offered Him advice, dictated by carnal affection, and exciting Him to seek for worldly fame.

Observe, also, that the Evangelist does not decline to relate what at first might seem to bring disparagement on Christ and the Gospel; viz. that His brethren (i. e. His Cousins), were not believing in Him. An evidence of truth. And see how mildly their divine Master replies to their injurious speeches and mean counsels—thus teaching by His example, meekness, and forbearance to others. (Cp. *Aug.* and *Chrys.*)

6. *Ὁ καιρὸς ὁ ἐμός*] *My season is not yet come.* Remark the word *καιρὸς, season* for *gathering fruit.* See Matt. xiii. 30; xxi. 34. 41. Mark xi. 13. They had counselled Him to gather the fruit of fame by earthly means. He resolved to obtain Glory by Humility. The hour of *My* glory is not yet arrived, of that glory which I shall gain by *suffering* (xiii. 21. Phil. ii. 8, 9). I will manifest it when I come to judge. But *your season* is always ready, i. e. the season of earthly glory. *That* glory is always ripe. You may always gather it from the trees of this world's praise.

We are members of the Lord's body; and whenever the lovers of this world triumph over us, let us say to them, *Your* season is always present; *our season is not yet come.* Our Country is on high, our path to it is lowly. Our vintage, our harvest, is not in the fields of earth, but it is in heaven. Cp. *Aug.*

There may also be a reference to the Festival then in course of celebration. *My* Festive Season of *Ingathering* is not yet come; the Festival of My Glory is not yet come. Go *ye* up to this Feast, ye who seek a worldly glory. I shall celebrate a Festival hereafter, a Festival not of a few days, but an everlasting Festival; joy without end, eternity without toil, serenity without a cloud. (Cp. *Aug.*)

Besides, in another sense, our Lord's Feast of Ingathering of Fruits was not yet come. But it would come when "He was glorified," and the Spirit was given (*v.* 39). Then He would celebrate a great Feast of Ingathering; for He would gather in a Harvest of Souls from all Nations. Acts ii. 5. 13. 41.

— *ὁ δὲ καιρὸς ὁ ὑμέτερος*] *but your season is always ready.* They who are friends with the world are never out of season in this life. Their season lasts as long as this world lasts. But when the fashion of this world has passed away, then they will be out of season, and then will be the season of Christ, and of all His true disciples. The *Harvest* is the *end* of the world. (Matt. xiii. 39.)

8. *οὔπω ἀναβαίνω*] *I am not going up yet.* This is the reading of the majority of MSS.—B, E, F, G, H, L, S, T, U, V, X, Γ, Δ, Λ*r*.—and is retained by *Lachmann*. Other recent Editors have received *οὐκ, not*, on the authority of D, K, M, and a few cursive MSS., and also of some Versions and Fathers. *Chrys.*, who is quoted in favour of *οὐκ*, has *οὐκ—ἄρτι*, which is equivalent to *οὔπω*.

That *οὐκ* is a very ancient reading cannot be doubted (see *Jerome*, adv. Pelag. iv. p. 521, and *August.* Tract. 28, and Serm. 133). But the evidence of the MSS. being what it is, it would seem too bold a step to introduce it in the text. It is also somewhat rash to affirm, that *οὔπω* (*not yet*) has been introduced here into so many MSS. in order to meet the sceptical objection of *Porphyry* (see *Jerome* l. c.), that Our Blessed Lord's conduct as recorded in *v.* 10, is not consistent with His saying here, *οὐκ ἀναβαίνω, I am not going up.* It is at least as probable, that *οὐκ* may have found its way into some early copies by inadvertence, and thence have passed into various Versions.

If *οὐκ* is the true reading, then the meaning appears to be, *I am not now going up to the feast, because My season is not yet fulfilled.* And when His brethren had gone up, then He went up to the feast, not, however, like one who set his face to Jerusalem for that purpose, and with a festal company, but privately; and so as not to arrive there till the Feast was half over; and then (it must be inferred) His *season was* come.

He did not manifest Himself till the midst of the Feast (see *v.* 14), which lasted a week. Doubtless there was a spiritual meaning in that act, and in those words of our Lord;

The Feast of Tabernacles, or dwelling in tents, commemorative of the sojourning of the Israelites in the desert, was figurative of our Lord's Incarnation, by which He pitched His tent in our Nature (see i. 14), and dwelt among us for a time in the wilderness of this world. See the note at the end of this chapter.

Our Lord's earthly Ministry (as seen in this Gospel, v. 1) lasted *three years and a half.* This appears to have been intimated by the Prophet Daniel saying that Messiah, the Prince, should confirm the covenant with many for *one week*, and that in the *midst of the week* He should cause the sacrifice and oblation to cease. (Dan. ix. 26.)

Christ fulfilled this prophecy by preaching and confirming the covenant with many for *three years and a half*, and by making the Sacrifices of the Temple to cease by the Sacrifice of Himself on the Cross, which was typified by those sacrifices, and was the fulfilment of them all; and by that suffering in the midst of the week *His season* was *fulfilled.* He was *made perfect* by suffering. (Heb. ii. 10.) All then was *finished.* (John xix. 30.) And as Daniel had prophesied, the sin of the Jews in killing Messiah, their Prince, would be the cause of the destruction of their city. Dan. ix. 26, 27.

10. *ἀνέβη εἰς τὴν ἑορτήν, οὐ φανερῶς*] It is not said that He remained concealed in *Jerusalem*, but that He *went up* privately. For *three days* the Jews sought Him in vain, for He was absent. And it was not till the fourth day of the Feast that He went up to the Temple (*v.* 14).

He would not go openly, lest by the concourse of people which His appearance and progress to Jerusalem would attract, He might give occasion to the cavils of His enemies that He was stirring up the people, and endeavouring to make Himself a King, and might so exasperate the Rulers against Him.

He went not up for temporal glory, but to teach wholesome doctrine. He went up privately, and, as it were, secretly. The Evangelical Truth of Christ lay long concealed in the figurative shadows of the Levitical law; "the body of them is of Christ," Col. ii. 17. (Cp. *Aug.*)

14 ʹΗδη δὲ τῆς ἑορτῆς μεσούσης ἀνέβη ὁ Ἰησοῦς εἰς τὸ ἱερὸν καὶ ἐδίδασκε.
15 Ἐθαύμαζον οὖν οἱ Ἰουδαῖοι λέγοντες, [i] Πῶς οὗτος γράμματα οἶδε μὴ μεμα-
θηκώς; 16 [k] Ἀπεκρίθη οὖν αὐτοῖς ὁ Ἰησοῦς καὶ εἶπεν, [l] Ἡ ἐμὴ διδαχὴ οὐκ
ἔστιν ἐμὴ, ἀλλὰ τοῦ πέμψαντός με. 17 [m] Ἐάν τις θέλῃ τὸ θέλημα αὐτοῦ ποιεῖν,
γνώσεται περὶ τῆς διδαχῆς, πότερον ἐκ τοῦ Θεοῦ ἐστιν, ἢ ἐγὼ ἀπ' ἐμαυτοῦ
λαλῶ. 18 [n] Ὁ ἀφ' ἑαυτοῦ λαλῶν τὴν δόξαν τὴν ἰδίαν ζητεῖ· ὁ δὲ ζητῶν τὴν
δόξαν τοῦ πέμψαντος αὐτὸν οὗτος ἀληθής ἐστι, καὶ ἀδικία ἐν αὐτῷ οὐκ ἔστιν.
19 [o] Οὐ Μωϋσῆς δέδωκεν ὑμῖν τὸν νόμον; καὶ οὐδεὶς ἐξ ὑμῶν ποιεῖ τὸν νόμον.
τί με ζητεῖτε ἀποκτεῖναι; 20 [p] Ἀπεκρίθη ὁ ὄχλος καὶ εἶπε, Δαιμόνιον ἔχεις·
τίς σε ζητεῖ ἀποκτεῖναι; 21 Ἀπεκρίθη ὁ Ἰησοῦς καὶ εἶπεν αὐτοῖς, [q] Ἓν ἔργον
ἐποίησα, καὶ πάντες θαυμάζετε [r] διὰ τοῦτο. 22 Μωϋσῆς δέδωκεν ὑμῖν τὴν περι-
τομήν· οὐχ ὅτι ἐκ τοῦ Μωϋσέως ἐστὶν ἀλλ' ἐκ τῶν πατέρων· καὶ ἐν σαββάτῳ
περιτέμνετε ἄνθρωπον. 23 Εἰ περιτομὴν λαμβάνει ἄνθρωπος ἐν σαββάτῳ, ἵνα
μὴ λυθῇ ὁ νόμος Μωϋσέως, [s] ἐμοὶ χολᾶτε ὅτι ὅλον ἄνθρωπον ὑγιῆ ἐποίησα
ἐν σαββάτῳ; 24 [t] Μὴ κρίνετε κατ' ὄψιν, ἀλλὰ τὴν δικαίαν κρίσιν κρίνατε.
25 Ἔλεγον οὖν τινὲς ἐκ τῶν Ἱεροσολυμιτῶν, Οὐχ οὗτός ἐστιν ὃν ζητοῦσιν
ἀποκτεῖναι; 26 καὶ ἴδε [u] παῤῥησίᾳ λαλεῖ καὶ οὐδὲν αὐτῷ λέγουσι· μήποτε ἀληθῶς
ἔγνωσαν οἱ ἄρχοντες, ὅτι οὗτός ἐστιν ὁ Χριστός; 27 [v] ἀλλὰ τοῦτον οἴδαμεν

i Matt. 13. 54. & 7. 28, 29.
k ch. 8. 11. & 8. 28. & 12. 49. & 14. 10, 24. & 17. 8.
l ch. 12. 24.
m Isa. 50. 10. Hos. 6. 1—3. Matt. 6. 22. & 13. 12. Acts 8. 27—29. & 10. 1—6. Luke 8. 15.
n ch. 5. 41, 43. & 8. 49, 50. Phil. 2. 3—8.
o Exod. 20. 1. & 24. 3. Acts 7. 53. Matt. 12. 14. Mark 3. 6. ch. 5. 16, 18. & 10. 39. & 11. 53.
p ch. 8. 48, 52. & 10. 20.
q ch. 5. 1—9. ver. 23.
r Gen. 17. 10. Lev. 12. 3.
s Luke 13. 15, 16. & 14. 1—6.
t Deut. 1. 16, 17. & 16. 19. ch. 8. 15. Prov. 24. 23. 2 Cor. 10. 7. James 2. 1.
u ver. 4, 13. ch. 18. 20.
v Matt. 13. 55. Mark 6. 3. Luke 4. 22.

14. τῆς ἑορτῆς μεσούσης] *when the feast was now half over He went up into the Temple and was teaching.* The fourth day of the feast. He had made them more expectant by delay (see *v.* 11), and He had withdrawn Himself from their rage against Him; and so had endeavoured to calm them, and make them more attentive to His words. (*Chrys.*)

— ἐδίδασκε] *was teaching:* and, it is added, *οἱ Ἰουδαῖοι ἐθαύμαζον, the Jews were wondering.* For further explanation of this verse, see the note at end of the chapter, p. 308.

15. Πῶς οὗτος γράμματα οἶδε] *How knoweth this man letters?* This question ought to have led them to recognize that His wisdom was *from above.* And therefore Christ conducts them to this conclusion by saying "My doctrine is not Mine." (*Chrys.*)

16. Ἡ ἐμὴ διδαχὴ οὐκ ἔστιν ἐμή] He again answers their *thoughts.* (*Chrys.*) "I am not from Myself;" thus also supplying a refutation of the Sabellian heresy, which says that the Father and the Son are One, being only two names of the same Essence. (*Aug.*)

17. Ἐάν τις θέλῃ τὸ θέλημα αὐτοῦ ποιεῖν] *Whosoever wills it to do God's will, he shall know of the doctrine.* Our Lord says, "If any one wills God's will, and not his own will, he shall know of the doctrine." *Self-will* is the root of unbelief. Obedience to God's will is the root of Divine knowledge. (See John viii. 31, 32. 43.) For, "the fear of the Lord is the beginning of wisdom (Ps. cxi. 10. Prov. ix. 10), and Mysteries are revealed to the meek (Ecclus. iii. 19), and he that keepeth the law getteth the understanding thereof" (Ecclus. xxi. 11). "Intellectus merces fidei est." (*Ambrose.*)

19. Οὐ Μωϋσῆς δέδωκεν] *Hath not Moses given you the Law?* have you not the Law now in your hands? See next note.

— οὐδεὶς ἐξ ὑμῶν ποιεῖ τὸν νόμον] *none of you keepeth the Law.* If you kept the Law, you would recognize Him, of Whom the Law speaks; and you would not seek to break the Law which says, "Thou shalt not *kill.*" (*Chrys., Aug.*)

Our Lord refers to the *Law* three times in this chapter (*vv.* 19. 23), and the *Law* is mentioned also at *vv.* 49. 51. At the Feast of Tabernacles, in the seventh month in every seventh year, *the Law* was to be read publicly. (Deut. xxxi. 10. Nehem. viii. 13—16.) Hence the reference to the Law was pertinent now. Perhaps also this year, in which our Lord came to Jerusalem, was the Sabbatical year.

21. Ἓν ἔργον ἐποίησα, καὶ πάντες θαυμάζετε] *I wrought one work and ye all marvel at it.* I healed a man on the Sabbath-day (above, ch. v. 9); and ye do not reflect that this is *not a mere single act,* but *part of a system* of that Divine government which regulates the World; and that whosoever recovers his health on the Sabbath, is restored by no other power than that of Him with Whom you are offended because He healed a man on the Sabbath.

— διὰ τοῦτο] *on account of this work.* τοῦτο is emphatic; *this one* work as contrasted with Christ's *ordinary* government of the world. See preceding note. Ye marvel at *one* of My works, which is but a single specimen of My Power, and yet ye do not receive Me, Who prove My mission by My Works.

Therefore διὰ τοῦτο is to be best joined with what precedes, and not with what follows.

22. Μωϋσῆς δέδωκεν ὑμῖν τὴν περιτομήν] *Moses hath given you circumcision.* Christ thus proves that His act of healing on the Sabbath was not a violation of the Law. There are many things paramount to the law of the Sabbath,—things, by the observance of which the Law is *not broken, but fulfilled.* Moses himself acknowledged even a *ceremonial* (how much more a *moral*) commandment (that of Circumcision) to be superior to the law of the Sabbath, as these Jews understood it; for *Circumcision is not of Moses,* but *of the Fathers;* and I have done something superior and better than Circumcision,—i. e. I have *made a man every whit whole.* (Cp. *Chrys.* here.) Therefore Moses himself convicts you. For by the Law of Moses ye are taught to keep the Sabbath; and by the same Law ye circumcise a man on the eighth day; and if this eighth day falls on the Sabbath, ye administer Circumcision; which was given to Abraham *before the Law,* and is, as it were, a seal of salvation; and men ought not to rest from works of salvation on the Sabbath. (*Aug.*)

It was a precept of the Rabbis, that "Circumcisio pellit Sabbatum." See the authorities from the *Talmud* in *Wetst.* p. 887. As to the *origin* of Circumcision, see above, on Gen. xvii. 10, 11.

The *non-observance* of the *Sabbath* in the case of Circumcision, is in fact the *observance of the Law.* If the Sabbath is not broken in this case, the Law is broken. So I, in *healing a man on the Sabbath, have kept the Law.* You, who are not the Lawgivers, defend the Law amiss; but Moses, who gave the Law, commands the Law to be broken for the keeping of a commandment (that of Circumcision) which is not from the Law, but from the Fathers. (*Chrys.*)

23. ὅλον ἄνθρωπον ὑγιῆ] I *healed a* whole man, not only a part (see xiii. 10, καθαρὸς ὅλος. Cp. ix. 34); whereas Circumcision *inflicts a wound.* And that is to be performed on the Sabbath. Which work is the more sabbatical of the two?

The administration of Circumcision was attended with wounding of the flesh, and required the performance of certain "opera chirurgica et medicinalia, ne morbus ex vulnere ingrueret."

Circumcision, which produces pain, is administered by you on the Sabbath, and yet ye condemn Me Who have freed a whole man from pain on the Sabbath. (*Theoph.*)

This saying illustrates the question of the relation of the *Seventh-Day Sabbath* to the *Lord's Day.* The Law of the *Seventh-Day Sabbath* gave way to the Rite of *Circumcision,* which took place on the *Eighth* Day. Circumcision was the typical forerunner of Christian *Baptism,* which is the Sacrament of Spiritual *Resurrection* from the grave of sin to newness of Life. Well, therefore, may the Jewish *Seventh*-Day Sabbath give way to the festival of Christ's *Resurrection,* which was on the *Eighth* Day; i. e. on the Octave of the First. See on Luke xxiii. 56.

24. κρίνετε—κρίνατε] One expressing *habit,* the other an *act.*

26. μήποτε] *Can it be that the rulers really know?*

w Matt. 24. 23.
x ch. 8. 26 42, 55. Rom. 3. 4.
y ch. 5. 43.
z ch. 3. 33. & 8. 26.
a Matt. 11. 27. ch. 10. 15.
b ch. 8. 20, 37. Mark 11. 18. Luke 19. 47. & 20. 19. ver. 19.
c ch. 8. 20.
d ch. 8. 30.
e ch. 13. 33. & 16. 16.
f ch. 12. 35. & 13. 33. & 16. 16.
g ch. 6. 62. & 13. 1, 3. & 14. 12. & 16. 5, 10, 28. & 17. 11.
h ch. 8. 21. & 13. 33. Matt. 23. 39. Luke 13. 15.
i ch. 4. 14. & 6. 35. Lev. 23. 36. Isa. 55. 1. Rev. 22. 17.
j Isa. 12. 3. & 44. 3.

πόθεν ἐστίν· ὁ δὲ Χριστὸς ὅταν ἔρχηται [w] οὐδεὶς γινώσκει πόθεν ἐστιν.
(76/III) 28 [x] Ἔκραξεν οὖν ἐν τῷ ἱερῷ διδάσκων ὁ Ἰησοῦς καὶ λέγων, Κἀμὲ οἴδατε,
καὶ οἴδατε πόθεν εἰμί· [y] καὶ ἀπ' ἐμαυτοῦ οὐκ ἐλήλυθα, ἀλλ' [z] ἔστιν ἀληθινὸς ὁ
πέμψας με, ὃν ὑμεῖς οὐκ οἴδατε. 29 [a] Ἐγὼ οἶδα αὐτὸν, ὅτι παρ' αὐτοῦ εἰμὶ,
κἀκεῖνός με ἀπέστειλεν.
(77/I) 30 [b] Ἐζήτουν οὖν αὐτὸν πιάσαι· καὶ οὐδεὶς ἐπέβαλεν ἐπ' αὐτὸν τὴν χεῖρα,
[c] ὅτι οὔπω ἐληλύθει ἡ ὥρα αὐτοῦ. (78/X) 31 [d] Πολλοὶ δὲ ἐκ τοῦ ὄχλου ἐπίστευσαν
εἰς αὐτὸν, καὶ ἔλεγον, Ὅτι ὁ Χριστὸς ὅταν ἔλθῃ, μήτι πλείονα σημεῖα ποιήσει
ὧν οὗτος ἐποίησεν;
(79/I) 32 Ἤκουσαν οἱ Φαρισαῖοι τοῦ ὄχλου γογγύζοντος περὶ αὐτοῦ ταῦτα· καὶ
ἀπέστειλαν οἱ Ἀρχιερεῖς καὶ οἱ Φαρισαῖοι ὑπηρέτας, ἵνα πιάσωσιν αὐτόν.
(80/X) 33 [e] Εἶπεν οὖν ὁ Ἰησοῦς, [f] Ἔτι μικρὸν χρόνον μεθ' ὑμῶν εἰμι, καὶ [g] ὑπάγω
πρὸς τὸν πέμψαντά με· (81/X) 34 [h] ζητήσετέ με, καὶ οὐχ εὑρήσετε· καὶ ὅπου
εἰμὶ ἐγὼ ὑμεῖς οὐ δύνασθε ἐλθεῖν. 35 Εἶπον οὖν οἱ Ἰουδαῖοι πρὸς ἑαυτοὺς,
Ποῦ οὗτος μέλλει πορεύεσθαι, ὅτι ἡμεῖς οὐχ εὑρήσομεν αὐτόν; μὴ εἰς τὴν
διασπορὰν τῶν Ἑλλήνων μέλλει πορεύεσθαι, καὶ διδάσκειν τοὺς Ἕλληνας;
36 Τίς ἐστιν οὗτος ὁ λόγος ὃν εἶπε, Ζητήσετέ με, καὶ οὐχ εὑρήσετε, καὶ ὅπου
εἰμὶ ἐγὼ ὑμεῖς οὐ δύνασθε ἐλθεῖν;
37 [i] Ἐν δὲ τῇ ἐσχάτῃ ἡμέρᾳ τῇ μεγάλῃ τῆς ἑορτῆς εἱστήκει ὁ Ἰησοῦς,
καὶ ἔκραξε λέγων, Ἐάν τις διψᾷ, ἐρχέσθω πρός με καὶ πινέτω. 38 [j] Ὁ πιστεύων

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27. *ὁ δὲ Χριστὸς ὅταν ἔρχηται οὐδεὶς γινώσκει*] *but when the Christ cometh no one knoweth whence He is.* Yet the Scribes had answered from the Prophet Micah that He would be born in Bethlehem. (Matt. ii. 1—6.) Why then did they say, "*no one knoweth*," &c.? Because the Scripture had prophesied this also,—"Who shall declare His generation?" (Isa. liii. 8.) The Scriptures had foreshown the place of His birth as Man,—but as God He was hidden from the evil, and sought the good. Hence our Lord said,—"Ye know whence I am" (*v.* 28).

28. Ἔκραξεν] *He cried aloud*, as a Prophet. (See on i. 15, and below, *v.* 37.) Contrast this with *ὡς ἐν κρυπτῷ, in secret*, *v.* 10. Here was the promulgation of His Divine Message; here His public manifestation. He was now at *Jerusalem*, the capital City, in the *Temple*, at the great final *Festival* of the Jewish year, and He *cried aloud twice;* once in the middle of the Festival, once at the end (*v.* 37). Cp. also xii. 44, and His last Cry with a loud voice on the cross (Matt. xxvii. 50. Mark xv. 37).

— *οἴδατε πόθεν εἰμί*] *ye know whence I am;* i. e. as Man; but in that I am God, "I am not come of myself, but He that sent Me is true, Whom ye *know not*." (*Origen*, tom. xix.) And in this respect ye neither know Me nor my Father. (John viii. 19.) Ye know Me, and therefore your responsibility is greater, and your sin is heavier. But ye do not know Me spiritually and morally, so as to confess Me and obey Me; as it is said of the sons of Eli, "they knew not the Lord." 1 Sam. ii. 12, and compare Isa. i. 3. Titus i. 16. (*Chrys.*, *Theoph.*)

30. *οὔπω ἐληλύθει ἡ ὥρα*] *His hour was not yet come;* i. e. because it was not His will to be then taken. Our hour is His will; what is His hour but His own will? By His *hour* He means the time when He deigned to be slain,—not any time when He was compelled to die. (*Aug.*) See on ii. 4.

33. *Ἔτι μικρὸν χρόνον μεθ' ὑμῶν εἰμι*] *Yet a little while I am with you.* Why are you in haste to kill Me? Wait a little, and I will depart from you. (*Chrys.*, *Aug.*).

34. *ζητήσετέ με*] *ye will seek Me.* Ye will weep over Me when ye have slain Me. (*Chrys.*, *Aug.*)

— *ὅπου εἰμὶ ἐγώ*] He does not say where I *shall be*, but where I *am;* and He does not say *ye will not be able*, but *ye are not able to come;* thus showing, that though on earth according to His visible Body, He is *both* in heaven and earth, according to His invisible Majesty. (See iii. 13.) But He would not drive them to despair; and, therefore, when He had said, "Whither I go, ye cannot come" (John xiii. 33), He said in His prayer, "Father, I will that they be with Me where I am" (John xvii. 24); and to Peter He said, "Whither I go, thou canst not follow Me now, but thou shalt follow Me afterwards" (John xiii. 36).

35. *τὴν διασπορὰν τῶν Ἑλλήνων*] Will He go to the Jews scattered among the Heathen, and teach them, and the Heathen by them? *ἡ διασπορὰ* means the tribes of *the dispersion* (James i. 1); the Jews dispersed *among the Gentiles.* (*Chrys. Winer*, p. 169.)

διασπορὰ is the word used by the LXX for the *dispersion* of the Jews. See Deut. xxx. 4. Nehem. i. 9. 2 Macc. i. 27, *οἱ διασπαρέντες ἐν τοῖς* Ἕλλησι.

The question is one of incredulous mockery. Will He leave us who inhabit the Holy Land and Holy City, and go to strange and heathen Countries, in quest of those who are scattered like seeds strewn broadcast over the world? And yet this sceptical question (like many others of the same kind) was partly answered in the affirmative on the Day of *Pentecost*, when three thousand of the various Dispersions from all lands believed; and it will be completely answered, when the dry bones of Israel, scattered every where in the valley of this world, are revived by the breath of Christ. (Ezek. xxxvii. 1—11.)

On the various *διασποραὶ*, *Dispersions*, of the Jews among the Ἕλληνες, see on Acts ii. 9.

37. *τῇ ἐσχάτῃ ἡμέρᾳ τῇ μεγάλῃ*] *on the last day, the great day of the Feast;* i. e. the eighth. See Levit. xxiii. 36. 39. Nehem. viii. 18. 2 Macc. x. 6, *μετ' εὐφροσύνης ἦγον ἡμέρας ὀκτὼ σκηνωμάτων τρόπον, μνημονεύοντες ὡς πρὸ μικροῦ τὴν τῶν σκηνῶν ἑορτὴν ἐν τοῖς ὄρεσι καὶ ἐν τοῖς σπηλαίοις θηρίων τρόπον ἦσαν νεμόμενοι.* *Joseph.* Ant. iii. 10, *ἐφ' ἡμέρας ὀκτὼ ἑορτὴν ἄγοντας κ.τ.λ.: ἀνίενται δὲ ἀπὸ παντὸς ἔργου κατὰ τὴν ὀγδόην ἡμέραν—καὶ ταῦτα μὲν Ἑβραίοις τὰς σκηνὰς πηγνῦσιν ἐπιτελεῖν ἐστὶ πάτριον.*

The Feast of Tabernacles was itself called *μεγίστη*, the *greatest* feast, by the Jews (see *Lightfoot*, *Jahn*, as cited above, *v.* 2), and this was the *greatest day* of the *greatest* Festival. On this the *eighth* day *only one* bullock was to be offered; whereas on the *first* day *thirteen* bullocks, and on the *second* day *twelve* bullocks were to be offered; and so on, in a decreasing series. (Numb. xxix. 13—36) The victim of the eighth, or greatest day of the Feast, seems to have been typical of the *one* Sacrifice offered on the Cross, to which all others were preparatory. Cp. *Mather* on Types, p. 425.

— *Ἐάν τις διψᾷ*] *If any one thirst, let him come to Me and drink.* An allusion to the water drawn in a golden vase from the pool of Siloam, at the foot of Mount Sion, by the Priests, and poured on the Great Altar in the Temple, when the people sang the great Hallel (Psalms 113—118); according to the words of Isaiah, "With joy shall ye draw water out of the wells of salvation" (Isa. xii. 3); as a *memorial* of the *water* from the Rock smitten in the wilderness, and typical of the *living water* of the Spirit, which would be poured forth, when the true Rock (1 Cor. x. 4) had been smitten. Cp. Zech. xiv. 8. 14, a prophecy read at the Feast of Tabernacles (*Bengel*) concerning the living water to flow in the spiritual Jerusalem to all Nations from Him whose Incarnation was indeed the Feast of Tabernacles, (see on John i. 14, and *Surenhus.*, p. 356,) and Who says to all in the Gospel,

εἰς ἐμὲ, καθὼς εἶπεν ἡ γραφὴ, ποταμοὶ ἐκ τῆς κοιλίας αὐτοῦ ῥεύσουσιν
ὕδατος ζῶντος. 39 [k] Τοῦτο δὲ εἶπε περὶ τοῦ Πνεύματος οὗ ἔμελλον λαμ- k Joel 2. 28. Acts 2. 17.
βάνειν οἱ πιστεύοντες εἰς αὐτόν· οὔπω γὰρ ἦν Πνεῦμα ἅγιον, ὅτι Ἰησοῦς & 19. 2, 10, 44. ch. 16. 7.
οὐδέπω ἐδοξάσθη.

(88/VII) 40 [l] Πολλοὶ οὖν ἐκ τοῦ ὄχλου ἀκούσαντες τῶν λόγων ἔλεγον, Οὗτός ἐστιν l ch. 1. 21. & 4. 42. & 6. 14.
ἀληθῶς ὁ προφήτης. 41 [m] Ἄλλοι ἔλεγον, Οὗτός ἐστιν ὁ Χριστός· (88/VII) ἄλλοι δὲ Deut. 18. 15. Matt. 21. 46.
ἔλεγον, Μὴ γὰρ ἐκ τῆς Γαλιλαίας ὁ Χριστὸς ἔρχεται; 42 [n] οὐχὶ ἡ γραφὴ εἶπεν, Luke 7. 16. m ch. 1. 46.
ὅτι ἐκ τοῦ σπέρματος Δαυῒδ, καὶ ἀπὸ Βηθλεὲμ τῆς κώμης ὅπου ἦν Δαυῒδ, ver. 52. n Ps. 132. 11.
ὁ Χριστὸς ἔρχεται; (84/X) 43 [o] σχίσμα οὖν ἐν τῷ ὄχλῳ ἐγένετο δι' αὐτόν. Micah 5. 2. Matt. 2. 5.
(85/I) 44 Τινὲς δὲ ἤθελον ἐξ αὐτῶν πιάσαι αὐτὸν, ἀλλ' οὐδεὶς ἐπέβαλεν ἐπ' αὐτὸν Luke 2. 4. 1 Sam. 16. 1, 4.
τὰς χεῖρας. (86/X) 45 Ἦλθον οὖν οἱ ὑπηρέται πρὸς τοὺς Ἀρχιερεῖς καὶ Φαρι- o ch. 9 16. & 10. 19.
σαίους· καὶ εἶπον αὐτοῖς ἐκεῖνοι, Διὰ τί οὐκ ἠγάγετε αὐτόν; 46 Ἀπεκρίθησαν οἱ
ὑπηρέται, [p] Οὐδέποτε οὕτως ἐλάλησεν ἄνθρωπος ὡς οὗτος ὁ ἄνθρωπος. 47 Ἀπ- p Matt. 7. 28, 29
εκρίθησαν οὖν αὐτοῖς οἱ Φαρισαῖοι, 48 Μὴ καὶ ὑμεῖς πεπλάνησθε; [q] μή τις ἐκ q ch. 12. 42. 1 Cor. 1. 20, 26—
τῶν ἀρχόντων ἐπίστευσεν εἰς αὐτὸν, ἢ ἐκ τῶν Φαρισαίων; 49 [r] ἀλλὰ ὁ ὄχλος 29. & 2. 7, 8. Acts 6. 7.
οὗτος ὁ μὴ γινώσκων τὸν νόμον ἐπικατάρατοί εἰσι. 50 [s] Λέγει Νικόδημος πρὸς r Mark 12. 37. s ch. 3. 2.
αὐτοὺς, ὁ ἐλθὼν νυκτὸς πρὸς αὐτὸν, εἷς ὢν ἐξ αὐτῶν, 51 [t] Μὴ ὁ νόμος ἡμῶν t Exod 23. 1
κρίνει τὸν ἄνθρωπον, ἐὰν μὴ ἀκούσῃ παρ' αὐτοῦ πρότερον, καὶ γνῷ τί ποιεῖ; Lev. 19. 15. Deut. 1. 17. & 17. 4, 8.
52 [u] Ἀπεκρίθησαν καὶ εἶπον αὐτῷ, Μὴ καὶ σὺ ἐκ τῆς Γαλιλαίας εἶ; ἐρεύνησον & 19. 15—19. u Isa. 9. 1, 2.
καὶ ἴδε, [v] ὅτι προφήτης ἐκ τῆς Γαλιλαίας οὐκ ἐγήγερται. 53 Καὶ ἐπορεύθη Matt. 4. 15. ch. 1. 46.
ἕκαστος εἰς τὸν οἶκον αὐτοῦ· v ver. 41. ch. 1. 46.

"Ho! every one that thirsteth, come ye to the waters." (Isa. lv. 1.)

When the water from Siloam was poured out upon the Altar, solemn Prayers were recited for a due supply of *Rain* in the year. See the citations from Jewish writers in *Wetst.* p. 888, 9.

This the eighth day, or consummation of the feast, was prophetic of the full outpouring of the Blessings consequent on the Incarnation of Christ. See note at end of the chapter, p. 308.

38. *καθὼς εἶπεν ἡ γραφή*] *as the Scripture saith.* These words introduce a saying which is no where literally in Scripture. But it is found in spirit and in substance in several places of Scripture (Isa. xii. 3; xxxv. 6, 7; xliii. 19; xliv. 3. Joel ii. 28. Zech. xii. 10; xiv. 8. Cp. John iv. 14). And the Holy Spirit often quotes Scripture in this way. See on Matt. ii. 23. And thus Christ appropriates Scripture to Himself, and declares its sense. See *Cyril* here, who well says, *εἰδέναι καλὸν, ὅτι περ οὐ τὸ ῥητὸν οὕτως ἔχον ὡς προενήνεγται παρὰ τῇ θείᾳ γραφῇ τοῖς ἑαυτοῦ λόγοις ἐνέθηκεν ὁ Σωτὴρ, ἑρμηνεύσας δὲ μᾶλλον πρὸς διάνοιαν.*

— *ἐκ τῆς κοιλίας*] *out of his belly shall flow rivers of living water.* *κοιλία* = Hebr. בֶּטֶן (*beten*), Ps. xxxi. 10, where it is used with *soul.* (Cp. Job xv. 35.) The LXX often interchange *καρδία* and *κοιλία.* (See the passages in *Kuin.* here.) They will flow from his conscience and from his heart, for which the word *belly* is sometimes employed by a Hebrew figure. (*Theoph.* Cp. *Glass.* Phil. 5, p. 795.)

Or perhaps the sense is, *even* the *κοιλία* itself, or seat of *natural* appetites, will be changed and spiritualized by the grace of God, so as to become a fountain of holiness. Cp. Mark vii. 19, where the *κοιλία* is *contrasted* with the *καρδία.* Drink of this water, and the inward parts will be cleansed and become a fountain, and flow for others. They drink who believe. But if he who drinks deems that he ought to minister only to himself, the fountain does not *flow;* but if he is eager for his neighbour's good, it is not dry, but flows. (*Aug.*) Christ speaks of *rivers*, not of *one* river only; and thus intimates the richness and abundance of divine grace. The Holy Spirit, having been poured forth into the heart, flows forth more copiously than any stream, and never fails, nor is stagnant. Witness the wisdom of Stephen, the eloquence of Peter, the impetuosity of Paul. Nothing was able to resist them; they flowed like torrents in their course, and carried every thing with them. (*Chrys.*)

Thus our Lord explains the character of the water of *Siloam* as figurative of the illuminating graces of the Holy Spirit, sent by Him Who is *ὁ ἀπεσταλμένος.* (See ix. 7.)

39. *οὔπω γὰρ ἦν Πνεῦμα ἅγιον*] *the Holy Spirit was not yet;* i. e. was not yet *given.* Cp. Acts xix. 2. B adds *δεδομένον*, but this is probably only a gloss. The waters could not flow from the Rock, which is Christ, till the Rock had been smitten.

How then is it that we read that John the Baptist was filled with the Holy Ghost from his mother's womb, and that Zacharias, Mary, Simeon, and Anna were filled with the Holy Ghost? Because *the gift* of the Holy Ghost after the glorification of Christ was distinguished by certain peculiar characteristics from all previous bestowals of the Spirit. (*Aug.* de Trin. iv. 20.) But why now that Christ is glorified do not men speak with tongues, by the operation of the same Spirit who came at *Pentecost?* Because the Church herself, being diffused every where, speaks now with the tongues of all nations. You may ask me, Do I speak with tongues? Yes; because I am a member of Christ's body the Church, which speaks in every language of the world. (*Aug.*)

— *ὅτι Ἰησοῦς οὐδέπω ἐδοξάσθη*] *because Jesus was not yet glorified;* as He was afterwards by His Death, Resurrection, and finally by His Ascension into heaven. But now that Jesus has been glorified, the gift of the Holy Ghost *has been* bestowed. Hence we may refute the Montanists and Manichæans, who pretend to have received the promise of the Holy Ghost, as if the gift had not been given to any before them. (*Aug.*) Cp. note below, Acts ii. 1—33. 36; iv. 10.

40. *τῶν λόγων*] *His words.* So Twelve Uncials.—*Elz.* *τὸν λόγον.*

41. *Μὴ γὰρ ἐκ τῆς Γαλιλαίας ὁ Χριστός;*] *Doth then Christ come out of Galilee?* They knew what the prophets had foretold of Christ; they knew where Jesus had been brought up, but did not pay attention to the place of His birth. But did they not know that He was of the seed of David? They were wilfully blind, and would not inquire into the evidence; they were not like Nathanael, who at first had asked, "Can any good thing come out of Nazareth?" (John i. 46,) but He was *an Israelite indeed, in whom there was no guile*, and therefore *he came and saw.* (*Chrys.*, *Alcuin.*)

49. *ὁ ὄχλος οὗτος*] *this multitude which knoweth not the Law are cursed.* And yet they, of whom these Rulers said that they knew not the Law, believe in Him who had given the Law, whereas they, who professed to teach it, condemned Him, so that our Lord's saying might be fulfilled, "I have come that they who see not may see, and they who see may be made blind," John ix. 39. (*Aug.*) Here is their condemnation; the People believed, and the Rulers did not believe; they who were Teachers of the Law, disobeyed the Law (for, as Nicodemus says, "Doth the Law judge any one before it know what he doeth?"); they who know not the Law, obey the Law. (*Chrys.*, who quotes Isa. i. 10. Mic. iii. 1.)

52. *προφήτης ἐκ τῆς Γαλιλαίας οὐκ ἐγήγερται*] *out of Galilee hath arisen no Prophet.* Yet Jonah and Nahum, and perhaps

VIII. [1] Ἰησοῦς δὲ ἐπορεύθη εἰς τὸ ὄρος τῶν Ἐλαιῶν. [2] Ὄρθρου δὲ πάλιν παρεγένετο εἰς τὸ ἱερὸν, καὶ πᾶς ὁ λαὸς ἤρχετο πρὸς αὐτόν· καὶ καθίσας ἐδίδασκεν αὐτούς.

Elijah, did arise from Galilee. So that they prove themselves ignorant of their own History, while they condemn Christ. Some MSS. (B, D, K, T, Γ, Δ) have ἐγείρεται, *ariseth*; a reading worthy of consideration.

Review of the Contents of the foregoing Chapter.—The Gospel of St. John is eminently a πνευματικὸν εὐαγγέλιον, and to be interpreted spiritually. (See *Clemens Alex.* ap. *Euseb.* vi. 14.) Especially does it dwell on the Mystery of the Incarnation of the Eternal Word, and on the blessed results of that great Mystery to the World.

In this Gospel, the Holy Spirit says that the Eternal Word became Flesh, and pitched His *Tabernacle* in Human Nature, ἐσκήνωσεν ἐν ἡμῖν (i. 14). And now, in this Chapter, He describes the Incarnate Word coming up and preaching in the Temple at Jerusalem, at the *Feast of Tabernacles*, the Σκηνοπηγία.

There were three Great Yearly Festivals, on which all the male adults of God's people were commanded to appear before God. (Exod. xxiii. 14—17. Levit. xxiii. 4—18. Deut. xvi. 16.)

The two Great Festivals, the Feast of Passover and the Feast of Pentecost, were figures of things to come, and had a typical reference to the Blessings of the Gospel in Christ, Who is the substance of the Law. (Col. ii. 17.)

It is therefore reasonable to suppose, that the third Great Annual Festival of the Ancient People of God,—viz. the Feast of Tabernacles,—had also a symbolical relation to Christ.

What relation was that?

St. John seems to have suggested the answer to that question by saying, ὁ Λόγος ἐσκήνωσεν ἐν ἡμῖν (i. 14), 'the Word *tabernacled* in us.' The Incarnation of Christ is the Evangelical *Scenopegia*, or Feast of Tabernacles. See above, on Lev. xxiii. 34.

This conclusion is confirmed by other considerations. The Greek word σκηνή, as used by the LXX, represents two things,—

The Tabernacle, מִשְׁכָּן (*mishcan*), in which the Divine Presence, or *Shechinah* dwelt, שָׁכַן (*shachan*). (See above, on i. 14.)

The *Tents*, or *Booths*, or *Tabernacula*, סֻכּוֹת (*succoth*), in which the Ancient People of God dwelt in the Wilderness. And these tents were represented in the *Feast of Tabernacles*, when the people dwelt in booths. It also commemorated the *overshadowing* of the People with the Pillar of the Cloud, or heavenly Tabernacle of the Divine Glory, in their course through the Desert. See *Buxtorf*, Synag. Jud. cap. xxi.

The word Σκηνή, therefore, represents both a divine and human habitation. And ἐσκήνωσε fitly describes the sojourn of our Lord in His Divine and human Nature in this lower world. He *pitched His tent* (σκηνὴν ἔπηξε) at His Incarnation in our Nature, and became our *Emmanuel, God with us;* and the Shechinah of Deity was enshrined in the Σκηνή of our humanity.

The Σκηνοπηγία was pre-eminently *the Feast* of the Jews. It is called μεγίστη, *the greatest*, by *Philo* (de Septenario, p. 1193). See above, on *v.* 2. And the Feast of our Lord's Nativity in our Flesh, is the Queen and Mother of all Festivals. Without it, no Christian Passover, no Christian Pentecost.

The Holy Spirit speaks of the Israelites coming forth from Egypt as typical of Christ. (Matt. ii. 15.)

Solomon's Temple was *dedicated* at the *Feast of Tabernacles*. (2 Chron. v. 2, 3. 7.) And the Temple of God was a type of Christ's Body, in which the Fulness of the Godhead dwells. (John ii. 19. 21.)

At the Feast of Tabernacles, water from Siloam was poured forth upon the Altar. This was typical of the outpouring of the Holy Ghost (*v.* 37). The first effusion of the Holy Ghost upon our Nature was in the Incarnation of Him Who as Man was conceived by the Holy Ghost. (Luke i. 35.) A fresh effusion took place at His Baptism (Matt. iii. 16), and the final consummation was at Pentecost; but all were due to the condescension of the Son of God taking our Flesh.

At the Feast of Tabernacles, there was special joy and exultation in the *Court of the Women* in the Temple. There lights were kindled (see below on viii. 12), while the Priests sung the Songs of Degrees, i. e. of the Pilgrims going up to Jerusalem. (Ps. cxx.—cxxxiv.) At the *Incarnation* of Christ, the promised seed of the *Woman* was born (Gen. iii. 15), and then Woman, who had been the cause of man's expulsion from Paradise, became in God's hands the instrument of His restoration (see on 1 Tim. ii. 15); and by her Seed we ascend to the Jerusalem that is above, which is the Mother of us all. (Gal. iv. 26.)

Supposing, then, the Feast of Tabernacles to be typical of our Lord's Incarnation, and sojourn in this world, we may thence see some fresh light reflected on the incidents of this chapter, describing our Lord's ascent to this Feast at Jerusalem.

Our Lord went up to this Feast (*v.* 10), *not openly, but as it were in secret;* His *Nativity* was private, in a poor inn. He spent a great part of His Life in obscurity at Nazareth. The Evangelist's words here are literally true of that time, before His Manifestation to the world, *He abode in Galilee* (*v.* 9).

But when His season was come, He went up and taught publicly at Jerusalem in the Temple (see Luke xix. 47; xx. 1; xxi. 37; xxii. 53). Especially did He manifest Himself twice with power in the Temple, in His Ministry, at the beginning of it and the end; when He cleansed the Temple. (John ii. 14, 15. Matt. xxi. 12.)

His sojourn upon Earth divides itself into two parts; the first part when He was in obscurity, the latter part when He came forth publicly and taught in Jerusalem.

Accordingly, we find that He *came up* to the Temple in *the midst* of the *week* of the Feast of Tabernacles (*v.* 14), ἑορτῆς μεσούσης, i. e. when three and a half days remained to its close. And it may be worthy of notice, that in all probability His public Ministry lasted *three and a half years*. See Dan. ix. 27, and above on *v.* 14.

During His teaching in the Temple, as here recorded by St. John (*v.* 35), the Jews asked whether He would go to the dispersion among the Gentiles? He did go to them by His Apostles; and they came to Him at the outpouring of the Holy Ghost *at Pentecost*, to which He refers *v.* 39; and by means of which His Gospel was preached in all tongues to those who were scattered abroad. (Acts ii. 9—12.)

On the *eighth* day of the Feast (*v.* 37), He cried, "If any one thirst, let him come unto Me and drink." This spake He of the Spirit, which they who should believe in Him would receive *after He was glorified*.

The Feast of Tabernacles, properly speaking, lasted for *seven* days. That is, they dwelt in tents for a week. See Levit. xxiii. 34—42. Numb. xxix. 12—35. Deut. xvi. 13. Neh. viii. 14—18. The *eighth* day, or Great Day, was a Feast by itself; it was the consummation of that Feast, and of all the Feasts of the year. The outpouring of the Holy Spirit was the crowning boon, and final gift which Christ bestowed on the Church, after that the week of His sojourn in His fleshly Tabernacle on earth was over, and when He *was glorified* (*v.* 39), and the Tabernacle of our Nature was carried up by Him into Heaven. It was the consummation of all the Blessings of the Incarnation.

The Jews omitted to keep the Feast of Tabernacles for many centuries, even from Joshua to Ezra. (Nehem. viii. 13.) And now, for many centuries, they have refused to receive the Eternal Word, Who became Flesh and *tabernacled* in us. (John i. 14.)

It is prophesied that all Nations will come up to *keep the Feast of Tabernacles*. (Zech. xiv. 16—19.) Is not this a prediction of the universal preaching of Christ, as Emmanuel, God with us?

It is said at the close of this narrative (viii. 1), that Jesus went to the Mount of *Olives*,—the place of His future Ascension into Heaven; whence He would send the gift of the Holy Ghost.

The Law of Moses was read at this Feast (see note on *v.* 19), and the cycle of the Jewish Calendar of Lessons of the Law to be read in the Synagogues commenced with this Feast. And our Lord defends His own practice from the Law, and compares His own beneficent miracles with the ceremonies of the Law to which He appeals. He came not to destroy the Law, but to fulfil. (Matt. v. 17.) The Law was given by Moses, but Grace and Truth came by Jesus Christ (i. 17).

A question arises (*vv.* 27. 41, 42) concerning the *place* at which Christ was to be *born*, i. e. to become *Incarnate*, or pitch His Tabernacle in our Nature; it was very appropriate at the Σκηνοπηγία; and our Lord tells the Jews that the time of His *sojourn* with them on earth is short (*v.* 33). His bodily Σκηνή would soon be removed from them.

At the Feast of Tabernacles, water from *Siloam* was poured forth on the Altar of Burnt Sacrifices in the Temple (see on *v* 37). This water was commemorative of the water miraculously flowing from the Rock smitten in the wilderness, to refresh the Israelites on their journey; and *that Rock was Christ* (1 Cor. x.

3 Ἄγουσι δὲ οἱ Γραμματεῖς καὶ οἱ Φαρισαῖοι πρὸς αὐτὸν γυναῖκα ἐν μοιχείᾳ
κατειλημμένην, καὶ στήσαντες αὐτὴν ἐν μέσῳ 4 λέγουσιν αὐτῷ, Διδάσκαλε, αὕτη

4), smitten for the sins of the world, and pouring out His Life for the supply of living streams to the soul; and for the hallowing of all sacrifices of prayer and praise to God. He is the true fount of *Siloam*, "which is by interpretation *sent*" (ix. 7), for He *was sent* to save the world, and He is true who *sent* Him (*v.* 28), and He will return to Him that *sent* Him (*v.* 33). The water poured on the Altar was also figurative of the effusion of the Holy Spirit, which He *sent*, and which they who believed in the Incarnation of the Eternal Word should receive, after He was glorified (*v.* 39).

It has been affirmed by some learned writers that the Feast of Tabernacles was also prophetic of Christ's Incarnation in another respect, namely, in *time*; and that our Lord's Nativity coincided with it in the *season of the year* in which this Festival was celebrated, see *Mede's* Works, pp. 266—270. *Mather* on Types, pp. 424—428. This opinion deserves consideration. Many in ancient times believed that our Lord's Ministry lasted *three years and a half*; see above on v. 1, and vii. 8 and 14. If this belief is sound, then since His Ministry ended at a Passover, it must have commenced in the fourth year before that Passover at or about the Feast of Tabernacles in that year. His Baptism must have taken place at or about that season. And the season of His Baptism seems to have been nearly contemporaneous with that of His *Birth*; see Luke iii. 23, and above, i. 49.

NOTE on ch. vii. 53—viii. 1—11.—This passage, from ch. vii. 53, to ch. viii. 1—11 inclusive, is rejected as spurious by many Editors, on the following grounds [1].

It is not found in some of the oldest and best *Manuscripts*, viz. A, B, C, L, T, X, Δ, nor in the *Leicester* MS. (Scriv. p. 394), and above fifty cursive copies.

It is not found in many Ancient *Versions*; particularly the *Old Latin* (*Codd. Vercel. and Brixian.*), the *Old Syriac Cureton*, the *Peschito and Harclean Syriac*, the *Armenian and other Versions*.

It is not commented on by *Origen*, *Cyril*, *Chrysostom*, *Theophylact*, and others, in their Expositions of this Gospel; nor is it quoted by *Tertullian* and *Cyprian* on occasions when they could hardly have failed to notice it; nor by any Father of the second century.

It is not found in any consistent form in those MSS. where it exists, but in a variety of diverse recensions, with many discrepancies of various readings. (*Lücke*, 254. *Davidson*, p. 359. *Alf.*, p. 708. *Tisch.*, p. 602.)

It differs in style from the rest of St. John's Gospel, e. g. πορεύομαι with εἰς is not found in this Gospel; nor ὄρθρον, nor παραγίνομαι εἰς, nor ὁ λαὸς in this sense, but ὁ ὄχλος; nor such an expression as ἐδίδασκον αὐτοὺς, nor οἱ γραμματεῖς as the adversaries of our Lord; nor does St. John usually connect his sentences by means of δὲ, as here, *vv.* 1—3. 5—7. 9—11, but οὖν. See *Lücke*, ii. p. 256. *Alf.*, p. 710. *Meyer*, p. 214.

It is said that it was derived from a narrative of *Papias*, a scholar of St. John, which was first inserted in the Gospel of the Hebrews (*Euseb.* iii. 39), and thence passed into this Gospel. Cp. *Routh*, R. S. i. 39.

On the other hand, it *is* found in D, E, F, G, H, K, M, S, U, Γ, and in more than 300 cursive MSS.

It is, however, to be observed, that in E it is marked with asterisks in the margin, and in sixteen cursive copies. In S it is marked with obeli, and in forty cursive copies. It is placed at the *end* of the Gospel in ten cursive copies. In some MSS. (e. g. Lr.) it is placed at the end of St. Luke xxi.

It *is* found in *some* MSS. of the Old Latin *Version*, and in the Vulgate, and in the Arabic, Persian, Coptic, Philoxenian Syriac, and Æthiopic *Versions*.

It is commented on by *Augustine*, in his Exposition of the Gospel (Tract. xxxiii.); and he adverts in another place (de Conj. Adulterin. ii. 6, 7) to its omission from *some* MSS. "Hoc infidelium sensus exhorret, ut nonnulli modicæ, vel potius inimici veræ fidei, credo, metuentes peccandi impunitatem dari mulieribus suis, illud quod de Adulteræ indulgentiâ Dominus fecit (Joh. viii. 3—11) *auferrent de Codicibus suis*; quasi permissionem peccandi tribuerit Qui dixit '*Deinceps noli peccare.*'" Cp. *Aug.* de Cons. Evang. iv. 17. De verâ Pœnit. c. 13.

It is also quoted by *S. Ambrose* (Apol. David. ii. 1), who refers to the scruple which the hearing of this Chapter read in the Church might cause in some minds. "Non mediocrem scrupulum movere potuit imperitis Evangelii lectio, quæ decursa est, in quo advertistis Adulteram Christo oblatam, eamque sine damnatione dimissam. Nam profectò si quis ea auribus acceperit otiosis, incentivum erroris incurrit, cùm legit . . . . Adulteræ absolutionem. Lubrica igitur ad lapsum via." See also *Ambrose*, de Spiritu Sanc. iii. 3. Epist. vii. 58; ix. 76, aliter Ep. 25, 26.

It is also adduced by *S. Jerome*, in his argument against the Pelagians (ii. 6), with an assertion that it is found "in Evangelio secundùm Joannem, in *multis* et Græcis et Latinis Codicibus."

It is treated as genuine in the *Apostolic Constitutions*, ii. 24.

Some assert that it *was* in the MSS. of the Armenians, and that they *expunged* it, βλαβερὸν εἶναι λέγοντες τοῖς πολλοῖς τὴν τοιαύτην ἀκρόασιν. (*Nicon* in Coteler. Patr. Apostol. i. p. 238.)

The various readings of this passage are indeed very numerous. But they may be reduced on the whole to three main Recensions:—that of the 'Textus Receptus;' that of the Codex D (Codex Bezæ), which is a somewhat abridged form of the narrative; and that of other MSS. differing from those on which the 'Textus Receptus' is grounded.

These Recensions are printed below [2].

[1] Cp. *Lücke*, Commentar. vol. ii. pp. 243—279. *Davidson's* Introduction, pp. 356—367. *Tregelles* on the Text of the Greek Test., pp. 236—243: and the Notes and Collations of *Griesbach*, *Kuinoel*, *Scholz*, *Bloomfield*, *Tischendorf*, *Alford*, and *Meyer*. The passage has been regarded as an interpolation by *Erasmus*, *Calvin*, *Beza*, *Grotius*, *Wetstein*, *Semler*, *Wegscheider*, *Paulus*, *Tittman*, *Knapp*, *Lücke*, *Credner*, *Tholuck*, *Olshausen*, *Davidson*, *Bleek*, *De Wette*, *Tischendorf*, *Lachmann*, *Tregelles*, *Meyer*, and others; and defended as genuine by *Maldonatus*, *à Lapide*, *Mill*, *Whitby*, *Fabricius*, *Wolf*, *Lampe*, *Bengel*, *Michaelis*, *Storr*, *Staeudlein*, *Hug*, *Kuinoel*, *Scholz*, and others.

[2] *Textus receptus à Scholzio emendatus.*

Καὶ ἐπορεύθη ἕκαστος εἰς τὸν οἶκον αὐτοῦ. Ἰησοῦς δὲ ἐπορεύθη εἰς τὸ ὄρος τῶν ἐλαιῶν. Ὄρθρου δὲ πάλιν παρεγένετο εἰς τὸ ἱερὸν, καὶ πᾶς ὁ λαὸς ἤρχετο πρὸς αὐτὸν, καὶ καθίσας ἐδίδασκεν αὐτούς. Ἄγουσι δὲ οἱ γραμματεῖς καὶ οἱ Φαρισαῖοι γυναῖκα ἐπὶ μοιχείᾳ κατειλημμένην. καὶ στήσαντες αὐτὴν ἐν μέσῳ Λέγουσιν αὐτῷ· διδάσκαλε, αὕτη ἡ γυνὴ κατειλήφθη ἐπ' αὐτοφώρῳ μοιχευομένη. Ἐν δὲ τῷ νόμῳ Μωσῆς ἡμῖν ἐνετείλατο τὰς τοιαύτας λιθάζειν· σὺ οὖν τί λέγεις περὶ αὐτῆς; Τοῦτο δὲ ἔλεγον πειράζοντες αὐτὸν, ἵνα ἔχωσι κατηγορίαν κατ' αὐτοῦ. ὁ δὲ Ἰησοῦς κάτω κύψας τῷ δακτύλῳ ἔγραφεν εἰς τὴν γῆν. Ὡς δὲ ἐπέμενον ἐρωτῶντες αὐτὸν, ἀνακύψας εἶπε πρὸς αὐτούς· ὁ ἀναμάρτητος ὑμῶν πρῶτος τὸν λίθον ἐπ' αὐτῇ βαλέτω. Καὶ πάλιν κάτω κύψας ἔγραφεν εἰς τὴν γῆν. Οἱ δὲ ἀκούσαντες καὶ ὑπὸ τῆς συνειδήσεως ἐλεγχόμενοι ἐξήρχοντο εἷς καθ' εἷς ἀρξάμενοι ἀπὸ τῶν πρεσβυτέρων ἕως τῶν ἐσχάτων, καὶ κατελείφθη μόνος ὁ Ἰησοῦς καὶ ἡ γυνὴ ἐν μέσῳ οὖσα. Ἀνακύψας δὲ ὁ Ἰησοῦς καὶ μηδένα θεασάμενος πλὴν τῆς γυναικὸς εἶπεν αὐτῇ· γύναι, ποῦ εἰσιν ἐκεῖνοι οἱ κατήγοροί σου; οὐδείς σε κατέκρινεν; Ἡ δὲ εἶπεν· οὐδείς, κύριε. εἶπε δὲ αὐτῇ ὁ Ἰησοῦς· οὐδὲ ἐγώ σε κατακρίνω· πορεύου καὶ μηκέτι ἁμάρτανε.

Textus codicis D.

Καὶ ἐπορεύθησαν ἕκαστος εἰς τὸν οἶκον αὐτοῦ.

Ἰησοῦς δὲ ἐπορεύθη εἰς τὸ ὄρος τῶν ἐλαιῶν. Ὄρθρου δὲ πάλιν παραγίνεται εἰς τὸ ἱερὸν, καὶ πᾶς ὁ λαὸς ἤρχετο πρὸς αὐτόν.

Ἄγουσι δὲ οἱ γραμματεῖς καὶ οἱ Φαρισαῖοι ἐπὶ ἁμαρτίᾳ γυναῖκα εἰλημμένην καὶ στήσαντες αὐτὴν ἐν μέσῳ, Λέγουσιν αὐτῷ ἐκπειράζοντες αὐτὸν οἱ ἱερεῖς, ἵνα ἔχωσι κατηγορίαν αὐτοῦ· διδάσκαλε, αὕτη ἡ γυνὴ κατείληπται ἐπαυτοφώρῳ μοιχευομένη· Μωϋσῆς δὲ ἐν τῷ νόμῳ ἐκέλευσε τὰς τοιαύτας λιθάζειν· σὺ δὲ νῦν τί λέγεις; Ὁ δὲ Ἰησοῦς κάτω κύψας τῷ δακτύλῳ κατέγραφεν εἰς τὴν γῆν. Ὡς δὲ ἐπέμενον ἐρωτῶντες, ἀνέκυψε καὶ εἶπεν αὐτοῖς· ὁ ἀναμάρτητος ὑμῶν πρῶτος ἐπ' αὐτὴν βαλέτω λίθον. Καὶ πάλιν κατακύψας τῷ δακτύλῳ κατέγραφεν εἰς τὴν γῆν. Ἕκαστος δὲ τῶν Ἰουδαίων ἐξήρχετο, ἀρξάμενοι ἀπὸ τῶν πρεσβυτέρων· ὥστε πάντας ἐξελθεῖν· καὶ κατελείφθη μόνος, καὶ ἡ γυνὴ ἐν μέσῳ οὖσα. Ἀνακύψας δὲ ὁ Ἰησοῦς, εἶπεν τῇ γυναικί· ποῦ εἰσιν; οὐδείς σε κατέκρινεν; Κἀκείνη εἶπεν αὐτῷ· οὐδείς, κύριε. ὁ δὲ εἶπεν· οὐδὲ ἐγώ σε κατακρίνω· ὕπαγε, ἀπὸ τοῦ νῦν μηκέτι ἁμάρτανε.

Textus codicum multorum.

Καὶ ἀπῆλθεν ἕκαστος εἰς τὸν οἶκον αὐτοῦ.

Καὶ ὁ Ἰησοῦς ἐπορεύθη εἰς τὸ ὄρος τῶν ἐλαιῶν. Ὄρθρου δὲ πάλιν βαθέος ἦλθεν (ὁ Ἰησοῦς) εἰς το ἱερὸν, καὶ πᾶς ὁ ὄχλος ἤρχετο· καὶ καθίσας ἐδίδασκεν αὐτούς Φέρουσι πρὸς αὐτὸν (al. καὶ προσήνεγκαν αὐτῷ) οἱ ἀρχιερεῖς καὶ οἱ Φαρισαῖοι γυναῖκα ἐπὶ μοιχείᾳ καταληφθεῖσαν· καὶ στήσαντες αὐτὴν ἐπὶ τῷ μέσῳ, Εἶπον πειράζοντες· διδάσκαλε, ταύτην εὕρομεν ἐπ' αὐτοφώρῳ μοιχευομένην. Καὶ ἐν τῷ νόμῳ ἡμῶν Μωσῆς ἐνετείλατο τὰς τοιαύτας λιθάζειν· σὺ οὖν τί λέγεις περὶ αὐτῆς; Τοῦτο δὲ εἶπον πειράζοντες (ἐκπειράζοντες), ἵνα ἔχωσι (σχῶσι) κατηγορίαν κατ' αὐτοῦ· ὁ δὲ Ἰησοῦς κάτω κύψας τῷ δακτύλῳ (τῷ δ. = alii) κατέγραφεν (s. ἔγραψεν) εἰς τὴν γῆν, μὴ προσποιούμενος (al. καὶ προσποιούμενος). Ὡς δὲ ἐπέμενον ἐπερωτῶντες αὐτὸν, καὶ ἀναβλέψας (ἀνέκυψε καὶ) λέγει αὐτοῖς· ὁ ἀναμάρτητος ὑμῶν πρῶτον λίθον βαλέτω ἐπ' αὐτήν (s. ἐπ' αὐτὴν τὸν λ. βαλέτω· alii aliter). Καὶ πάλιν κάτω κύψας ἔγραφεν εἰς τὴν γῆν ἑνὸς ἑκάστου αὐτῶν τὰς ἁμαρτίας. Καὶ ἐξῆλθον εἷς ἕκαστος αὐτῶν (s. εἷς καθ' εἷς) ἀρξάμενοι ἀπὸ τῶν πρεσβυτέρων, καὶ κατελήφθη ὁ Ἰησοῦς (s. ὁ Ἰησοῦς μόνος) καὶ ἡ γυνὴ ἐν μέσῳ οὖσα. Ἀναβλέψας δὲ ὁ Ἰησοῦς εἶδεν αὐτὴν καὶ (εἶδεν αὐτὴν καὶ = alii) εἶπε γύναι· (γύναι = alii), ποῦ εἰσιν οἱ κατήγοροί σου; (alii ποῦ εἰσιν οἱ κ. σ. =, alii ποῦ εἰσιν; habent) Ἡ δὲ εἶπεν· οὐδείς, κύριε· καὶ ὁ Ἰησοῦς εἶπε· οὐδὲ ἐγώ σε κρινῶ· πορεύου, καὶ ἀπὸ τοῦ νῦν μηκέτι ἁμάρτανε.

a Lev. 20. 10. Deut. 22. 21–24.
ἡ γυνὴ κατειλήφθη ἐπ᾽ αὐτοφώρῳ μοιχευομένη. 5 a Ἐν δὲ τῷ νόμῳ Μωϋσῆς
ἡμῖν ἐνετείλατο τὰς τοιαύτας λιθάζειν· σὺ οὖν τί λέγεις περὶ αὐτῆς; 6 Τοῦτο

Many of the objections from style may be in part removed by an examination of the various readings;

It is said that *πορεύομαι* is not used with *εἰς* by St. John, but it is found in vii. 35; and it is not easy to say what other preposition he should have employed here. *ὄρθρον* is not used by him elsewhere in this Gospel. It is used by St. Luke, but only once in his Gospel (xxiv. 1), and *ὀρθριαι* only once (xxiv. 22). *ὁ λαὸς* is found in D here, but *ὁ ὄχλος* is in S and other MSS.: *ἐδίδασκεν αὐτοὺς* is not in D; and for *οἱ γραμματεῖς* some MSS. have *οἱ ἀρχιερεῖς*.

As to the narrative by *Papias*, it is not clear that it relates to the same incident as that before us. *Eusebius* says (iii. 39) concerning it, that "*Papias* has put forth a history concerning a woman accused before the Lord of *many* sins (*ἐπὶ πολλαῖς ἁμαρτίαις*), which the Gospel of the Hebrews contains." And even if it were the same history as that in this passage, it is not evident that it might not have been recorded by St. John, as well as by his scholar *Papias* after him.

We find, then, that the external evidence on both sides is strong. The *Western* Church of the fourth century appears to have pronounced in its favour. *Not* so (it seems) the *primitive* Western. It does not appear to have been known to *Tertullian* or *Cyprian*. And the authority of the *Eastern* Church is against it.

There is, however, a difference in the nature of these two testimonies. That of the West is affirmative; that of the East negative. The evidence of the former is the evidence of positive testimony; that of the latter is rather the evidence of *silence*.

For example: much stress has been laid on the *omission* of this passage by *Chrysostom* in his Exposition; and his example seems to have given a bias to the Eastern Church in this respect. As the Athenian Editor of *Euthymius Zigabenus* says (p. 560, ed. 1842),—*Εὐθύμιος, εἰς τὸ κῦρος τοῦ Χρυσοστόμου στηριζόμενος, θεωρεῖ αὐτὴν* (*τὴν περικοπὴν*) *παρέγγραπτον*. Hence also perhaps it was omitted by *Theophylact* and others. It may be observed also, on the evidence of *Chrysostom*, that he *omits* it in his Exposition, but nowhere says that it is spurious, though it is not improbable that he knew of its existence in some MSS. of his age. He passes it by in his Exposition. But it must be remembered, that his Exposition is not a theological treatise, but a series of Homilies *ad Populum*. And for such reasons as are suggested by *Augustine* and *Ambrose* (above, p. 309, col. 2), *Chrysostom* might have thought that this history might be perverted to evil purposes in the licentious age and city in which he lived and preached, and therefore have passed it by in his Homilies. We have it in our Bibles now; but how few *Sermons* are preached and published upon it! Still, there is the silence of *Origen*, *Cyril*, and others, to be accounted for. It may however be thought, that the Discipline of the Eastern Church, which was very severe towards such sins as that of the woman in this history, may have acted as an impediment to its reception? "*S. Basil's* Canons prescribe fifteen years' penance for adultery; the *Council of Ancyra* imposes seven years. The *Council of Eliberis* (in Spain) five for a single act, and ten years if repeated." (*Bingham*, xvi. c. 11.)

As to *internal* evidence, it seems to be rather in favour of the passage.

The Pharisees had been publicly convicted by our Lord of ignorance and violation of the Law of Moses, of which they were the guardians and teachers, with regard to the *Sabbath*. (See vii. 19. 22.) They had sent officers to take Him, but He had escaped (vii. 44—46). Exasperated by this exposure and discomfiture, they would, it is probable, have endeavoured to set themselves right in the eyes of the people, and to show, if possible, that He Who charged them with contravening the Law of Moses was Himself at variance with Moses. They once tried to do this in vain, in regard to the *Bill of Divorce*. (Matt. xix. 7–9.) *Then* they had attempted to show that He had contradicted the Law of Moses by too much *severity*. (Matt. v. 31, 32.) *Now* they might think they would be sure of exposing Him to a charge of inconsistency with Moses and Himself by too much *laxity*. "*Moses in the Law commanded that such as this woman should be stoned. But what sayest thou?* This they said tempting Him." (Cp. Matt. xix. 3.)

Thus this passage seems to be coherent with what precedes. The mode also by which our Lord turned back, as it were, the horns of the dilemma on those who pressed Him with it, and by its retorted force drove them from His presence, even by means of their own question, is very like what He did with divine wisdom and power on another occasion, when they assailed Him with the captious question concerning the tribute-money. (Matt. xxii. 17.)

Upon the whole, on considering the evidence of the case, we may come to the following conclusions:—

That this passage contains a *true* history of an event which occurred at the time here specified. The Early Church would never have *invented* such a History as this. Its tendencies were in the other direction;

That it is in all probability from St. John;

That it may have been delivered by him *orally*; but that it was not *written* by him as a part of his *Gospel*. Hence the variety of Recensions; hence also, perhaps, the narrative of *Papias*, which may have been derived from St. John's oral teaching (cp. *Euseb.* iii. 39), and so it may have been added, first to the *margin* here of some MSS., and thence have passed into the *text*. Hence also, perhaps, we may account for the fact that it is found in some MSS. at the *end* of his Gospel;

That it is *not* to be called a part of *Canonical Scripture*, as the rest of his Gospel is Canonical Scripture. For by the term "*Canonical Scripture*" we mean, not only what is true, nor only what was delivered by holy men, but what they were inspired by the Holy Ghost to deliver to the Church *as* divinely inspired *Scripture*, and what they *did* deliver as such, and what also has been *received* as divinely inspired Scripture, not only by particular Churches, such as the Churches of *Italy* or *Africa*, but by the *Universal Church* of Christ.

These conditions, which are necessary to constitute Canonical Scripture, are *not* satisfied by the present passage. It is indeed now received as Scripture by the Church of Rome (Conc. Trid. Sess. iv.), but it was not received by the ancient *Eastern* Church, nor, even, by the primitive *Western* Church. It cannot be said to have ever been received *as Canonical Scripture* by the consentient voice of Christendom. It seems to occupy a peculiar position; namely, a middle place, between Canonical Scripture and those few narratives of incidents concerning our Blessed Lord, which are found in primitive writers, and are probably true (see *Fabric.* Cod. Apocr. p. 330), but have never found their way into any Manuscripts of the Gospel.

Some moral inferences may close this investigation. It serves to inculcate the duty of thankfulness to Almighty God, for the solid foundation on which the proof of the Genuineness and Inspiration of the Canon of Scripture rests. This passage is found in three hundred MSS., and numerous Versions and Fathers. But it does not quite stand the test, nor quite satisfy the conditions requisite for its admission into the Canon of Holy Writ. How severe an ordeal, therefore, have the Canonical Books of Holy Scripture gone through! The strong claims of this rejected candidate for admission bring out more clearly and forcibly the value and strength of those which have been admitted into the Canon of Scripture. This passage consists only of twelve verses. Few persons doubt its authenticity. But its *canonicity* is the question at issue. How much and minutely has that been discussed! How rigid, therefore, is the scrutiny to which Canonical Scripture has been subjected, and which it has *passed through*, before it has been acknowledged as *Scripture*, i. e. before it has been received as the work of the Holy Spirit by the Universal Church of Christ! And in proportion to the rigour of that scrutiny is the solidity of the ground of our belief of its Inspiration.

It reminds us, also, of our own privileges in possessing many Manuscript Copies of the New Testament, which mount in antiquity up to a time *before* this passage was received even (as it seems) in the Western Church; i. e. to the primitive age of Christendom, and which enable us to read the Text in its pristine and original purity.

It leads us to examine carefully the grounds on which we receive the Scripture *as Scripture*, viz. as the divinely inspired Word of Almighty God; and to thank Him, that He has not only given us Holy Scripture, but has also planted in the World His Church Universal to guard Holy Scripture, and to assure us of its Inspiration. See above, on Mark xvi. 9—19.

Ch. VIII. 5. *ἐνετείλατο*] *commanded us to stone such women as this.* See Levit. xx. 10. Deut. xxii. 22, which, however, do not authorize the assertion that such women were to *be stoned*; unless this was a particular case specified Deut. xxii. 24. The Jews seem to have interpreted the Law, which commanded capital punishment, as prescribing death by *stoning*. See Mi-

δὲ ἔλεγον πειράζοντες αὐτὸν, ἵνα ἔχωσι κατηγορεῖν αὐτοῦ. Ὁ δὲ Ἰησοῦς κάτω
κύψας τῷ δακτύλῳ ἔγραφεν εἰς τὴν γῆν. 7 [b] Ὡς δὲ ἐπέμενον ἐρωτῶντες αὐτὸν, b Deut. 17. 6, 7 Rom. 2. 1.
ἀνακύψας εἶπε πρὸς αὐτοὺς, Ὁ ἀναμάρτητος ὑμῶν πρῶτος τὸν λίθον ἐπ' αὐτῇ
βαλέτω. 8 Καὶ πάλιν κάτω κύψας ἔγραφεν εἰς τὴν γῆν. 9 Οἱ δὲ ἀκούσαντες,
καὶ ὑπὸ τῆς συνειδήσεως ἐλεγχόμενοι, ἐξήρχοντο εἷς καθ' εἷς, ἀρξάμενοι ἀπὸ
τῶν πρεσβυτέρων ἕως τῶν ἐσχάτων· καὶ κατελείφθη μόνος ὁ Ἰησοῦς, καὶ ἡ γυνὴ
ἐν μέσῳ οὖσα. 10 Ἀνακύψας δὲ ὁ Ἰησοῦς καὶ μηδένα θεασάμενος πλὴν τῆς
γυναικὸς εἶπεν αὐτῇ, Ποῦ εἰσιν ἐκεῖνοι οἱ κατήγοροί σου; οὐδείς σε κατέκρινεν;
11 [c] Ἡ δὲ εἶπεν, Οὐδεὶς, Κύριε. Εἶπε δὲ αὐτῇ ὁ Ἰησοῦς, Οὐδὲ ἐγώ σε κατα- c Luke 9. 56. & 12. 14.
κρίνω· [d] πορεύου καὶ μηκέτι ἁμάρτανε. ch. 3. 17. & 12. 47.
12 [e] Πάλιν οὖν ὁ Ἰησοῦς αὐτοῖς ἐλάλησε λέγων, Ἐγώ εἰμι τὸ φῶς τοῦ κόσμου· d ch. 5. 14. e Isa. 49. 6.
ὁ ἀκολουθῶν ἐμοὶ οὐ μὴ περιπατήσῃ ἐν τῇ σκοτίᾳ, ἀλλ' ἕξει τὸ φῶς τῆς ζωῆς. ch. 1. 4, 5, 9. & 9. 5.
13 Εἶπον οὖν αὐτῷ οἱ Φαρισαῖοι, [f] Σὺ περὶ σεαυτοῦ μαρτυρεῖς· ἡ μαρτυρία σου & 12. 46. f ver. 18, &c.
οὐκ ἔστιν ἀληθής. 14 [g] Ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτοῖς, Κἂν ἐγὼ μαρτυρῶ ch. 5. 31. g ch. 5. 31. h ch. 7. 28, 29.
περὶ ἐμαυτοῦ, ἀληθής ἐστιν ἡ μαρτυρία μου· ὅτι [h] οἶδα πόθεν ἦλθον, καὶ ποῦ & 9. 29. i ch. 7. 24.
ὑπάγω· ὑμεῖς δὲ οὐκ οἴδατε πόθεν ἔρχομαι, ἢ ποῦ ὑπάγω. 15 [i] Ὑμεῖς κατὰ j ver. 11. k ver. 29.
τὴν σάρκα κρίνετε· [j] ἐγὼ οὐ κρίνω οὐδένα. 16 Καὶ ἐὰν κρίνω δὲ ἐγὼ, ἡ κρίσις ch. 16. 32. & 5. 22, 27.
ἡ ἐμὴ ἀληθής ἐστιν, [k] ὅτι μόνος οὐκ εἰμὶ, ἀλλ' ἐγὼ, καὶ ὁ πέμψας με Πατήρ. l Deut. 17. 8. & 19. 15. Matt. 18. 16.
17 [l] Καὶ ἐν τῷ νόμῳ δὲ τῷ ὑμετέρῳ γέγραπται, ὅτι δύο ἀνθρώπων ἡ μαρτυρία 2 Cor. 13. 1. Heb. 10. 28.

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chaelis in *Mosaisch. Recht*, § 262. "Sic quoque Exod. xxxi. 14; xxxv. 2, pœna mortis indicitur violatori religionis sabbati, sed Num. xv. 32, 35, ejusmodi violator sabbati *lapidatus* esse perhibetur, cf. et Ezech. xvi. 38. 40." (*Kuin.*) They quote the Law amiss, for hasty accusers often forget the terms of the Law which they desire to put in force: cp. *Aug.*

— σὺ οὖν τί λέγεις] *What then sayest Thou?* They thought to accuse Him of breaking the Law. But our Lord avoided their snare, and maintained Justice, without swerving from Mercy. (*Aug.*)

6. κάτω κύψας] *having stooped down He was writing on the ground.* An emblem that the Law, which He Himself had given, had been written on earthly and stony hearts. (Cp. *Aug.* de Con. Evang. iv. 10.) "Hoc digito mysticè scribebat in terrâ, cùm à Judæis adultera esset oblata, significans, quando de peccatis alterius judicamus, *nostri* nos debere meminisse peccati." (*Ambrose*, de Spir. Sanct. iii. 3.)

Bengel and others have supposed that there is a reference here to the curses *written* by the Priest against women charged with unfaithfulness, and drunk by them in the 'water of jealousy' (Numb. v. 17), and that our Lord changes the order of proceeding by writing a curse against the *accusers*. See *Burgon*. here.

7. Ὁ ἀναμάρτητος ὑμῶν] *Let him that is without sin among you first cast the stone at her.* Let the Law be enforced, but not by those who infringe it; let her who is a sinner be punished, but not by sinners. (*Aug.*) He is not fit to judge another who does not first judge himself. (*Gregor.* Moral. xiv. c. 13.) τὸν λίθον is *the* stone which was to inflict the sentence, and to be a signal for other stones to follow. (Cp. Deut. xiii. 9; xvii. 5.)

9. εἷς καθ' εἷς] *one by one.* A Hebrew formula, אֶחָד כְּאֶחָד (*echad-ke-echad*), 'unus et alter.' (*Rosenm.*) Cp. Mark xiv. 19.

— κατελείφθη μόνος ὁ Ἰησοῦς, καὶ ἡ γυνή] *Jesus was left alone, and the Woman.* Two things were here left together alone; Misery and Mercy. (*Aug.*)

11. Οὐδὲ ἐγώ σε κατακρίνω] *Neither do I condemn thee.* What? does our Lord favour sin? No; observe what follows: "*Go and sin no more.*" He therefore *condemned sin*, while He *pardoned the sinner.* Let them, who love Christ's mercy, also fear His truth; for "gracious and righteous is the Lord" (Ps. xxv. 7). (*Aug.*) "'Vade et ne pecces.' Habes *auctoritatem*, quia vetera donavit; habes *judicium*, quia futura præscripsit." (*Ambrose*, Apol. Dav. ii. 75.)

Observe also that this acquittal was pronounced by Christ under special circumstances, viz. when the *Teachers* of the Law were *breakers* of the Law: as was shown by our Lord's test, 'let him that is without sin among you first cast the stone at her,' *v.* 7; and consequently, great indulgence was due to those who were subject to their teaching, and looked to their example.

Hence our Lord's merciful reply. But let it not be abused by misapplication to the times of the Gospel, when the sin of Adultery has been made more heinous by the Incarnation of Christ, and by clearer teaching on the sanctity of Marriage (Eph. v. 32), and by still more awful denunciations on the sins of Uncleanness and Adultery (1 Cor. vi. 9. Eph. v. 3. 5. 1 Thess. iv. 5—7. Heb. xiii. 4. Rev. xxi. 8).

Christ is the Lion of the Tribe of Judah (Rev. v. 5) as well as the Lamb of God (John i. 29. 36). Let us not presume on the meekness of the Lamb, lest we feel the wrath of the Lion.

12. τὸ φῶς] *the light.* It was early dawn (see *v.* 2); hence the allusion. (*Bengel.*) Christ is the Ἀνατολή (Luke i. 78), the Day-spring from on high; the rising Sun. This also perhaps may confirm the truth of the above history (*vv.* 1—11).

There may be also a reference here to the *Lights* kindled with special exultation at the Feast of Tabernacles in the Temple, and particularly in the *court of the women* where our Lord now was. See *v.* 20, and the quotations from the Talmud in *Wetstein*, p. 894. In Christ's Incarnation a special light sprung up for *Woman* (see note at end of the foregoing chapter), and in Him, the promised Seed of the woman, is pardon even for such as that woman who was now before Him. This Festival was distinguished by an effusion of *Water* (vii. 37) and *Light*—both typical of Christ's office in the world.

This passage also serves happily as a contrast to the darkness and blindness of the Pharisees as just described; and as a transition to the assertion in *v.* 56, that Abraham, whom they claimed as their father, rejoiced to see His *Day*—that Light, which they, his children, strove to extinguish!

Observe, that our Lord in His former Discourse at the Feast of Tabernacles had declared the mystery of His *Incarnation*; He now describes its gracious influences, especially in *opposition* to the Powers of Darkness, and for the Illumination of the World.

14. ὑμεῖς δὲ οὐκ οἴδατε πόθεν ἔρχομαι] *but ye know not whence I am coming.* I am the Sun of Righteousness. You neither know My rising nor My setting. But I, like the Sun, bear witness to Myself by My own light.

The Sun illuminates the face of him who sees, and of him who is blind; but it is seen by the one, and not by the other. So Christ, the Light of the world, is every where present to all, even to the unbelieving; but they cannot see Him, because they have no eyes in their hearts.

15. ἐγὼ οὐ κρίνω οὐδένα] *I am not judging any one.* For I have not now come to judge the world, but to save the world. (John xii. 47.) (*Chrys.*, *Aug.*) This also perhaps may be thought to be an allusion to the case of the Woman brought to Him for judgment. (See *vv.* 10, 11.)

17. δύο ἀνθρώπων ἡ μαρτυρία] *the testimony of two men is true.* In this reference of our Lord to the Law (Deut. xix. 15) we have an evidence of the plurality and distinction of Persons in the one Godhead. (*Aug.*, *Chrys.*) When the Witnesses are said to be two, it is implied also that they are of the same Nature. If *one* is a *creature*, so is the *other*. If *One* is *God*, *both* are *God*. Compare what is said of the *Three Witnesses* (1 John v. 7).

Sabellius teaches heretically that the Father is the same as

ἀληθής ἐστιν. 18 m Ἐγώ εἰμι ὁ μαρτυρῶν περὶ ἐμαυτοῦ, καὶ μαρτυρεῖ περὶ
ἐμοῦ ὁ πέμψας με Πατήρ. $\left(\frac{87}{\text{III}}\right)$ 19 Ἔλεγον οὖν αὐτῷ, Ποῦ ἐστιν ὁ πατήρ σου;
Ἀπεκρίθη Ἰησοῦς, Οὔτε ἐμὲ οἴδατε, οὔτε τὸν Πατέρα μου· εἰ ἐμὲ ᾔδειτε, καὶ τὸν
Πατέρα μου ᾔδειτε ἄν.
$\left(\frac{88}{\text{I}}\right)$ 20 n Ταῦτα τὰ ῥήματα ἐλάλησεν ἐν τῷ γαζοφυλακίῳ, διδάσκων ἐν τῷ
ἱερῷ· καὶ οὐδεὶς ἐπίασεν αὐτὸν, ὅτι οὔπω ἐληλύθει ἡ ὥρα αὐτοῦ.
$\left(\frac{89}{\text{X}}\right)$ 21 o Εἶπεν οὖν πάλιν αὐτοῖς, Ἐγὼ ὑπάγω, καὶ p ζητήσετέ με, καὶ ἐν
τῇ ἁμαρτίᾳ ὑμῶν ἀποθανεῖσθε· ὅπου ἐγὼ ὑπάγω, ὑμεῖς οὐ δύνασθε ἐλθεῖν.
22 Ἔλεγον οὖν οἱ Ἰουδαῖοι, Μήτι ἀποκτενεῖ ἑαυτὸν ὅτι λέγει, Ὅπου ἐγὼ ὑπάγω,
ὑμεῖς οὐ δύνασθε ἐλθεῖν; 23 Καὶ εἶπεν αὐτοῖς, q Ὑμεῖς ἐκ τῶν κάτω ἐστὲ, ἐγὼ
ἐκ τῶν ἄνω εἰμί· ὑμεῖς ἐκ τοῦ κόσμου τούτου ἐστὲ, ἐγὼ οὐκ εἰμὶ ἐκ τοῦ κόσμου
τούτου. 24 Εἶπον οὖν ὑμῖν, ὅτι ἀποθανεῖσθε ἐν ταῖς ἁμαρτίαις ὑμῶν· ἐὰν γὰρ
μὴ πιστεύσητε ὅτι ἐγώ εἰμι, ἀποθανεῖσθε ἐν ταῖς ἁμαρτίαις ὑμῶν. 25 Ἔλεγον
οὖν αὐτῷ, Σὺ τίς εἶ; εἶπεν αὐτοῖς ὁ Ἰησοῦς, Τὴν ἀρχὴν ὅ τι καὶ λαλῶ ὑμῖν.
26 r Πολλὰ ἔχω περὶ ὑμῶν λαλεῖν καὶ κρίνειν· ἀλλ' ὁ πέμψας με ἀληθής ἐστι,
s κἀγὼ ἃ ἤκουσα παρ' αὐτοῦ, ταῦτα λέγω εἰς τὸν κόσμον. 27 Οὐκ ἔγνωσαν ὅτι
τὸν Πατέρα αὐτοῖς ἔλεγεν. 28 Εἶπεν οὖν αὐτοῖς ὁ Ἰησοῦς, t Ὅταν ὑψώσητε τὸν

m ch. 4. 26. & ver. 37.
n ch. 7. 8, 30.
o ch. 7. 34. & 13. 33. Ezek. 3. 18, 19. Eph. 2. 1.
p ch. 7. 34. & ver. 24.
q ch. 3. 31. & 15. 19. James 4. 4. 1 John 2. 15, 16. & 4. 5. & 5. 19.
r ch. 7. 28. & 3. 32. & 15. 15.
s Deut. 18. 18. vv. 28, 38, 40. ch. 12. 49, 50. & 14. 10. & 15. 15. & 17. 8.
t ch. 3. 14. & 12. 32. Acts 2. 36—41. & 4. 4. & 6. 7, &c.

the Son. The Father is distinct from the Son, but not greater than the Son. He is of one substance with the Son, but He is a distinct Person from the Son. Our Lord says, "I and my Father are One" (John x. 30), "Ego et Pater meus *unum* (not *unus*) sumus;" one Substance, not one Person. The word 'unum' is an antidote to Arianism; the word 'sumus' is a refutation of Sabellianism. (*Aug.*)

19. Οὔτε ἐμὲ οἴδατε] See above, vii. 28.

— τὸν Πατέρα μ.—ᾔδειτε ἄν] *ye would have known my Father also.* A proof of the *Unity* of *Substance*, as *v.* 17 is of the *Plurality* of *Persons* in the One Godhead.

20. ἐν τῷ γαζοφυλακίῳ] *in the treasury.* In the Court of the Women (Mark xii. 41. Luke xxi. 1); a public place, where He might easily have been taken, if it had been His Will to be taken.

Whenever we read it recorded that our Lord spake such and such words in such and such a place, if we attend to the narrative, we shall find the propriety of the addition. "The Treasury" was a depository of money collected for the honour of God and relief of the poor; and the coin may be regarded as emblematic of the Divine Word stamped with the image of the Great King. Let every one contribute according to his power to this spiritual Treasury. Christ, teaching in the Temple, offered, as it became Him, rich gifts—the words of eternal life. (*Origen.*) The appropriateness and pertinency of these words to the *Court of the Women*, when He had before Him a Woman brought for condemnation, but pardoned, is obvious. See *v.* 12.

21. ἐν τῇ ἁμαρτίᾳ ὑμῶν ἀποθανεῖσθε] *ye shall die in your sin.* This was the misery of the Jews—not only to *commit* sins, but to *die* in them. This is what every Christian ought to fear. Hence we resort to Baptism. Hence even the suckling is borne by the pious hands of its mother to the Church, that it may not depart this life unbaptized, and may *not die* in the sins in which it was *born*. (*Augustine.*)

— ὅπου ἐγὼ ὑπάγω, ὑμεῖς οὐ δύνασθε ἐλθεῖν] They who die in their sins cannot come to the place where Christ is. (*Origen.*)

22. Μήτι ἀποκτενεῖ ἑαυτόν] *Will he kill himself?* Our Lord's answer shows that such a thought is sinful. (*Chrys.*) The suggestion of it was worthy of them who were about to kill the Prince of Life.

23. ἐγὼ ἐκ τῶν ἄνω] *I am from above.* Hence the Manichæans and Apollinarians erroneously argue that Christ brought His Body from *Heaven*, and they quote St. Paul also (1 Cor. xv. 47), "The second Man is the Lord from heaven." Did then our Lord mean that His Apostles had a heavenly body when He said, "Ye are not of the world?" (John xv. 19.) No; but He means that the thoughts of the Jews are from the earth, earthy, and that His thoughts are not as theirs. (*Theoph.*)

— ἐγὼ οὐκ εἰμὶ ἐκ τοῦ κόσμου τούτου] *I am not from this world.* I am not of those who, like you, are *of*, i.e. *from* the earth, and entertain earthly and sinful thoughts; and therefore I could not entertain such an idea as ye impute to me, saying, "Will He kill Himself?" (*Theoph.*); but I am from the Father. (*Aug.*) Compare below, His words to Pilate, xviii. 36.

24. ἐὰν γὰρ μὴ πιστεύσητε ὅτι ἐγώ εἰμι] *for except ye believe that I am, ye shall die in your sins.* ὅτι εἰμί, literally, "that I am." Referring to the words of Jehovah to Moses (Exod. iii. 13—15), "I AM that I AM." And therefore He means, unless ye believe that I am God, ye shall die in your sins. (*Aug.*) Cp. above, on vi. 20, and below, *v.* 58.

25. Τὴν ἀρχήν] *Altogether*, according to *Rosenmüller*, *Glass.* (Phil. p. 461), *Loesner*, and others. *Winer*, p. 412. Others, *why do I even speak to you at all?* Others, *Do ye ask what I say to you at the first?* Others, I am *even what I said to you at the first.*

But these interpretations do not seem to give a sense worthy of the occasion and of the Divine Speaker. Rather, with *S. Cyril* and *Augustine*, we may explain it;—I am what I am also declaring to you, *the Beginning.* The use of the *accusative* may be compared with "*urbem* quam statuo vestra est" (*Virgil*); and compare the accusative in Mark iv. 31. Acts x. 36. And this sense is adopted in the *Vulgate* and *Æthiopic* Versions. Cp. i. 1, ἐν ἀρχῇ ὁ Λόγος, and He is ἡ ἀρχὴ καὶ τὸ τέλος (Rev. xxi. 6; xxii. 13); cp. 1 John i. 1, ὃ ἦν ἀπ' ἀρχῆς: ii. 13, ἐγνώκατε τὸν ἀπ' ἀρχῆς: whereas the Διάβολος is a murderer ἀπ' ἀρχῆς (*v.* 44).

This appears to be one of those speeches of our Lord, occurring often in St. John's Gospel, which can only be understood by reference to His Divine Nature; which He is asserting in this discourse.

It is no valid objection to this interpretation, that this speech would thus be a *hard saying* to those who first heard it. Many of our Lord's sayings, when first uttered, were not intelligible even to His own disciples (see xii. 16), and St. John says (*v.* 27), that the Jews did not understand Him. Our Lord spake to all future ages; and when the disciples perceived what afterwards took place, and when they were enlightened by the Holy Ghost, then they saw clearly what before was dark; and they there beheld a proof of the prophetic power of Christ. And we must read the sayings of Christ in the Gospel, by the light of subsequent events, and of that spiritual knowledge which He has given us by the illumination of the Holy Ghost. See above, p. 258. 281. 302.

26. κρίνειν] *to judge.* Observe the infatuation of the Jews, who, after so much teaching, and so many miracles from Christ, ask, "Who art thou?" Our Lord, therefore, rebukes them as unworthy of further instruction, and proceeds now to speak to them of *judgment.* (*Chrys.*)

27. Οὐκ ἔγνωσαν—ἔλεγεν] *They understood not that He was speaking to them of the Father.* Another instance of the *expository* character of St. John's Gospel; see on ii. 24 and p. 268.

28. Ὅταν ὑψώσητε] *When ye have lifted up the Son of Man.* See above, iii. 14. You will desire to crucify Me; and when you have crucified Me, you will imagine that you have destroyed Me. But I tell you, that then especially, when you have *lifted Me up*, in shame, and yet in glory, you will know from My Resurrection, and from the Miracles wrought in My Name, and even from your own Captivity, consequent on your sin in rejecting Me, and from the graces of the Holy Ghost poured upon you to enlighten your minds,—from all these things you will know that I am He, i.e. that I am One with the Father, God with God. For God would never have worked such miracles by Me, as He will then work, if I had not been all-pleasing to God, and if I had not been the Son

Υἱὸν τοῦ ἀνθρώπου, τότε γνώσεσθε ὅτι ἐγώ εἰμι, καὶ ἀπ' ἐμαυτοῦ ποιῶ οὐδέν·
ἀλλὰ, καθὼς ἐδίδαξέ με ὁ Πατήρ μου, ταῦτα λαλῶ. 29 [u] καὶ ὁ πέμψας με μετ'
ἐμοῦ ἐστιν· οὐκ ἀφῆκέ με μόνον ὁ Πατὴρ, ὅτι ἐγὼ τὰ ἀρεστὰ αὐτῷ ποιῶ πάντοτε.
30 Ταῦτα αὐτοῦ λαλοῦντος πολλοὶ ἐπίστευσαν εἰς αὐτόν.
31 Ἔλεγεν οὖν ὁ Ἰησοῦς πρὸς τοὺς πεπιστευκότας αὐτῷ Ἰουδαίους, [v] Ἐὰν
ὑμεῖς μείνητε ἐν τῷ λόγῳ τῷ ἐμῷ, ἀληθῶς μαθηταί μου ἐστὲ, 32 καὶ γνώσεσθε
τὴν ἀλήθειαν, καὶ ἡ ἀλήθεια ἐλευθερώσει ὑμᾶς. 33 Ἀπεκρίθησαν αὐτῷ, Σπέρμα
Ἀβραάμ ἐσμεν, καὶ οὐδενὶ δεδουλεύκαμεν πώποτε· πῶς σὺ λέγεις, Ὅτι ἐλεύθεροι
γενήσεσθε; 34 [w] Ἀπεκρίθη αὐτοῖς ὁ Ἰησοῦς, Ἀμὴν ἀμὴν λέγω ὑμῖν, ὅτι πᾶς
ὁ ποιῶν τὴν ἁμαρτίαν δοῦλός ἐστι τῆς ἁμαρτίας. 35 [x] Ὁ δὲ δοῦλος οὐ μένει
ἐν τῇ οἰκίᾳ εἰς τὸν αἰῶνα· ὁ υἱὸς μένει εἰς τὸν αἰῶνα. 36 [y] Ἐὰν οὖν ὁ υἱὸς ὑμᾶς
ἐλευθερώσῃ, ὄντως ἐλεύθεροι ἔσεσθε. 37 Οἶδα ὅτι σπέρμα Ἀβραάμ ἐστε· ἀλλὰ
ζητεῖτέ με ἀποκτεῖναι, ὅτι [z] ὁ λόγος ὁ ἐμὸς οὐ χωρεῖ ἐν ὑμῖν. 38 [a] Ἐγὼ ὃ ἑώρακα
παρὰ τῷ Πατρί μου λαλῶ, καὶ ὑμεῖς οὖν ὃ ἑωράκατε παρὰ τῷ πατρὶ ὑμῶν
ποιεῖτε. 39 [b] Ἀπεκρίθησαν καὶ εἶπον αὐτῷ, Ὁ πατὴρ ἡμῶν Ἀβραάμ ἐστι.
Λέγει αὐτοῖς ὁ Ἰησοῦς, [c] Εἰ τέκνα τοῦ Ἀβραὰμ ἦτε, τὰ ἔργα τοῦ Ἀβραὰμ
ἐποιεῖτε ἄν. 40 Νῦν δὲ ζητεῖτέ με ἀποκτεῖναι, ἄνθρωπον ὃς τὴν ἀλήθειαν ὑμῖν
λελάληκα, [d] ἣν ἤκουσα παρὰ τοῦ Θεοῦ· τοῦτο Ἀβραὰμ οὐκ ἐποίησεν. 41 [e] Ὑμεῖς
ποιεῖτε τὰ ἔργα τοῦ πατρὸς ὑμῶν. Εἶπον οὖν αὐτῷ, Ἡμεῖς ἐκ πορνείας οὐ
γεγεννήμεθα· ἕνα πατέρα ἔχομεν τὸν Θεόν. 42 [f] Εἶπεν οὖν αὐτοῖς ὁ Ἰησοῦς,
Εἰ ὁ Θεὸς πατὴρ ὑμῶν ἦν, ἠγαπᾶτε ἂν ἐμέ· ἐγὼ γὰρ ἐκ τοῦ Θεοῦ ἐξῆλθον
καὶ ἥκω· οὐδὲ γὰρ ἀπ' ἐμαυτοῦ ἐλήλυθα, ἀλλ' ἐκεῖνός με ἀπέστειλε. 43 [g] Διατί
τὴν λαλιὰν τὴν ἐμὴν οὐ γινώσκετε; ὅτι οὐ δύνασθε ἀκούειν τὸν λόγον τὸν
ἐμόν. 44 [h] Ὑμεῖς ἐκ πατρὸς τοῦ Διαβόλου ἐστὲ, καὶ τὰς ἐπιθυμίας τοῦ πατρὸς
ὑμῶν θέλετε ποιεῖν. [i] Ἐκεῖνος ἀνθρωποκτόνος ἦν ἀπ' ἀρχῆς, καὶ ἐν τῇ ἀληθείᾳ
οὐχ ἕστηκεν· ὅτι οὐκ ἔστιν ἀλήθεια ἐν αὐτῷ· ὅταν λαλῇ τὸ ψεῦδος, ἐκ τῶν
ἰδίων λαλεῖ· [j] ὅτι ψεύστης ἐστὶ καὶ ὁ πατὴρ αὐτοῦ. 45 Ἐγὼ δὲ ὅτι τὴν ἀλήθειαν

u ch. 7. 28. & 4. 34. & 5. 30. & ver. 16.
v Acts 13. 43. & 14. 22. Rom. 11. 22. Col. 1. 23. 2 Tim. 3. 14. James 1. 25. Matt. 10. 22.
w Rom. 6. 6, 7, 19. 2 Pet. 2. 19.
x Gal. 4. 30, 31. ch. 4. 7.
y Rom. 8. 2. Gal. 5. 1. Heb. 3. 5, 6. ver. 32.
z ver. 47. & ch. 5. 38.
a ch. 3. 32. & ver. 26.
b Matt. 3. 9, 33. Rom. 4. 12. & 9. 7. Gal. 3. 7.
c Rom. 2. 28, 29. & 4. 12. Gal. 3. 7, 29.
d ver. 26, 33.
e Isa. 63. 16. & 64. 8.
f Heb. 1. 3. 1 John 5. 1. ch. 16. 27. & 17. 8, 15. & 1. 18. & 5. 43.
g ch. 5. 44. Matt. 13. 14.
h Matt. 3. 7. & 13. 38. 1 John 3. 8. Jude, ver. 6.
i Gen. 3. 4, 5. 1 John 3. 12. Heb. 2. 14. 1 Pet. 5. 8.
j 2 Cor. 11. 3. 2 Chron. 18. 20, 21. Acts 5. 3. & 13. 10. 2 Thess. 2. 9, 10. Rev. 12. 9.

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of God. (*Chrys.*, *Theoph.*) Ye will then acknowledge that I am He, i. e. that I am God. (*Aug.*)

31. Ἐὰν ὑμεῖς μείνητε ἐν τῷ λόγῳ τῷ ἐμῷ] *If ye remain stedfast in My word.* He refers to some, who, after they had believed, had gone away from Him; see vi. 66. It is a little thing to *come* to Christ, we must *abide* in Him. (*Aug.*)

32. γνώσεσθε τὴν ἀλήθειαν] *ye shall know the truth.* They who believe in Christ, by abiding in Christ learn to see the Truth which is unchangeable, and is the bread of the soul, and is not changed into him who feeds on it, but changes him. (*Aug.*)

33. οὐδενὶ δεδουλεύκαμεν] *we have never been in bondage.* Not true; for they had been in bondage to the Egyptians, Babylonians, and others; but Christ was speaking of the slavery of sin, and does not correct them. (*Chrys.*)

34. πᾶς ὁ ποιῶν τὴν ἁμαρτίαν δοῦλός ἐστι τῆς ἁμαρτίας] *every one that worketh sin is the slave of sin.* What slavery is that! A man may find escape and rest from a tyrannical master, but whither can the slave of sin fly? He drags his master with him. He alone can free us from sin, Who came into the world without sin, and offered Himself a sacrifice for sin. (*Aug.*)

35. δοῦλος οὐ μένει ἐν τῇ οἰκίᾳ] *the slave abideth not in the house.* Many sinners *enter* the Church which is Christ's house, but Christ *abides in* it for ever. Here is our hope that we may cease to be slaves, and be freed by Him Who is free, and gave not silver and gold, but His own blood for us; and Who is our Head; and "if He makes us free, we are free indeed." (*Aug.*)

36. ὄντως ἐλεύθεροι ἔσεσθε] *ye will be free indeed.* Do not therefore abuse your freedom, to sin freely; but use it, *not* to sin; your will is free if it is holy; you will be free, if you are servants of righteousness. (*Aug.*)

37. σπέρμα Ἀβραάμ ἐστε] *ye are Abraham's seed*, by the propagation of the flesh, not by faith of the heart, or imitation of life. "*If ye were Abraham's children, ye would do the works of Abraham.*" They were therefore a degenerate seed; we are made true sons of Abraham by God's grace; for if *ye be Christ's, then are ye Abraham's seed, and heirs according to the promise.* Gal. iii. 16. 29. (*Aug.*)

38. ἑωράκατε] *ye have seen.* Some MSS. (B, C, K, L, X) have ἠκούσατε, *ye heard*—a reading which deserves consideration.

40. τοῦτο Ἀβραὰμ οὐκ ἐποίησεν] *this did not Abraham.* But how *could* he do it? Because the spiritual Advent of Christ has ever cheered the Saints of God. Wherefore we may conclude that they, who after their regeneration, and other graces conferred on them, are guilty of sin, "crucify afresh the Son of God." (*Origen.*)

41. ἐκ πορνείας οὐ γεγεννήμεθα] *we be not born of fornication.* The Jews who heard our Lord, had now begun to perceive that He was speaking spiritually; and it is the usage of Scripture to describe as fornication, the prostitution of the soul to false gods. (*Aug.*)

42. ἐξῆλθον καὶ ἥκω] *I came forth* from the Father, and *am come* to you. "Exii et adsum."

43. οὐ δύνασθε ἀκούειν τὸν λόγον τὸν ἐμόν] *ye cannot hear My word*, i. e. *will not;* cannot, on account of your perverse will, and malignant minds. (*Theoph.*) ἀκούειν, with an accusative, means something more than to hear, namely, to consider, and understand. See Acts ix. 7.

44. ἐκ πατρὸς τοῦ Διαβόλου ἐστέ] *ye are of your father the devil;* not by generation, but imitation. (*Aug.*) In words you claim to be children of God; by works ye show yourselves children of the Devil. (*Theoph.*)

— θέλετε ποιεῖν] *ye love to do. It is your* (θέλημα) *will* to do them. On this use of θέλω, see on Philem. 14; above, v. 35; vi. 21. Acts x. 10.

— Ἐκεῖνος ἀνθρωποκτόνος ἦν ἀπ' ἀρχῆς] Therefore to tempt a man to evil, as the Devil tempted Adam, is murder; and since in Adam *all* died, *the Devil was a murderer from the beginning.* (*Aug.*, *Origen.*)

— ψεύστης ἐστὶ καὶ ὁ πατὴρ αὐτοῦ] *he is a liar and the father of it.* Some interpreters (e. g. *Bengel*, *Meyer*) interpret πατὴρ αὐτοῦ to mean "father of the liar," i. e. the liar is a child of the Devil. But αὐτοῦ refers to τοῦ ψεύδους, to be supplied from the preceding sentence. So αὐτοῦ in Rom. ii. 26. Cp. 2 Thess. ii. 11; and the sense is, I am the Truth; but he is a liar, and something more than a liar; he is the father of that which is false. Cp. *Lücke* here, and *Winer*, pp. 104. 132. 169.

k Matt. 26. 60. λέγω οὐ πιστεύετέ μοι. 46 [k] Τίς ἐξ ὑμῶν ἐλέγχει με περὶ ἁμαρτίας; εἰ δὲ
l ver. 37. ch. 5. 38. 1 John 4. 6 ἀλήθειαν λέγω, διατί ὑμεῖς οὐ πιστεύετέ μοι; 47 [l] Ὁ ὢν ἐκ τοῦ Θεοῦ τὰ ῥήματα
τοῦ Θεοῦ ἀκούει· διὰ τοῦτο ὑμεῖς οὐκ ἀκούετε, ὅτι ἐκ τοῦ Θεοῦ οὐκ ἐστέ.
m ch. 7. 20. & 10. 20. Matt. 10. 25. 48 [m] Ἀπεκρίθησαν οὖν οἱ Ἰουδαῖοι καὶ εἶπον αὐτῷ, Οὐ καλῶς λέγομεν ἡμεῖς,
ὅτι Σαμαρείτης εἶ σὺ, καὶ δαιμόνιον ἔχεις; 49 Ἀπεκρίθη Ἰησοῦς, Ἐγὼ δαι-
n ch. 7. 18. μόνιον οὐκ ἔχω· ἀλλὰ τιμῶ τὸν Πατέρα μου, καὶ ὑμεῖς ἀτιμάζετέ με. 50 [n] Ἐγὼ
o ch. 3. 16. & 5. 24. & 6. 40. δὲ οὐ ζητῶ τὴν δόξαν μου· ἔστιν ὁ ζητῶν καὶ κρίνων. 51 [o] Ἀμὴν ἀμὴν λέγω
ὑμῖν, ἐάν τις τὸν λόγον τὸν ἐμὸν τηρήσῃ, θάνατον οὐ μὴ θεωρήσῃ εἰς τὸν αἰῶνα.
52 Εἶπον οὖν αὐτῷ οἱ Ἰουδαῖοι, Νῦν ἐγνώκαμεν ὅτι δαιμόνιον ἔχεις. Ἀβραὰμ
ἀπέθανε, καὶ οἱ προφῆται· καὶ σὺ λέγεις, Ἐάν τις τὸν λόγον μου τηρήσῃ,
p ch. 4. 12. οὐ μὴ γεύσηται θανάτου εἰς τὸν αἰῶνα. 53 [p] Μὴ σὺ μείζων εἶ τοῦ πατρὸς
ἡμῶν Ἀβραὰμ, ὅστις ἀπέθανε; καὶ οἱ προφῆται ἀπέθανον· τίνα σεαυτὸν σὺ
q vv. 17, 18, 31, 37, 41. ch. 5. 31. ποιεῖς; 54 [q] Ἀπεκρίθη Ἰησοῦς, Ἐὰν ἐγὼ δοξάζω ἐμαυτὸν, ἡ δόξα μου οὐδέν
ἐστιν· ἔστιν ὁ Πατήρ μου ὁ δοξάζων με, ὃν ὑμεῖς λέγετε ὅτι Θεὸς ἡμῶν ἐστι,
r ch. 7. 28, 29. s ch. 15. 10. Heb. 5. 8, 9. 55 [r] καὶ οὐκ ἐγνώκατε αὐτὸν, ἐγὼ δὲ οἶδα αὐτὸν, καὶ ἐὰν εἴπω ὅτι οὐκ οἶδα
t Gen. 15. 6. Rom. 4. 18—22. αὐτὸν, ἔσομαι ὅμοιος ὑμῶν ψεύστης· ἀλλὰ οἶδα αὐτὸν, καὶ [s] τὸν λόγον αὐτοῦ
Gal. 3. 8. Heb. 11. 13. τηρῶ. 56 [t] Ἀβραὰμ ὁ πατὴρ ὑμῶν ἠγαλλιάσατο ἵνα ἴδῃ τὴν ἡμέραν τὴν ἐμὴν,
u Exod. 3. 14. Isa. 43. 13. καὶ εἶδε καὶ ἐχάρη. 57 Εἶπον οὖν οἱ Ἰουδαῖοι πρὸς αὐτὸν, Πεντήκοντα ἔτη
ch. 17. 5, 24. Col. 1. 17. οὔπω ἔχεις, καὶ Ἀβραὰμ ἑώρακας; 58 [u] Εἶπεν αὐτοῖς ὁ Ἰησοῦς, Ἀμὴν ἀμὴν

From these words πατὴρ αὐτοῦ, some have imagined that the Devil has a father. This is the error of the Manichæans. But "Pater ejus" means "Pater mendacii," *Jerome* (on Isa. xviii.), and cp. *Glass*. Phil. S. p. 329. Our Lord calls the Devil the Father of *falsehood* in the abstract, τοῦ ψεύδους; as God is the Father of the Truth.

Men, when they tell a lie, use what does not belong to them, but to the Devil; but the Devil, when he tells a lie, uses what is his own offspring, for he is the Father of lies. And ye will not believe in Me, because I speak the truth; and thus ye prove yourselves the children of him who is the Father of lies. (*Theoph.*)

46—59.] On these verses, see *Greg. M.* Hom. in Ev. i. 18.

48. Σαμαρείτης εἶ σύ] *Thou art a Samaritan.* Yes, truly; He is the '*Good Samaritan.*' See on Luke x. 23—27. 37.

51. θάνατον οὐ μὴ θεωρήσῃ] *shall never see death*, that is, never *feel*. He who spake was about to die, and He spake to men who were about to die. What then did He mean, when He spake thus? He meant, that whosoever keeps His saying shall never see *that* Death, from which He came to save us, viz. *everlasting* death, the death of damnation with the Devil and his angels; *that* is real death. Other death is only a blessed translation to a better life. (*Aug.*) When, therefore, the Psalmist asks, "What man is he that liveth and *shall not see death?*" (Ps. lxxxix. 48,) we may reply, "he who keepeth Christ's Word." And this our Lord meant, when He said (Matt. xvi. 28), "Verily I say unto you, there be some standing here *that shall not taste of death.*" They who stand by Christ, and continue to stand by Him to the end, they shall never *taste of death.* (*Origen.*) See on Matt. xvi. 28.

52. Ἀβραὰμ ἀπέθανε] *Abraham died.* The Jews were blind, and only looked at the death of the *flesh*, and therefore could not see the light of Christ's words. (*Greg.* Hom. xviii. in Evang.) According to *that* death, of which our Lord spake, neither Abraham was dead nor the Prophets. They were dead, but alive. The Jews were alive, but dead. Consider what our Lord said to the Sadducees, who were dead in soul, concerning the Patriarchs, who were alive. Matt. xxii. 31, 32.

Our Lord declared in a remarkable manner, in the history of Dives and Lazarus, that Abraham *is not dead;* for He said that the beggar was carried by angels into *Abraham's bosom.* Luke xvi. 22, 23. Could the place of rest and joy, in which are the departed spirits of the righteous, be the bosom of one who is *dead?* Could Paradise, to which our Lord's soul went at His death (Luke xxiii. 43), be the bosom of one who is *dead?* No; *Abraham never saw* death, he *never tasted* death; but death with him was the joyful passage to a better life. And why? Because *he saw Christ's day* with faith, and *was glad;* because he saw the day of Him Who has *tasted death for every man* (Heb. ii. 9); Who has *taken away* its sting (1 Cor. xv. 55, 56), and opened the kingdom of heaven to all believers.

— γεύσηται] So A, C, D, K, L, S, U, X, Δ, Λ, and ninety Cursives. *Elz.* has γεύσεται. See above, iv. 14.

53. σὺ ποιεῖς] σὺ is expunged by some recent Editors (*Lachm.*, *Tisch.*, *Alf.*); but it is found in the major part of the MSS., and adds force to the sense.

54. ἡμῶν] *of us.* Rightly received by recent Editors (*Griesb.*, *Scholz*, *Lachm.*, *Tisch.*, *Alf.*) from A, C, D, E, G, H, K, L, M, S, U, Δ, Λ, and many Cursives. *Elz.* has ὑμῶν. Cp. x. 36, λέγετε ὅτι βλασφημεῖς, and Acts i. 4,—where the words of the speaker are adopted as here.

56. Ἀβραὰμ ὁ πατὴρ ὑμῶν ἠγαλλιάσατο—ἡμέραν] *He rejoiced with faith and hope that he should see.* The particle ἵνα often serves to connect verbs of willing and desiring in N. T., as νὰ does in modern Greek. (See John iv. 47; xv. 8; xvii. 15. 24. Matt. vii. 12. Mark vi. 25.) So *Teles* in Stob. Serm. 95, ἵνα Ζεὺς γένηται ἐπιθυμήσει. Cp. 1 Cor. ix. 15, καλὸν ἵνα, and *Winer*, pp. 301—303.

The name *Isaac* (*laughing*), Gen. xvii. 17, had a reference to this ἀγαλλίασις,—for in Isaac, the promised seed, Abraham had a vision of Christ, in Whom all rejoice. See *S. Jerome* ad loc. *Jones*, Proper Names of O. T. p. 163. Here is a glorious testimony given to Abraham by the Creator of Abraham, and Seed of Abraham.

— τ. ἡμέραν τ. ἐ.] *My Day.* Christ's coming is beautifully called the *Day;* for it is the sequel of, and is opposite to, *Night.* And it is happily so called here, where He is describing Himself as the *Light* of the *World.* See above, *v.* 12, and cp. *Cyril* here.

My day. Does our Lord mean the Day in which He was incarnate, or the day of His Divinity—that Day which has neither morning nor evening? Abraham saw both by faith and hope, and therefore in joy. How great was the joy of his heart when he saw the Word of God, and His brightness beaming on holy minds, and yet remaining as God with the Father; and hereafter about to come in the flesh, and yet never to be separated from the bosom of the Father! (*Aug.*) He saw it at Mamre. (*Bp. Andrewes.*) Abraham saw the *day of Christ* at Moriah, when he laid the wood on his son, and in will offered up Isaac, Heb. xi. 19; and when he *believed* the promise, that of his seed should come the Saviour, in Whom all nations would be blessed, *Iren.* iv. 13, *Chrys.*, *Theoph.* See above on Gen. xxii. 2. 14

On this text see the Sermon of *Bp. Andrewes*, i. 118.

See also Article VII. of the Church of England, and the passages quoted from Holy Scripture and the Fathers by *Bp. Beveridge* and *Bp. Browne*, and notes below on Gal. iii. 6. Heb. xi. 19.

57. Πεντήκοντα ἔτη οὔπω ἔχεις] *Thou art not yet fifty years old.* *Chrysostom* reads τεσσαράκοντα, *forty*, and so Λ; but *Irenæus* had πεντήκοντα. Our Lord was then about thirty-three years old. Cp. *Theophyl.*, who inquires why they did not rather say *forty* than *fifty?*

The inference of *S. Irenæus* (ii. 39) from this passage, that our Lord's life upon earth extended to fifty years, was corrected by the writers of the fourth century, e.g. *Euseb.* (i. 10), *Theodoret* ad Dan. ix. tom. ii. p. 1250). And indeed *S. Hippolytus*, the scholar of *Irenæus*, had already rectified it. See his Comment

λέγω ὑμῖν, πρὶν Ἀβραὰμ γενέσθαι ἐγώ εἰμι. 59 [v] Ἦραν οὖν λίθους ἵνα [v ch. 10. 31, 39. & 11. 8.]
βάλωσιν ἐπ' αὐτόν· Ἰησοῦς δὲ ἐκρύβη, καὶ ἐξῆλθεν ἐκ τοῦ ἱεροῦ διελθὼν διὰ [Luke 4. 30.]
μέσου αὐτῶν, καὶ παρῆγεν οὕτως.
IX. 1 Καὶ παράγων εἶδεν ἄνθρωπον τυφλὸν ἐκ γενετῆς· 2 καὶ ἠρώτησαν
αὐτὸν οἱ μαθηταὶ αὐτοῦ λέγοντες, Ῥαββὶ, τίς ἥμαρτεν, οὗτος, ἢ οἱ γονεῖς
αὐτοῦ, ἵνα τυφλὸς γεννηθῇ; 3 Ἀπεκρίθη Ἰησοῦς, Οὔτε οὗτος ἥμαρτεν οὔτε [a ch. 11. 4, 40—42. & 2. 11.]
οἱ γονεῖς αὐτοῦ· [a] ἀλλ' ἵνα φανερωθῇ τὰ ἔργα τοῦ Θεοῦ ἐν αὐτῷ. 4 [b] Ἐμὲ δεῖ [b ch. 4. 34. & 11. 9. & 12. 35.]
ἐργάζεσθαι τὰ ἔργα τοῦ πέμψαντός με ἕως ἡμέρα ἐστίν· ἔρχεται νὺξ ὅτε οὐδεὶς

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on Daniel, Num. iv., where he says that our Lord suffered in His thirty-third year.

58. πρὶν Ἀβραὰμ γενέσθαι, ἐγώ εἰμι] *before Abraham was born, I am.* It would seem that the words ἐγώ εἰμι are used by our Lord singly (i. e. without any predicate) three times (*v.* 23, 24. 28) in this chapter to signify His own Divine Pre-existence,—I AM, i. e. from everlasting, and His *co-existence* with the Father. (See *S. Cyril* on chap. i.) Why did He not say,—before Abraham was I *was*, but I *am?* because He uses this word, "I am," as His Father uses it; for it signifies perpetual existence, independent of all time. And therefore they charged Him with Blasphemy. (*Chrys.*) He identifies Himself with Jehovah. See on Exod. iii. 14.

Acknowledge your Creator, and distinguish Him from the creature. He who speaks was the Seed of Abraham; and yet He *was* before Abraham, and Abraham himself was made by Him. Abraham was a creature, therefore Christ did *not* say, "before Abraham existed,"—"antequàm *esset*," πρὶν Ἀβραὰμ εἶναι,—but He said, "before Abraham was *born*,"—"antequàm Abraham *factus esset*," πρὶν Ἀβραὰμ γενέσθαι,—and He did not say, "I was made," but "*I am*." (*Aug.*) The Deity has no past or future, but a perpetual present, and therefore He uses the present tense, and says, "*I am*." He does not say, *I was* before Abraham, but *I am*,—according to that in Exodus (iii. 14), "I AM that I AM." (*Greg.*) Our Lord uses the same language, "I AM," when proving His Deity by walking on the sea, Mark vi. 50.

59. Ἦραν οὖν λίθους ἵνα βάλωσιν ἐπ' αὐτόν] *They therefore took up stones to cast at Him*, as if He was guilty of blasphemy in claiming to be God. Here is a plain proof of Christ's Divinity, against the Socinians. Our Lord said to the Jews, "Destroy this Temple, and in three days I will raise it up again (ii. 19). I have power to lay down My life, and I have power to take it up again. Before Abraham was I AM (viii. 58). I and My Father are one (x. 30)." The *Jews* understood Him to claim *divine power* by such words as these, and St. John relates that on several occasions, they took up stones to cast at Him, because, by speaking thus, He made Himself *equal* with *God*. Cp. below, x. 31; xi. 8.

They charged Him with blasphemy for doing so. And if He had not really claimed to be equal with God, He, in His love to them and to the world, and in His dutiful reverence to His Father, which ever characterized His conduct, would certainly have undeceived them. But He never disclaimed the meaning which they assigned to His words. That meaning therefore is true. He *did* claim to be Equal and One with God,—He did claim to be God. And how did God, on His side, regard that claim? He is "a jealous God, and will not give His glory to another" (Isa. xlii. 8; xlviii. 11). He severely punished His servant Moses, because in the heat of passion he let fall one hasty expression, and "spake unadvisedly with his lips" (Ps. cvi. 33), and claimed more than human power to himself, and said, "Must *we* fetch you water out of this rock?" (Num. xx. 10.) For this one saying, in which Moses appeared to arrogate to himself what belonged to God, God excluded him from the promised land, notwithstanding his long and faithful service, and his earnest entreaties to be admitted into it. If, then, Jesus Christ had been a great prophet like Moses, and nothing more; if He had not been what He claimed to be, Equal and One with the Father, the everlasting I AM, then we may be sure, that the same God, "with Whom is no variableness nor shadow of turning" (James i. 17), and who visited one vain-glorious expression in the case of Moses with such a severe penalty, would have marked His displeasure against Him who repeatedly and uniformly laid claim to divine-power. Jesus did this. God therefore would have disowned Him, if what He did had not been rightly done; and He would have *rewarded* the *Jews* for their pious zeal in behalf of His own Divine Honour, and for taking up stones to execute the Law of God on one who was guilty of blasphemy.

But what was the fact? God gave witness to Him in their presence by miracles, and wonders, and signs, "which God did by Him in the midst of them" (Acts ii. 22), and He gave assurance to all men of the truth of what He spake by calling Him His beloved Son in Whom He is well pleased (Matt. iii. 17; xii. 18; xvii. 5. 2 Pet. i. 17); and by raising Him from the dead, and by setting Him at His own right hand in heavenly places (Acts iii. 15; iv. 10; xiii. 30; xvii. 31. Eph. i. 20. Phil. ii. 9). Thus God has shown His approval of Christ's preaching.

But on the other hand He has displayed His severe indignation against the *Jews* for their rejection of that preaching. He has inflicted a severer punishment upon them for *that* sin, than He ever inflicted on their forefathers, even for the sin of idolatry. He destroyed Jerusalem of old, and He carried their fathers captive to Babylon for idolatry; but on their repentance, He restored them to their own land. He has now destroyed Jerusalem for their sin in rejecting the claims of Christ; and for eighteen hundred years the Jews have been scattered as outcasts among all nations. Thus they themselves bear witness to the truth of Christ's claim; they attest His divinity. May He hasten the time when their eyes may be opened, that they may see Him, and worship Him, and so be restored to the favour of God! (2 Cor. iii. 14—16.)

— ἐκ τοῦ ἱεροῦ διελθὼν διὰ μέσου] *He went out of the Temple, going through the midst of them.* That is, He rendered Himself invisible, and thus showed His *divine power*. He fled from the stones which might have touched Him as man. Woe to them from whose stony hearts God flies! (*Aug.*)

They take up *stones* to cast at *Him*. He had told them, "Let him who among you is without sin first cast the *stone* at *her*" (*v.* 7). Was their present act one of vindictiveness for that saying? And is this another mark of the coherence of the context with that passage? Christ escaped unseen from His enemies (viii. 59), and saw a man who had never seen from his birth, and made him see; and showed Himself to be the Light of the world; and proved, that they who thought that they could see better than others, were blind in body and soul, because they would not see Him Who is the Light, but sought to extinguish Him.

Our Lord rendered Himself *invisible*. For other reflections on this subject, see on Luke iv. 30, and below, on John xx. 19.

CH. IX. 2. τίς ἥμαρτεν] *who sinned?* The Apostles could not have imagined that a man had sinned before his birth; nor does it appear that they believed in a transmigration of souls, or that children are punished for their parents. (Cp. Ezek. xviii. 2—4.) But this question of theirs may have been occasioned by our Lord's speech to the paralytic whom He had healed (John v. 14),—"Sin no more, lest a worse thing come upon thee;" and it may have been a statement of an objection on their part to the assertion of our Lord that *sin* is the *cause* of physical evils. (Cp. *Chrys.*)

3. Οὔτε οὗτος ἥμαρτεν] Both he and his parents were sinners; but their sin was not the *cause* of his being born blind.

— ἵνα φανερωθῇ τὰ ἔργα τοῦ Θεοῦ ἐν αὐτῷ] *in order that the works of God might be made manifest in him.* But had this man been punished with blindness that God might be glorified? Would not this have been unjust? We may reply, that the conjunction *that* does not here indicate the *cause*, but the *effect*,—i. e. the man was not born blind in order that God might be glorified, but God's glory was an effect of his blindness. So it is in our Lord's words (John ix. 39), "I came into the world *that* they who see might be made blind;" but we cannot suppose that Christ, Who is the Light of the world, came in order to make men blind. So also we may explain the words of St. Paul (Rom. iii. 4; v. 20),—"The Law entered in *that the offence might abound*;" whereas in fact the Law was given as a check to sin. In all these and other cases the conjunction signifies *consequence* and *event*, and not a *reason* or *cause*. Cp. *Chrys.*, *Theophyl.*, who quote other parallels, and *Glass.*, Phil. S. pp. 529, 530. Matt. xxiii. 34, 35. See below, *v.* 39; xii. 40. 1 Cor. xi. 19.

4. Ἐμὲ (some ἡμᾶς)] *I must work* the *works* of Him that sent Me. Observe, this was said on a *Sabbath* (*v.* 14), when God specially does *works of mercy*,—to the body by rest, and to the soul by grace. Observe also.—Christ first healed the one

c ch. 1. 5, 9. & 8. 12. & 12. 35, 46. d Mark 7. 33. & 8. 23. e Neh. 3. 15. f 2 Kings 5. 14.

δύναται ἐργάζεσθαι· 5 c ὅταν ἐν τῷ κόσμῳ ὦ, φῶς εἰμι τοῦ κόσμου. 6 d Ταῦτα
εἰπὼν ἔπτυσε χαμαὶ, καὶ ἐποίησε πηλὸν ἐκ τοῦ πτύσματος, καὶ ἐπέχρισε τὸν
πηλὸν ἐπὶ τοὺς ὀφθαλμοὺς τοῦ τυφλοῦ, 7 e καὶ εἶπεν αὐτῷ, Ὕπαγε νίψαι εἰς τὴν
κολυμβήθραν τοῦ Σιλωάμ· ὃ ἑρμηνεύεται ἀπεσταλμένος· f ἀπῆλθεν οὖν καὶ
ἐνίψατο, καὶ ἦλθε βλέπων.

8 Οἱ οὖν γείτονες καὶ οἱ θεωροῦντες αὐτὸν τὸ πρότερον ὅτι προσαίτης ἦν
ἔλεγον, Οὐχ οὗτός ἐστιν ὁ καθήμενος καὶ προσαιτῶν; Ἄλλοι ἔλεγον, Ὅτι
οὗτός ἐστιν· 9 ἄλλοι δὲ, Ὅτι ὅμοιος αὐτῷ ἐστιν. Ἐκεῖνος ἔλεγεν, Ὅτι ἐγώ
εἰμι. 10 Ἔλεγον οὖν αὐτῷ, Πῶς ἀνεῴχθησάν σου οἱ ὀφθαλμοί; 11 Ἀπεκρίθη
ἐκεῖνος καὶ εἶπεν, Ἄνθρωπος λεγόμενος Ἰησοῦς πηλὸν ἐποίησε, καὶ ἐπέχρισε

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man, on a Sabbath, at Bethesda, *without the water of the pool*, but on another Sabbath He healed the other man *by the water of the pool* (which was from the same source, see *v.* 7); teaching us that He *could* heal our souls without the waters of the font of *Baptism*, but that since He has instituted Baptism for our healing, we cannot be healed without it. His Divine Power is not tied to means of grace, but when He has appointed them we are tied to their use. He could have healed Naaman without sending him to Jordan, but Naaman could not be healed without going thither.

5. φῶς εἰμι τοῦ κόσμου] *I am the Light of the World*, 'even to the end of the world' (Matt. xxviii. 20); for the day of Christ's presence has no Evening: His Sun never sets. (*Aug.*)

6. ἔπτυσε] *He spat:* this would not have seemed strange to the mind of Easterns in that age, which ascribed a medical virtue to the human saliva. See the authorities in *Wetstein's* note, p. 902. But the making of *clay* with the saliva, as if it were to be an eye-salve, would indeed have appeared extraordinary.

— ἐπέχρισε τὸν πηλόν] *He anointed the eyes of the blind with the clay.* Observe the faith of the man who had been born blind. He did not say, that clay is apt to *blind* the eye, rather than to open it, or that he had often washed in Siloam, and was not a whit the better; or that if Christ could heal him He would have done it by His word. He did not speak of Christ as Naaman did of Elisha (2 Kings v. 11); but he obeyed. He went his way; *he washed, and the result was, he came seeing.*

Observe also the *manner* in which Christ wrought the miracle. It was one of tenderness to the Jews. They might see the clay on the blind man's eyes; and might see him go to Siloam. All these things were done, that *their eyes* might be *opened*, and that *they* might *see* and believe.

He thus reminds us that He is the Creator of all who made us live and see. He who anoints the blind with clay, and makes him see, formed Adam from the *clay* of the earth, and breathed into him a living soul, and made him live. *Iren.* v. 15. *Cyril.*

Christ anointed the eyes with clay, and so *gave* sight to one who had been born blind. He *opened* his eyes by means of that which seemed only to *seal* them up. Here is an answer to those who object that sight cannot be given to the *soul* by means of things so feeble and inadequate to the purpose, as Sacraments. Almighty God *can* perform the greatest works by the weakest instruments; and He *loves* to effect them by *such* means, in order that the power of the Agent may be more manifested and magnified thereby. He is wont to work by means, which, as far as human knowledge could predict, would not produce any such result. He has *walled* the sea with *sand*. He *clears* the air with *storms*. He *warms* the earth with *snow*. So in the world of His *grace*. In the desert He brings water, not from the soft earth, but from the flinty rock; He heals the sting of the serpent of fire by the serpent of brass; He overthrows the walls of Jericho by rams'-horns; He slays a thousand men with the jawbone of an ass; He cures salt-water by salt; He buoys up iron with water. He fells the giant with a sling and a stone. And thus the Son of God works in His Gospel. He *cures* the blind man by what seemed only likely to *increase* his blindness; He *opens* his eyes by anointing them with *clay*. He exalts us to heaven by the stumbling-block of the cross. In the simplest symbols He hides supernatural grace. In the weakest creatures He conceals Divine power. He regenerates us by water; He gives immortal food in bread and wine,—in order that, from the weakness of the instruments used, the excellency of the power may be seen to be not of man, but of God. Cp. 2 Cor. iv. 7.

The *Anointing* with *Clay* may also be designed to remind us, that the blessings of spiritual illumination are derived from the *Incarnation of Christ.* The first *Adam* was formed of the *clay* of the earth, and he derived his *name* Adam therefrom. He was, ἐκ γῆς χοϊκὸς (1 Cor. xv. 47. 49). He was, from χοῦς, χέω,—i.e. from earth fused and moulded. The Son of God, who is "the Lord from heaven," became the Second Adam, and took our Nature of *clay* and in it He became the *Messiah*, the *Christ*, the *Anointed* One; and by virtue of the unction of the Holy Ghost, which He received in that Nature, and has poured down upon us, He has regenerated, illumined, and sanctified that Nature, which ever since the Fall was *born blind;* and He has sent it to *Siloam* to wash. See note on *v.* 7. and *S. Iren.* v. 15, Grabe.

7. νίψαι εἰς] Cf. Mark i. 9, ἐβαπτίσθη εἰς.

— Σιλωάμ· ὃ ἑρμηνεύεται ἀπεσταλμένος] *Siloam, which is interpreted, Sent.* *Shiloah*, Isa. vii. 2; viii. 6; xxii. 9. Neh. iii. 15; from root שָׁלַח (*shalah*), *to send forth.* So called from the *sending forth* of the water from one source into the two pools of Bethesda and Siloam. *Lightfoot* (in loc. ii. p. 677), and see above, v. 2, and *Meyer's* note here, p. 357, and compare also *Rosenmüller* and *Mintert*, Lex. in *v.* The sense of the word ἑρμηνεύεται is not to be pressed too closely; it does not mean always a *literal interpretation*, but rather an *allusion.* See Acts iv. 36.

Our Lord, by sending the blind man to *Shiloah*, here appears to refer to His own words as recorded above in *v.* 4, "I must do the works of Him that *sent* Me." The Jews endeavoured to set Him in opposition to Moses, who was sent by God (see vii. 19—23; ix. 28, 29), and He proves His own Divine Mission by His Works. The words "He that *sent* Me," or "the Father that *sent* Me," are repeated by Him no less than seventeen times in the first nine chapters of this Gospel. And it would appear that by sending the blind man to wash in the pool of Siloam, He intended to teach that He Himself, Who was *sent* by the Father, is the true "Fountain to be opened in Jerusalem for sin and for uncleanness" (Zech. xiii. 1. Joel iii. 18). He is the Fount of Siloam. As St. John says, "This is He that *came* by Water and Blood; and the Blood of Christ cleanseth us from all sin." (1 John i. 6; v. 6.) "He loved us, and washed us from our sins in His own Blood (Rev. i. 5); and the Saints have washed their robes, and made them white in the Blood of the Lamb." (Rev. vii. 14.) Hence *S. Cyril* says here, "No one is '*the Sent*' but the only-begotten Son, Who came from the Father to destroy sin and Satan. And when we know Him operating invisibly in the Waters of the baptismal fount, we wash with faith,—not by putting away the filth of the flesh, as the Scripture says (1 Pet. iii. 21), but cleansing off the uncleanness of the eyes of the mind, so that we may be able to behold the beauty of the Lord." The name *Siloam*, says *Bengel*, had a prophetic character; "quia Christus eo missurus erat cæcum; et ab hoc tempore erat monumentum miracli facti?" The same may be said of *Bethesda* (above, ch. v. 2).

— ἦλθε βλέπων] *he came seeing.* This opening of the eyes of the blind was one of the signs of the Messiah. (Isa. xxix. 18; xxxv. 5.) And this opening of the eyes was very different from all *human* operations on the organ of sight. It was the bestowal of a *new* faculty—an act of Creation; and it was the gift of *immediate power* to *use* that faculty; a power no less wonderful than the faculty itself. Cp. *Burgon.* here.

8. προσαίτης] *a beggar.* So A, B, C*, D, K, L, X, and many Versions.—*Elz.* τυφλός. But it is not probable, that if τυφλὸς had been the genuine reading, it would have been altered in so many MSS. to προσαίτης, a word no where else occurring in N. T. Cp. Acts iii. 10, ἐπεγίνωσκον αὐτὸν ὅτι οὗτος ἦν ὁ πρὸς τὴν ἐλεημοσύνην καθήμενος.

The Evangelist mentions that he was a beggar, to teach us by Christ's example not to despise any. (*Theoph.*)

10. Πῶς ἀνεῴχθησάν σου οἱ ὀφθαλμοί;] *How were thine eyes opened?* No one knew the mode, but what wonder? The Evangelist himself did not know, nor did he who was healed know; but the *fact* he knew, and we know it also. (*Chrys.*) σοῦ is emphatic; see on *v.* 11.

11. Ἄνθρωπος (some, ὁ ἄνθ-)] *A man called Jesus made clay, and anointed my eyes.* Remark the appropriateness of these

μοῦ τοὺς ὀφθαλμοὺς, καὶ εἶπέ μοι, Ὕπαγε εἰς τὴν κολυμβήθραν τοῦ Σιλωὰμ
καὶ νίψαι· ἀπελθὼν δὲ καὶ νιψάμενος ἀνέβλεψα. 12 Εἶπον οὖν αὐτῷ, Ποῦ ἐστιν
ἐκεῖνος; λέγει, Οὐκ οἶδα.

13 Ἄγουσιν αὐτὸν πρὸς τοὺς Φαρισαίους τὸν ποτὲ τυφλόν. 14 [g] Ἦν δὲ σάβ- g Matt. 12. 10. Luke 13. 10—17.
βατον ὅτε τὸν πηλὸν ἐποίησεν ὁ Ἰησοῦς, καὶ ἀνέῳξεν αὐτοῦ τοὺς ὀφθαλμούς. & 14. 1—5. ch. 5. 5—11.
15 Πάλιν οὖν ἠρώτων αὐτὸν καὶ οἱ Φαρισαῖοι, πῶς ἀνέβλεψεν; Ὁ δὲ εἶπεν
αὐτοῖς, Πηλὸν ἐπέθηκε μοῦ ἐπὶ τοὺς ὀφθαλμοὺς, καὶ ἐνιψάμην, καὶ βλέπω.
16 [h] Ἔλεγον οὖν ἐκ τῶν Φαρισαίων τινὲς, Οὗτος ὁ ἄνθρωπος οὐκ ἔστι παρὰ h ver. 31, 33. ch. 3. 2.
τοῦ Θεοῦ, ὅτι τὸ σάββατον οὐ τηρεῖ. Ἄλλοι ἔλεγον, [i] Πῶς δύναται ἄνθρωπος & 7. 12. i ver. 31—33.
ἁμαρτωλὸς τοιαῦτα σημεῖα ποιεῖν; καὶ σχίσμα ἦν ἐν αὐτοῖς. 17 [j] Λέγουσιν ch. 10. 19—21. j ch. 4. 19.
οὖν τῷ τυφλῷ πάλιν, Σὺ τί λέγεις περὶ αὐτοῦ, ὅτι ἤνοιξέ σοῦ τοὺς ὀφθαλμούς;
Ὁ δὲ εἶπεν, Ὅτι [k] προφήτης ἐστίν. k ver. 32, 33. ch. 3. 2.

18 Οὐκ ἐπίστευσαν οὖν οἱ Ἰουδαῖοι περὶ αὐτοῦ, ὅτι τυφλὸς ἦν καὶ ἀνέβλεψεν, & 4. 19. & 6. 14.
ἕως ὅτου ἐφώνησαν τοὺς γονεῖς αὐτοῦ τοῦ ἀναβλέψαντος, 19 καὶ ἠρώτησαν αὐτοὺς
λέγοντες, Οὗτός ἐστιν ὁ υἱὸς ὑμῶν, ὃν ὑμεῖς λέγετε ὅτι τυφλὸς ἐγεννήθη; πῶς
οὖν ἄρτι βλέπει; 20 Ἀπεκρίθησαν αὐτοῖς οἱ γονεῖς αὐτοῦ καὶ εἶπον, Οἴδαμεν
ὅτι οὗτός ἐστιν ὁ υἱὸς ἡμῶν, καὶ ὅτι τυφλὸς ἐγεννήθη· 21 πῶς δὲ νῦν βλέπει, οὐκ
οἴδαμεν· ἢ τίς ἤνοιξεν αὐτοῦ τοὺς ὀφθαλμοὺς, ἡμεῖς οὐκ οἴδαμεν· αὐτὸς ἡλικίαν
ἔχει, αὐτὸν ἐρωτήσατε· αὐτὸς περὶ αὐτοῦ λαλήσει. 22 [l] Ταῦτα εἶπον οἱ γονεῖς l ch. 12. 42. ver. 34.
αὐτοῦ, [m] ὅτι ἐφοβοῦντο τοὺς Ἰουδαίους· ἤδη γὰρ συνετέθειντο οἱ Ἰουδαῖοι, ἵνα m ch. 7. 13. Matt. 10. 26, 28.
ἐάν τις αὐτὸν ὁμολογήσῃ Χριστὸν, ἀποσυνάγωγος γένηται. 23 Διὰ τοῦτο οἱ
γονεῖς αὐτοῦ εἶπον, Ὅτι ἡλικίαν ἔχει, αὐτὸν ἐρωτήσατε.

24 [n] Ἐφώνησαν οὖν ἐκ δευτέρου τὸν ἄνθρωπον ὃς ἦν τυφλὸς, καὶ εἶπον αὐτῷ, n Josh. 7. 18, 19. 1 Sam. 6. 5.
Δὸς δόξαν τῷ Θεῷ· ἡμεῖς οἴδαμεν ὅτι ὁ ἄνθρωπος οὗτος ἁμαρτωλός ἐστιν. ver. 16.
25 Ἀπεκρίθη οὖν ἐκεῖνος, Εἰ ἁμαρτωλός ἐστιν, οὐκ οἶδα· ἓν οἶδα, ὅτι τυφλὸς ὢν
ἄρτι βλέπω. 26 Εἶπον δὲ αὐτῷ πάλιν, Τί ἐποίησέ σοι; πῶς ἤνοιξέ σοῦ τοὺς
ὀφθαλμούς; 27 Ἀπεκρίθη αὐτοῖς, Εἶπον ὑμῖν ἤδη, καὶ οὐκ ἠκούσατε· τί πάλιν
θέλετε ἀκούειν; μὴ καὶ ὑμεῖς θέλετε αὐτοῦ μαθηταὶ γενέσθαι; 28 Ἐλοιδόρησαν
αὐτὸν καὶ εἶπον, Σὺ εἶ μαθητὴς ἐκείνου· ἡμεῖς δὲ τοῦ Μωϋσέως ἐσμὲν μαθηταί.
29 [o] Ἡμεῖς οἴδαμεν ὅτι Μωϋσῇ λελάληκεν ὁ Θεός· τοῦτον δὲ οὐκ οἴδαμεν πόθεν o ch. 8. 14.
ἐστίν. 30 Ἀπεκρίθη ὁ ἄνθρωπος καὶ εἶπεν αὐτοῖς, [p] Ἐν γὰρ τούτῳ θαυμαστόν p ch. 3. 10.
ἐστιν, ὅτι ὑμεῖς οὐκ οἴδατε πόθεν ἐστὶ, καὶ ἀνέῳξέ μου τοὺς ὀφθαλμούς· 31 [q] οἴ- q Prov. 15. 8, 29. & 28. 9.
δαμεν δὲ ὅτι ἁμαρτωλῶν ὁ Θεὸς οὐκ ἀκούει, ἀλλ' ἐάν τις θεοσεβὴς ᾖ καὶ τὸ Isa. 1. 15. Jer. 14. 10—12.
θέλημα αὐτοῦ ποιῇ, τούτου ἀκούει· 32 ἐκ τοῦ αἰῶνος οὐκ ἠκούσθη, ὅτι ἤνοιξέ τις Ezek. 8. 17, 18. Micah 3. 4.
ὀφθαλμοὺς τυφλοῦ γεγεννημένου· 33 [r] εἰ μὴ ἦν οὗτος παρὰ Θεοῦ, οὐκ ἠδύνατο Zech. 7. 13. r ver. 16.
ποιεῖν οὐδέν. 34 [s] Ἀπεκρίθησαν καὶ εἶπον αὐτῷ, Ἐν ἁμαρτίαις σὺ ἐγεννήθης s ver. 2. t Ps. 2. 7.
ὅλος, καὶ σὺ διδάσκεις ἡμᾶς; Καὶ ἐξέβαλον αὐτὸν ἔξω. Matt. 14. 33. & 16. 16.
35 [t] Ἤκουσεν ὁ Ἰησοῦς, ὅτι ἐξέβαλον αὐτὸν ἔξω· καὶ εὑρὼν αὐτὸν εἶπεν & 26. 63. ch. 1. 50.

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words in a *spiritual* sense, as applicable to ourselves. The Son of God became *man* (ἄνθρωπος) and *Saviour* (Ἰησοῦς). He came to us in our blindness, as we sat and begged by the wayside of life; He *made clay*, i. e. He took of the mortal dust of our earthy Nature (see *v.* 6), and moulded it by the breath and moisture of His mouth, and blended it with the Divine Nature, and *anointed* it with the Holy Ghost; and sent us to Siloam; and by the co-operation of our Faith and Obedience with His Divine Power and Love, our eyes are opened and we see.

— *μοῦ*] emphatic here, and so placed in the best MSS., and *not after ὀφθαλμοὺς* as in *Elz.*; cp. *vv.* 15. 30. The eyes of *me*—who was *born blind*. And so *σοῦ*, *vv.* 10. 17. 26.

— *εἰς τ. κ. τ. Σιλωάμ*] B, D, L, X have *εἰς τὸν Σιλωάμ*.

12. Ποῦ ἐστιν] *Where is He?* Christ withdrew Himself after His miracles. He did not seek glory from man. (*Chrys.*)

14. Ἦν δὲ σάββατον] *It was the Sabbath*, the end of the week; Christ illumined the world in the last age. (*Cyril.*) See also above on *v.* 4.

17. Ὅτι] *In regard to that: εἰς ἐκεῖνο ὅτι—ὑπὲρ ὧν ὅτι.* (*Meyer.*) See xi. 47.

22. *ἀποσυνάγωγος*] *put out of the synagogue.* On the forms of Excommunication among the Jews, see *Welstein*, p. 904.

27—30. *γενέσθαι*] *to become: v.* 30, some read *τὸ θ.*

34. *ἐξέβαλον αὐτὸν ἔξω*] *they cast him out.* The children of falsehood cast out the confessor of Truth. The Jews cast him out of the Synagogue for confessing Christ; and the Lord of the Temple found him: they who suffer for the truth will be found by Christ. (*Chrys.*, *Theoph.*) It was no evil to be so put out; they excommunicated him who confessed Christ, and Christ received him. (*Aug.*)

35. *εὑρὼν αὐτὸν*] *having gone in quest of, and having found.* *ηὗρεν* is the Hebr. מָצָא (*matsa*), for which it is often used by the LXX. Cp. above, i. 42. 44; v. 14; and below, xii. 14.

The Pharisees cast him out; Jesus went in search of him. "When my father and my mother forsake me, the Lord taketh me up" (Ps. xxvii. 10). "Blessed are they that are persecuted for

αὐτῷ, Σὺ πιστεύεις εἰς τὸν Υἱὸν τοῦ Θεοῦ; 36 Ἀπεκρίθη ἐκεῖνος καὶ εἶπε, Καὶ
u ch. 4. 26. τίς ἐστι, Κύριε, ἵνα πιστεύσω εἰς αὐτόν; 37 u εἶπε δὲ αὐτῷ ὁ Ἰησοῦς, Καὶ
ἑώρακας αὐτὸν, καὶ ὁ λαλῶν μετὰ σοῦ ἐκεῖνός ἐστιν. 38 Ὁ δὲ ἔφη, Πιστεύω,
v ch. 3. 19. & 12. 47. Κύριε· καὶ προσεκύνησεν αὐτῷ. 39 v Καὶ εἶπεν ὁ Ἰησοῦς, Εἰς κρῖμα ἐγὼ εἰς τὸν
κόσμον τοῦτον ἦλθον, ἵνα οἱ μὴ βλέποντες βλέπωσι, καὶ οἱ βλέποντες τυφλοὶ
γένωνται.

40 Καὶ ἤκουσαν ἐκ τῶν Φαρισαίων ταῦτα οἱ ὄντες μετ' αὐτοῦ, καὶ εἶπον αὐτῷ,
w ch. 15. 22. Μὴ καὶ ἡμεῖς τυφλοί ἐσμεν; 41 w Εἶπεν αὐτοῖς ὁ Ἰησοῦς, Εἰ τυφλοὶ ἦτε, οὐκ ἂν
εἴχετε ἁμαρτίαν· νῦν δὲ λέγετε, Ὅτι βλέπομεν· ἡ οὖν ἁμαρτία ὑμῶν μένει.

X. 1 Ἀμὴν ἀμὴν λέγω ὑμῖν, ὁ μὴ εἰσερχόμενος διὰ τῆς θύρας εἰς τὴν αὐλὴν
τῶν προβάτων, ἀλλὰ ἀναβαίνων ἀλλαχόθεν, ἐκεῖνος κλέπτης ἐστὶ καὶ λῃστής·

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righteousness' sake, for their's is the kingdom of heaven" (Matt. v. 10: see also *v.* 11, and Luke vi. 22).

This history affords comfort, direction, and encouragement to members of the Church of England, in regard to the Church of Rome. Our Lord commanded His disciples to love all men, even their enemies (Matt. v. 44. 46), and to hearken even to His worst enemies, the Scribes and Pharisees, "sitting in Moses' seat" (Matt. xxiii. 2); that is, as far as they taught in accordance with His law; but to beware of their *false doctrine* (Matt. xvi. 6. 11). And therefore it is the duty of all His disciples to cherish a spirit of Christian Love and Unity toward all men, and to submit in all godly obedience to those who are over them in the Lord.

But if those who sit in Moses' seat teach things contrary to the Law of Moses, and proceed to impose false doctrines as terms of Communion; if they threaten with Excommunication those who do not receive those false doctrines, but hold fast to the truth as taught by Christ and His Apostles,—then no desire of Unity, no love of Enemies, no fear of separation from Parents and spiritual Superiors, no dread of spiritual censures and penalties may deter the disciples of Christ from confessing Him Who is the Truth, and from holding the Faith whole and undefiled; but they must boldly acknowledge Christ, and leave the issue to Him.

Our Lord Himself has set the seal of His Divine sanction on these principles. He went in quest of the man who had been put out of the Synagogue. He Who is the lover of Unity, and Who commanded His Disciples to love their Enemies, and prayed "that they all might be one" (John xvii. 21), and taught them to hearken to the Scribes and Pharisees; and Who hates strife and disobedience, showed by seeking out the man whom the Pharisees had excommunicated, that he, whom He sought and found, was not guilty of sin, when he confessed Christ, though he had been excommunicated as a sinner; and that he had done his duty in confessing Christ; and that the *sin* of *schism*,—for a schism there was, and there cannot be schism without sin,—lay at *the door of those who cast him out.*

So it is now. We do not say that the communion of spiritual Pastors is to be forsaken, simply because they teach some doctrines that are false. Spiritual Pastors are men; and men are fallible; and wherever fallibility is, there error may arise. And if separations were allowable for every error in a Church, there would be no such thing as Church Communion left. Our duty is to communicate with those who sit in Moses' Seat, but not to communicate with them in any false doctrines by which they may corrupt his Law.

Let it then be allowed, for argument's sake, that the Bishop of Rome sits in the Chair of Authority. Then we do *not* say, that, merely because he is fallible, or because he teaches some false doctrines, Communion with him is impossible. Christ communicated with Scribes and Pharisees. He taught with them in the Synagogue, and worshipped with them in the Temple. So, though the Bishop of Rome teaches some false doctrines, we might yet communicate with him in what he still *retains* of *Christian truth.*

But he has gone beyond this. He has proceeded to *impose false doctrines* as *terms of Church Communion.* He makes communion in error to be essential to communion with himself. He teaches in opposition to Christ. He has endeavoured to supersede Christ's Copy of the Old Testament by an Old Testament of his own. He adds human codicils, as of equal authority, to the Divine Testaments. He mutilates the Sacraments of Christ. He substitutes other objects of worship in the room of Christ. And he teaches Articles of Faith which were not preached by Christ and His Apostles, and were unknown for fifteen centuries to the Church of Christ. And he *requires* all men to *receive* these novel corruptions, *on pain of excommunication.* He thus contravenes Christ; and puts *himself* in the place of Christ. Therefore, if we confess *Jesus* to be the Christ, we are "put out of the Synagogue" (John ix. 22).

We do confess Jesus to be the Christ. We believe Him to be "the Way, the Truth, and the Life" (xiv. 6). We know that He hath the Words of Eternal Life (vi. 68), and that if any one preach any thing beside what He and His Apostles preached, he is to be anathema (Gal. i. 8, 9); and that in vain they worship Him, if they teach for doctrines the commandments of men. (Matt. xv. 9.) We know that the Church of Rome, in excommunicating us for confessing Christ, has excommunicated herself; we believe that the sin of the separation between us lies at her door. And we humbly hope and trust that we have been found by Christ; and are in communion with Him Who is the Head of the Church; and if, being illumined by Him Who is the Light, we walk in the Light, "we have fellowship one with another" (1 John i. 7); we are in communion with Christ the Head, and with all His Members throughout the world; and with all of every age who have departed in His true faith and fear.

— πιστεύεις εἰς τὸν Υἱὸν τοῦ Θεοῦ;] *believest thou on the Son of God?* It is not enough to believe in Jesus as the *Christ*, we must also believe in Him as the *Son of God.* (*Hilary*, de Trin. vi.) And it is not enough to believe, we must *worship* Him as God. Hence the Evangelist relates of the blind man healed, "he said, Lord, I believe, and he worshipped Him" (*Aug.*); and Christ approves this, for He says, "I am come, that they which see not might see," as much as to say, he who was blind from his birth, now *sees* both in body and soul. (*Theoph.*) The Worship of Christ is the Vision of the soul.

36. Καὶ τίς ἐστι] The *καὶ* is omitted by *Elz.*, but is found in B, D, E, F, G, K, M, S, U, X, Δ, Λ, and many Cursive MSS.

37. ἑώρακας αὐτόν] *thou hast seen Him.* Thou who wast born blind hast seen Christ. This is His gift. This Scripture may be used against the Nestorian heresy, which separates the Son of Mary as a different person from the Son of God. Christ says, that in seeing Him we see the Son of God. (*Theoph.*)

We are all born blind, and we must all repair to Siloam, the font of baptism, and be baptized in Him Who is *Sent*, that is, Christ. And when we are baptized, we must expect to be tempted. We may be brought before Kings and Rulers for His sake who has healed us. We must then quit ourselves valiantly, and not be afraid to confess Christ; and if need be, to suffer excommunication according to Christ's words, "They will put you out of their synagogues, and ye shall be hated of all men for My name's sake" (John xvi. 2. Matt. x. 22. Mark xiii. 13. Luke xxi. 17). Then Jesus will find us, and He will bless us with fuller knowledge and firmer faith. (*Theoph.*)

39. κρῖμα] Incorrectly printed *κρίμα* in some edd. here and elsewhere in N. T. The ι is long by nature. *Æsch.* Suppl. 392, οὐκ εὔκριτον τὸ κρῖμα.

— βλέπωσι] *may* see: now, and in other ages. A general proposition applicable to all times.

41. Εἰ τυφλοὶ ἦτε] *If ye were blind;* if ye had no access to the Scriptures your sin would not be so great as it is; but now that ye profess to be teachers of the law, ye are self-condemned.

Ch. X. 1. Ἀμὴν ἀμὴν—λῃστής] This chapter is a Divine Pastoral, addressed especially to Bishops, Priests, and Deacons.

The blind man had been excommunicated by the Pharisees for confessing Christ (ix. 34). They were the Doctors of the Law and Pastors of the People (Matt. xxiii. 2); but they had become hireling shepherds and idol pastors (Ezek. xxxiv. 2. Jer. xxiii. 1. Zech. xi. 17). And from this act of theirs our Lord takes occasion to show that they had *excommunicated themselves.*

And why? Because *He* is the *Door* of the Fold. And by

2 ὁ δὲ εἰσερχόμενος διὰ τῆς θύρας ποιμήν ἐστι τῶν προβάτων. 3 Τούτῳ ὁ
θυρωρὸς ἀνοίγει· καὶ τὰ πρόβατα τῆς φωνῆς αὐτοῦ ἀκούει· καὶ τὰ ἴδια πρόβατα
καλεῖ κατ' ὄνομα, καὶ ἐξάγει αὐτά. 4 Καὶ ὅταν τὰ ἴδια πρόβατα ἐκβάλῃ, ἔμ-
προσθεν αὐτῶν πορεύεται, καὶ τὰ πρόβατα αὐτῷ ἀκολουθεῖ, ὅτι οἴδασι τὴν
φωνὴν αὐτοῦ. 5 Ἀλλοτρίῳ δὲ οὐ μὴ ἀκολουθήσουσιν, ἀλλὰ φεύξονται ἀπ' αὐτοῦ·
ὅτι οὐκ οἴδασι τῶν ἀλλοτρίων τὴν φωνήν.
6 Ταύτην τὴν παροιμίαν εἶπεν αὐτοῖς ὁ Ἰησοῦς· ἐκεῖνοι δὲ οὐκ ἔγνωσαν τίνα
ἦν ἃ ἐλάλει αὐτοῖς.
7 Εἶπεν οὖν πάλιν αὐτοῖς ὁ Ἰησοῦς, Ἀμὴν ἀμὴν λέγω ὑμῖν, ὅτι [a] ἐγώ εἰμι ἡ
θύρα τῶν προβάτων. 8 Πάντες ὅσοι πρὸ ἐμοῦ ἦλθον κλέπται εἰσὶ καὶ λῃσταί·
ἀλλ' οὐκ ἤκουσαν αὐτῶν τὰ πρόβατα.
9 [b] Ἐγώ εἰμι ἡ θύρα· δι' ἐμοῦ ἐάν τις εἰσέλθῃ, [c] σωθήσεται· καὶ εἰσελεύσεται
καὶ ἐξελεύσεται, καὶ νομὴν εὑρήσει. 10 Ὁ κλέπτης οὐκ ἔρχεται εἰ μὴ ἵνα κλέψῃ
καὶ θύσῃ καὶ ἀπολέσῃ· ἐγὼ ἦλθον ἵνα ζωὴν ἔχωσι, καὶ περισσὸν ἔχωσιν.
11 [d] Ἐγώ εἰμι ὁ ποιμὴν ὁ καλός· ὁ ποιμὴν ὁ καλὸς τὴν ψυχὴν αὐτοῦ τίθησιν
ὑπὲρ τῶν προβάτων· 13 ὁ μισθωτὸς δὲ, καὶ οὐκ ὢν ποιμὴν, οὗ οὐκ εἰσὶ τὰ πρό-

a ch. 14. 6. Eph. 2. 18. Heb. 10. 19, 20.
b ch. 14. 6. Rom. 5. 1. Eph. 2. 18. Heb. 10. 19, 20. Ps. 23. 1, 4.
c ver. 3, 4. Isa. 40. 11. Ezek. 34. 11—16.
d Isa. 40. 11. Ezek. 34. 23. & 37. 24. Zech. 11. 16, 17. & 13. 7. Micah 5. 4. Heb. 13. 20. 1 Pet. 2. 25. ch. 15. 13. Rom. 5. 7, 8. Eph. 5. 2. Isa. 53. 10, 11. Dan. 9. 24, 26. Tit. 2. 14. 1 Pet. 1. 18, 19. Rev. 5. 9.

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casting out a man who had come in by the Door of a good confession to Christ, they, who cast him out, had proved that they did not know the Door, and were therefore not in the fold.

Besides, they had endeavoured to make Moses into a Door, in *opposition* to Christ (ix. 28, 29). They had accused Christ of breaking the Law of Moses, which was given by Christ. Thus they had shown that they did not understand the relation of Moses to Christ. Christ therefore here declares that He Himself is the Only Door; and that Moses and all *true* Prophets have passed through that Door; and that there is no other entrance for Pastors or People but by Him; and that all who profess to be Shepherds, but do not pass through that Door, are "thieves and robbers."

This may be applied more generally, as follows:

Many persons, who are called good men according to the language of this world, and yet are not true Christians, ask, as the Pharisees did, "Are we blind also?" (John ix. 40.) Many who compose subtle treatises on Morals and Metaphysics, and have formed Schools of Philosophy, and draw disciples after them, yet will not stoop to pass through the Door. To them our Lord says, "He that entereth not by the *door* is a thief and a robber." He says the same to many, who boast that they alone can see, and that they are even enlightened by Christ, but are, in fact, teachers of false doctrine. Such are the Sabellians, for example, who say that the Son and the Father are but One person. Such are the Arians, who say that the Father and Son are not of the same substance. Such are the Photinians and Socinians, who say that Christ is a mere man and not God; and, in fine, all who preach such a Christ as they invent for themselves in their own imaginations, and not such a Christ as the Scriptures reveal. They do not enter by *the Door*. In a word, none can have a solid hope of eternal life, unless he knows the true Life, which is Christ, and enters by this Door into the fold. Let him not only preach Christ's name, but seek Christ's glory, and not his own glory. Christ's Door is lowly, and he who enters by this door must humble himself; he must stoop, in order that he may enter by it. (Cp. *Aug.* here, and Serm. 137, 138.)

On *κλέπτης* and *λῃστὴς* see further, *v.* 8.

3. Τούτῳ ὁ θυρωρὸς ἀνοίγει] *To him the porter openeth.* Christ is the Door of the fold, and the Keeper of the door as well as the Shepherd of the Sheep. He is the Truth, and opens Himself, and reveals to us the Truth. (*Aug.*)

He uses *various* metaphors here, in order that we *may* not interpret His words *literally*, and may know Him to be All in All.

— *καλεῖ*] A, B, D, L, X have *φωνεῖ.*

4. *πρόβατα*] B, D, L, X have *πάντα.*

— *τὰ πρόβατα αὐτῷ ἀκολουθεῖ*] *the sheep follow Him.* The Saints *before* the Advent of Christ in the flesh, believed in Him who *was to come*, as *we* believe in Him Who *has come.* The seasons are changed, but the Faith is One. All who before the Incarnation believed the faith which was taught by Abraham and the Patriarchs, and Moses and the Prophets, preannouncing Christ, were Sheep of *Christ*, and heard and knew *His Voice* speaking by them. (*Aug.*) All the *saints follow* Christ (cp. Rev. xiv. 4); none *go before* Him (see on *v.* 8); *He goes before* them all (*v.* 4).

7. *ἡ θύρα*] He is *the Door* by Whom *Abraham* entered and the *Prophets*, as well as the *Apostles.* (*Ignatius* ad Philad. 9.) Cp. *Hermæ* Pastor. iii. 9, who says, "As no one can enter into a city but by its gate, so no one can enter into the kingdom of God but by the name of the Son of God." Cp. Eph. ii. 18. "*Christus* et Ostium, et Pastor, et Omnia." (*Bengel.*)

8. Πάντες—λῃσταί] *All, as many who came before Me, are thieves and robbers.* Did not Moses and the Prophets come *before* Him? No; they came *with* Him. He Who is the Eternal Word *sent* them as His heralds, and He possessed their hearts. All who preached the Truth came with Him who is the Truth. But others, *who put themselves before* Him, who do not come from Him, and do not acknowledge His Eternity, are *thieves and robbers.* (*Chrys.*) "In *venientibus* præsumptio temeritatis, in *missis* obsequium servitutis." (*Jerome*, in Matt. i., who quotes Ezek. xiii. 3. Jer. xiv. 14; xxiii. 21.) Similarly *Aug.* ad Ps. xc. They who *come* of their own accord, and were not *sent* by Christ, are thieves and robbers; but all true Prophets were ministers of Christ; and the Church is "built on Apostles and Prophets, Jesus Christ Himself being the chief corner-stone" (Eph. ii. 20). Elias raised the dead by the power of Christ. Cp. above on *v.* 4. And see *Clem. Alex.* Strom. i. 17.

The Gnostics (see *Hippolyt.* Ref. vi. 15) and Manichæans applied these words to the *Prophets;* alleging therefrom that the Old Testament is contrary to the New. But our Lord is speaking only of *false* prophets. For He says, "as many as *came* before Me," that is, who were not *sent:* according to what God says by Jeremiah (xxiii. 21), "I have *not sent* these prophets, yet they *ran;* I have not spoken to them, yet they prophesied." They defrauded Him of His own prerogative, and spoiled men's souls of the only faith and hope that can save them. (Col. ii. 8. 2 Tim. iii. 6.) (*Theoph.*) Hence they who *came*,—claiming to themselves the incommunicable attributes of Christ, Who is the only *Door*,—are thieves and robbers. Hence St. Paul uses the words *ὁ ἐρχόμενος* to describe a false teacher who *sends himself*, and is thus distinguished from an *Apostle* who is *sent by* Christ. (2 Cor. xi. 4.)

Hence the Church of England says in her Collect for the third Sunday in Advent, "O Lord Jesus Christ, Who at Thy first Coming didst *send* Thy Messenger to prepare Thy way before Thee." He Who is the Eternal Word *sent* him who was the Voice. He Who is the Way sent His own forerunner to prepare it in the hearts of men.

11—16.] See the Homily of *Greg. M.* on these verses, in Evang. i. 14, p. 1484.

11. Ἐγώ εἰμι ὁ ποιμὴν ὁ καλός] *I am the good Shepherd;* and yet He had said before (*v.* 9), "I am the *Door.*" How does He enter through Himself? He by Himself knows the Father, and we know the Father by Him; He enters the sheepfold by Himself, and we by Him; He declares Himself, as a light shows other things as well as itself.

Christ is the Shepherd, and yet He grants to others to be Shepherds. Peter is a Shepherd, and the rest of the Apostles are Shepherds, and all good Bishops are Shepherds: but none of us calls himself *the Door.* (*Aug.*)

— *ὁ ποιμὴν ὁ καλὸς—προβάτων*] *the good shepherd lays down his life for the sheep.* The phrase *τιθέναι τὴν ψυχὴν*, to *lay down his life*, is peculiar to St. John (xiii. 37; xv. 13. 1 John iii. 16).

βατα ἴδια, θεωρεῖ τὸν λύκον ἐρχόμενον, καὶ ἀφίησι τὰ πρόβατα καὶ φεύγει· καὶ
ὁ λύκος ἁρπάζει αὐτὰ, καὶ σκορπίζει τὰ πρόβατα· 13 ὁ δὲ μισθωτὸς φεύγει, ὅτι
μισθωτός ἐστι, καὶ οὐ μέλει αὐτῷ περὶ τῶν προβάτων. 14 Ἐγώ εἰμι ὁ ποιμὴν
ὁ καλός· καὶ γινώσκω τὰ ἐμὰ καὶ γινώσκομαι ὑπὸ τῶν ἐμῶν, (90/III) 15 [e] καθὼς
γινώσκει με ὁ Πατὴρ, κἀγὼ γινώσκω τὸν Πατέρα· καὶ τὴν ψυχήν μου τίθημι
ὑπὲρ τῶν προβάτων. (91/IV) 16 [f] Καὶ ἄλλα πρόβατα ἔχω ἃ οὐκ ἔστιν ἐκ τῆς αὐλῆς
ταύτης· κἀκεῖνά με δεῖ ἀγαγεῖν, καὶ τῆς φωνῆς μου ἀκούσουσι· [g] καὶ γενήσεται
μία ποίμνη, εἷς ποιμήν. (92/X) 17 [h] Διὰ τοῦτο ὁ Πατήρ με ἀγαπᾷ, ὅτι ἐγὼ τίθημι
τὴν ψυχήν μου ἵνα πάλιν λάβω αὐτήν. 18 [i] Οὐδεὶς αἴρει αὐτὴν ἀπ' ἐμοῦ, ἀλλ'
ἐγὼ τίθημι αὐτὴν ἀπ' ἐμαυτοῦ· ἐξουσίαν ἔχω θεῖναι αὐτὴν, καὶ ἐξουσίαν ἔχω
πάλιν λαβεῖν αὐτήν· ταύτην τὴν ἐντολὴν ἔλαβον παρὰ τοῦ Πατρός μου.
19 [j] Σχίσμα οὖν πάλιν ἐγένετο ἐν τοῖς Ἰουδαίοις διὰ τοὺς λόγους τούτους·
20 [k] ἔλεγον δὲ πολλοὶ ἐξ αὐτῶν, [l] Δαιμόνιον ἔχει καὶ μαίνεται· τί αὐτοῦ ἀκούετε;
21 ἄλλοι ἔλεγον, Ταῦτα τὰ ῥήματα οὐκ ἔστι δαιμονιζομένου· [m] μὴ δαιμόνιον
δύναται τυφλῶν ὀφθαλμοὺς ἀνοίγειν;
22 [n] Ἐγένετο δὲ τὰ ἐγκαίνια ἐν τοῖς Ἱεροσολύμοις, καὶ χειμὼν ἦν· 23 καὶ
περιεπάτει ὁ Ἰησοῦς ἐν τῷ ἱερῷ ἐν τῇ στοᾷ Σολομῶνος.

e Matt. 11. 27. ch. 15. 13.
f Ezek. 37. 22. Isa. 56. 3. & 66. 8. 1 Pet. 2. 25. Rom. 15. 8, 12. ch. 12. 20—24, 32.
g Eph. 2. 14—19. & 3. 1—6. 1 Cor. 12. 12, 13. Col. 3. 11. Rev. 7. 4.
h Isa. 53. 7, 8, 13.
i ch. 2. 19.
j ch. 9. 16.
k ch. 7. 20. & 8. 48, 52.
l Matt. 10. 25.
m ch. 9. 31—33. Exod. 4. 11. Ps. 146. 8.
n 1 Macc. 4. 59. Acts 3. 11. & 5. 12.

It seems to be derived from the act of *depositing* or *laying down* a sum of money as a price for something bought or redeemed (see *Meyer*), and is expressive of the act performed by Christ in giving His life as a λύτρον or ἀντίλυτρον (a price or ransom) for all men (see Matt. xx. 28. 1 Tim. ii. 6. Tit. ii. 14. 1 Pet. i. 18), and is an assertion of the doctrine of the Atonement.

The faithfulness of the Shepherd is tested by his sufferings for the Sheep. Hence St. Paul recounts his own perils in answer to the false Apostles his accusers. (2 Cor. xi. 23.) (*Chrys.*) Here is an instruction to all Pastors: first, to give of their external good things to their sheep; and next, if necessary, to give their lives. He who does not give of his substance for his sheep, how will he give his life? They who love their substance more than their sheep, feed not in love, but for lucre, and forfeit the name of Shepherds, and become hirelings. (*Greg.* Hom. xiv. in Evang.)

Here is true martyrdom. Not all who give their bodies to be burnt give their lives for the sheep. But we must have charity. (1 Cor. xiii. 3.) And how can a man be said to have charity who does not love Unity? (*Aug.*) Here then is a warning to the Shepherds against Schism.

— τίθησι] *lays down*: a word repeated by our Lord five times here with great emphasis. (*Bengel.*) The death of Christ is the source of all life. (Isa. liii. 10. See above on i. 29.) He gave His life on the Cross; and He gives it in the Holy Communion of His Body and Blood. (*Greg. M.*)

12. θεωρεῖ τὸν λύκον ἐρχόμενον] *he beholds the wolf coming.* The Wolf—specially Satan. It is the coming of the wolf that proves the fidelity of the Shepherd. In times of tranquillity the hireling stands on guard as well as the Shepherd. The hour of trial shows the difference of the two. (*Greg.* Hom. i. 14.)

13. μισθωτὸς φεύγει] *The hireling fleeth because he is a hireling*, and seeks earthly gain, and does not love the sheep, and therefore fears to expose himself to peril, lest he lose what he loves. Such is he who declines to exercise godly discipline, or to minister godly rebuke to sinners, and so lets the sheep fall into the jaws of the wolf, who is the devil. (*Aug.*, *Greg.*) Woe to those who consult their own temporal welfare and not the spiritual good of the flock. Woe to the Shepherds *who feed themselves* and not the flock. See Ezek. xxxiv. 2, and Phil. ii. 21. (*Chrys.*)

Yet the hireling is sometimes necessary, and we may hear the Good Shepherd speaking by the hireling's mouth. Many in the Church who seek their own, yet preach Christ; and the Voice of Christ is heard speaking by them; and the sheep follow—not the hireling—but the Shepherd speaking by the hireling. (See Matt. xxiii. 2.) (*Aug.*) We may not therefore separate ourselves from Christ's Church, because of hirelings in it.

14. γινώσκω τὰ ἐμά] *I know my own.* An exemplary lesson to Pastors. The hireling does not know his sheep, because he does not often visit them; but the true Pastor, who is like Christ, knows his sheep, because he takes care of them; and is known by them, because they are visited by him, and know their guardian by intimacy with him. (*Theoph.*)

— γινώσκομαι] *I am known* of them, as My Father knoweth Me, and as I know My Father. Cp. vi. 57; xiv. 20; xvii. 22. The word γινώσκω signifies the knowledge of love; see Acts xv. 18.

16. ἄλλα πρόβατα ἔχω] *I have other sheep beside* the sheep of the Israel after the *flesh*; namely, the sheep of the Israel in *faith*. He came to make both one in *Himself*. (Eph. ii. 14, 15. 1 Cor. vii. 19.) (*Chrys.*, *Aug.*) Our Lord came to redeem the Gentiles and Samaritans as well as the Jews. (*Greg.* Hom. 14.)

— γενήσεται] *will become.* This is not yet; but is an end to be attained by the missionary labour and prayers of the Church. See the third Collect for Good Friday. And its full end will be, when the Sheep are folded together, on the Right Hand of the Chief Shepherd at the Great Day. (Matt. xxv. 33.)

— μία ποίμνη, εἷς ποιμήν] *one flock*, the Church Universal; and *One Shepherd*, Christ. There is one seal of baptism to all; one Shepherd, He who is the Word of God, and God. Hence we may refute the Manichæans, and prove against them that there is one Shepherd and one God, both in the Old and New Testament. (*Theoph.*, who quotes Col. iii. 10.)

17, 18. ἐγὼ τίθημι τὴν ψυχήν μου κ.τ.λ.] I pay the price of the world's ransom freely. See on *v.* 11. However men may conspire against Me, they cannot *take* my life from Me, but I surrender it willingly. He goes spontaneously to His Passion, and endured it because He so willed, and when He willed, and as He willed. He had power to lay down, and He had power to take His life again, because He is the Word; and He proves this by prophesying that He will take it up again when He has laid it down. (*Chrys.*) Whatsoever Christ suffered, He suffered willingly; and we are not to imagine that His sufferings were any sign of His Father's anger against *Him*; they were indeed proofs of His Father's anger against *sin* for which He suffered, and so proofs of His Father's love to Him for taking away sin by suffering. Here is an answer to those who cavil at the doctrine of the Atonement as inconsistent with God's love and justice. (See on Matt. xvii. 5 and xx. 28.) "Amor Patris non modò erga *nos*, sed etiam erga *Christum* in Passione Christi spectandus est; non solùm severitas ultrix." (*Bengel.*)

By this saying of Christ we may refute the Apollinarians, who deny that Christ has a reasonable human soul. At Christ's death the human flesh laid down the human soul, by the power of the Word which dwelt in the flesh, and which took a human soul, but was never separated from the soul. (*Chrys.*, *Aug.*)

22. τὰ ἐγκαίνια] *the Encænia*, or Feast of Dedication of the Temple; i. e. its renewal or restoration by Judas Maccabæus, after its pollution by Antiochus Epiphanes. Cp. 1 Macc. iv. 59. 2 Macc. i. 18; x. 6; called by *Josephus* φῶτα (Ant. xii. 7). It fell in the month Cisleu or December. See *Lightfoot*, i. p. 979; ii. 576. *Mede*, p. 268. *Wetstein*, p. 909, who observes that it was usual to read then the seventh chapter of Numbers concerning the dedication of the Tabernacle. *Buxtorf*, Synagog. xxviii. *Prideaux*, Connexion, at B.C. 165. *Winer*, i. 659. The dedication of Solomon was in the autumn; that of Zerubbabel in the spring; that of Judas Maccabæus in the winter; and therefore the Evangelist adds the words, "it was winter." (*Alcuin.*) St. John tacitly reminds the reader that our Lord in His mercy, now approaching the end of His Ministry, abode longer than usual at

24 Ἐκύκλωσαν οὖν αὐτὸν οἱ Ἰουδαῖοι, καὶ ἔλεγον αὐτῷ, Ἕως πότε τὴν ψυχὴν
ἡμῶν αἴρεις; εἰ σὺ εἶ ὁ Χριστὸς, εἰπὲ ἡμῖν παῤῥησίᾳ. 25 [o] Ἀπεκρίθη αὐτοῖς o ch. 5. 36. ver. 38
ὁ Ἰησοῦς, Εἶπον ὑμῖν, καὶ οὐ πιστεύετε· τὰ ἔργα ἃ ἐγὼ ποιῶ ἐν τῷ ὀνόματι τοῦ
Πατρός μου, ταῦτα μαρτυρεῖ περὶ ἐμοῦ. 26 [p] Ἀλλὰ ὑμεῖς οὐ πιστεύετε· οὐ γάρ p ch. 8. 47. 1 John 4. 6.
ἐστε ἐκ τῶν προβάτων τῶν ἐμῶν, καθὼς εἶπον ὑμῖν, 27 τὰ πρόβατα τὰ ἐμὰ τῆς
φωνῆς μου ἀκούει, κἀγὼ γινώσκω αὐτὰ, καὶ ἀκολουθοῦσί μοι, 28 κἀγὼ ζωὴν
αἰώνιον δίδωμι αὐτοῖς· [q] καὶ οὐ μὴ ἀπόλωνται εἰς τὸν αἰῶνα, καὶ οὐχ ἁρπάσει τις q ch. 18. 9 & 17. 2, &c.
αὐτὰ ἐκ τῆς χειρός μου. 29 [r] Ὁ Πατήρ μου ὃς δέδωκέ μοι μείζων πάντων ἐστὶ, r ch. 14. 28.
καὶ οὐδεὶς δύναται ἁρπάζειν ἐκ τῆς χειρὸς τοῦ Πατρός μου. 30 [s] Ἐγὼ καὶ ὁ s ch. 17. 11, 22.
Πατὴρ ἕν ἐσμεν.
31 [t] Ἐβάστασαν οὖν πάλιν λίθους οἱ Ἰουδαῖοι, ἵνα λιθάσωσιν αὐτόν. t ch. 8. 59

Jerusalem and in its neighbourhood, in order to win the Jews to Himself. Our Lord suffered in the following spring.

This then was the last celebration of the *Encænia*, or Feast of Dedication, next before Christ's Passion. He Who was the true Temple (ii. 19. 21) was now walking in a Porch which bore the name of the royal builder of the First Temple, and was a remnant of his fabric; and at the festival which commemorated the restoration of the Second Temple. The Temple itself was soon to be profaned again, and to be destroyed, because they who should have been builders rejected the head Stone of the corner. But He, the true Solomon, the Divine Architect of the Temple, was now about to raise up the Temple of His own body (John ii. 19), and so to institute a great *Encænia*; and to build up the Temple of His Church, Universal and Indestructible.

The lawfulness and reasonableness of appointing religious Festivals and Holy Days by *human* authority, is inferred from the practice of the Ancient Church of God in appointing that of *Purim* (Esther ix. 27), and this of *Dedication*. See *Hooker*, V. lxx. lxxi.

— χειμὼν ἦν] *it was winter*. A circumstance well known to the Jews, but not to all or many for whom St. John wrote; and showing that the Feast of Dedication here mentioned was that of the Maccabees; see preceding note.

Probably he had also some other design in specifying this season: he thus showed that it was not long before our Lord's Passion.

Nothing is insignificant in the Gospel. And in *this* Gospel especially, every touch of the Spirit, however slight, has its meaning. May we not venture to suggest, that an intimation may be here given of an inner sympathy between the world of Nature and that of Grace? Both are from the same Divine hand; both were made by Him, Who was from the beginning with God (John i. 1, 2), and both are tributary to Him. The Sun and the Earth paid homage to Him at His Passion: and now the season of contradiction of sinners at Jerusalem is one of *Winter* in the natural world. *Their* hearts are frozen. But the Spring will come; and Christ, Who is to fall like a seed into the earth in winter (John xii. 24), will rise from the grave and ascend to heaven, and send the Holy Ghost, in vernal showers, in the season of May, to refresh His inheritance (Ps. lxviii. 9); and to open the flowers, and expand the leaves, and ripen the fruits of the Church; and the spiritual mustard-seed will shoot forth its branches and overshadow the earth. Compare the words of Christ to the Church in the Canticles (ii. 10—13), "Lo, the *winter* is past, the rain is over and gone; the flowers appear on the earth; the time of the singing of birds is come, and the voice of the turtle is heard in our land; the fig-tree putteth forth her green figs, and the vines with the tender grape give a good smell. Arise, my love, my fair one, and come away." Consider also our Lord's words (Matt. xxiv. 20), "Pray ye that your flight be not in the *winter*." May there not perhaps be a similar suggestion in the words of the Evangelist concerning the going out of Judas on his dark and unholy errand, "*It was night*" (xiii. 30); and also concerning the morning of the Passion, when the love of the world was chilled (xviii. 18),—"*It was cold?*" See further below on *v.* 23.

But *after* the Passion and Burial, the Morning of the Resurrection is ushered in with more joyful words (Matt. xxviii. 1), "*when the day was dawning into the first day of the week.*" Mark xvi. 2, "*when the sun was arisen*,"—that sun which had been darkened, Matt. xxvii. 45. Cp. there, *vv.* 51, 52.

23. περιεπάτει] *He was walking*, i. e. when they came and surrounded Him,—a proof of the impression He had made at Jerusalem.

— στοᾷ Σολομῶνος] *in the arcade*, cloister, or colonnade, at the east side of the Temple, and a remnant of the original Temple *of Solomon*. See *Joseph*. B. J. v. 6. Ant. viii. 3; ix. 11; xx. 9.

Observe that this discourse of our Lord, concerning His own Divine power as proved by His works, was delivered in *Winter*, in *Solomon's Porch*. And *then* the Jews rejected Him (*v.* 39). But afterwards, *Solomon's Porch* was the place, in which His Apostles, having wrought mighty works in Christ's name, boldly proclaimed His Messiahship and Divine Power to the People, who *gladly accept the Gospel*. (Acts iii. 11; v. 12.) Both in Nature and in Grace it was *then Spring*. Christ had ascended; the Comforter was come. See the last note but one.

24. Ἕως πότε τ. ψυχὴν ἡμῶν αἴρεις;] *How long dost thou hold our mind lifted up in suspense?* μετέωρον ποιεῖς. See Luke xii. 29.

28. οὐχ ἁρπάσει τις αὐτὰ ἐκ τῆς χειρός μ.] *none shall pluck them out of My hand*; "for I have graven them upon the palms of My hands." Isa. xlix. 16. (*Burgon.*)

But did not Judas perish? Yes; because he did not "endure unto the end;" and if any man separates himself from the flock, and forsakes the Shepherd, he incurs peril of perdition. Heb. ii. 3, 4. (*Theoph.*)

29. χειρὸς τοῦ Πατρός μου] *the hand of My Father*. See *v.* 28. He thus shows that His own hand and His Father's hand are one. (*Chrys.*)

30. ἕν ἐσμεν] *we are one*. Listen to both words, '*are*' and '*one*.' The word '*are*' delivers you from the heresy of Sabellius; the word '*one*' ('unum') delivers you from that of Arius. (*Aug.*) Sail thou in the midst, between the Scylla of the one and the Charybdis of the other. Christians framed a *new word* 'Homoüsion Patris' (*consubstantial with the Father*), against the impiety of Arianism; but they did not coin a *new thing* by a new word. For the *doctrine* of the *Homoüsion* is contained in our Lord's own words,—"I and my Father are *one*,"—'unum,' *one substance*. (*Aug.* Tract. xcvii. See also *Aug.* Serm. 139.) And there were Christians in *fact*, before the *name* "Christians," was given to believers at Antioch. (Acts xi. 26.) The same remark applies to the words '*Trinity*,' Θεοτόκος, and some others; against which exceptions have been made by some in modern times.

It has been objected by Socinians and others, that these words of Christ do not signify oneness of *substance*, because our Lord used a similar expression when speaking of His Disciples, in His prayer,—ἵνα πάντες ἓν ὦσιν, καθὼς σὺ, Πάτερ, ἐν ἐμοὶ, κἀγὼ ἐν σοὶ, ἵνα καὶ αὐτοὶ ἐν ἡμῖν ἓν ὦσιν, xvii. 21; cp. *vv.* 22, 23.

That language of Christ does indeed prove that the Father and the Son are not the same *person*; and so it is valid against the Sabellian heresy. But it does not show that they are not consubstantial. It is a *comparison*; and things compared are not identical. It contains a prayer, that all believers may be one in heart and will, as the Persons of the Trinity are; that by virtue of Christ's Incarnation, by which He became Emmanuel,—God with *us*, God manifest in the flesh,—or, as He there expresses it, ἐγὼ ἐν αὐτοῖς (xvii. 23. 26)—they may be united in the One Godhead. Indeed that language proves the consubstantiality of the Three Persons. *Men* are not of different natures from each other; they are all of one blood (Acts xvii. 26), of one substance,—being all from Adam and Eve. If the Son is inferior in nature to the Father, and different in substance from Him, the comparison could not have been made. The consubstantiality of all men, with a diversity of persons in each individual, and their union in God, is an apt illustration, as far as human things can be, of the true doctrine of the One Nature and Plurality of Persons in the Godhead.

31. Ἐβάστασαν] *The Jews therefore again took up stones to*

32 Ἀπεκρίθη αὐτοῖς ὁ Ἰησοῦς, Πολλὰ καλὰ ἔργα ἔδειξα ὑμῖν ἐκ τοῦ Πατρός
μου· διὰ ποῖον αὐτῶν ἔργον λιθάζετέ με; 33 Ἀπεκρίθησαν αὐτῷ οἱ Ἰουδαῖοι,
u ver. 30. ch. 5. 17, 18, 23. Περὶ καλοῦ ἔργου οὐ λιθάζομέν σε, ἀλλὰ περὶ βλασφημίας, καὶ ὅτι σὺ [u] ἄν-
v Ps. 82. 6. Exod. 22. 28. θρωπος ὢν ποιεῖς σεαυτὸν Θεόν. 34 [v] Ἀπεκρίθη αὐτοῖς ὁ Ἰησοῦς, Οὐκ ἔστι
γεγραμμένον ἐν τῷ νόμῳ ὑμῶν, Ἐγὼ εἶπα, θεοί ἐστε; 35 εἰ ἐκείνους εἶπε θεούς,
w ch. 17. 19. Mark 1. 24. Luke 4. 18. πρὸς οὓς ὁ λόγος τοῦ Θεοῦ ἐγένετο, καὶ οὐ δύναται λυθῆναι ἡ γραφή, 36 [w] ὃν
ὁ Πατὴρ ἡγίασε καὶ ἀπέστειλεν εἰς τὸν κόσμον, ὑμεῖς λέγετε, Ὅτι βλασφημεῖς,
ὅτι εἶπον, Υἱὸς τοῦ Θεοῦ εἰμι; 37 Εἰ οὐ ποιῶ τὰ ἔργα τοῦ Πατρός μου, μὴ
x ch. 14. 10, 11. & 17. 21, 22. πιστεύετέ μοι· 38 [x] εἰ δὲ ποιῶ, κἂν ἐμοὶ μὴ πιστεύητε, τοῖς ἔργοις πιστεύσατε,
ἵνα γνῶτε καὶ πιστεύσητε, ὅτι ἐν ἐμοὶ ὁ Πατὴρ κἀγὼ ἐν αὐτῷ.
($\frac{93}{IV}$) 39 Ἐζήτουν οὖν πάλιν αὐτὸν πιάσαι· καὶ ἐξῆλθεν ἐκ τῆς χειρὸς αὐτῶν.
y ch. 1. 28. 40 [y] Καὶ ἀπῆλθε πάλιν πέραν τοῦ Ἰορδάνου, εἰς τὸν τόπον ὅπου ἦν Ἰωάννης
τὸ πρῶτον βαπτίζων· καὶ ἔμεινεν ἐκεῖ. ($\frac{94}{X}$) 41 Καὶ πολλοὶ ἦλθον πρὸς αὐτὸν
z ch. 5. 33, 35. Matt. 11. 7—9. & 21. 26. Luke 7. 29. καὶ ἔλεγον, Ὅτι Ἰωάννης μὲν σημεῖον ἐποίησεν οὐδέν· [z] πάντα δὲ ὅσα εἶπεν
Ἰωάννης περὶ τούτου ἀληθῆ ἦν· 42 καὶ ἐπίστευσαν πολλοὶ ἐκεῖ εἰς αὐτόν.
a Luke 10. 38, 39. XI. 1 Ἦν δέ τις ἀσθενῶν Λάζαρος ἀπὸ [a] Βηθανίας ἐκ τῆς κώμης Μαρίας

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stone Him. On the evidence thus given by them to His *Divinity*, see above on viii. 58, 59, and below on *v.* 33.

33. Ἰουδαῖοι] *Elz.* and many MSS. add λέγοντες, which is not in A, B, K, L, M*, X.

— περὶ βλασφημίας] *for blasphemy, and because thou being a man makest thyself God.* The Jews understood what the Arians do not understand, viz. that our Lord asserted Himself to be God, and affirmed the equality of the Father and the Son. (*Aug.*, *Hilary*, de Trin. vii., *Chrys.*; and see *Athanas.*, de Decret. Nicen. p. 165.)

Our Lord did not *disclaim* the assertion which they imputed to Him; which He certainly would have done if the imputation was false. Thus the sin of the Jews charging Him with blasphemy is a proof of His Divinity. Their error is a confirmation of our Faith. The arguments of Christ against the Jews, are our best arguments against Socinians. See on Matt. xvi. 14. Acts ii. 36.

34. ἐν τῷ νόμῳ ὑμῶν] *in your Law.* The reference here is to the *Psalms.* (Ps. lxxxii. 6.) Cp. xii. 34; xv. 25; and 1 Cor. xiv. 21. Our Lord sometimes called all the Jewish Scriptures by the name of *Law.* Sometimes He distinguishes the Law and the Prophets (Matt. xxii. 40), and He calls the whole Hebrew Canon of Scripture "Moses and the Prophets" (Luke xvi. 29; xxiv. 27); sometimes He divides the Scripture into Three Classes. See on Luke xxiv. 44.

— θεοί ἐστε] אֱלֹהִים (*Elohim*).

35. εἰ ἐκείνους εἶπε θεοὺς—ἐγένετο] *if He called them gods, to whom the word of God came?* He lowers His language to calm their indignation; and, having so done, He raises it again, *v.* 37. (*Chrys.*)

If they, to whom God's Word came, might be called sons and gods, is not the Word Himself God? Behold,—He claims to be God; and He proves Himself to be God, by the mighty works which He performs. He said these words, and forthwith showed His Divine Power by escaping out of their hands, *v.* 39, and left Judæa, and went His way beyond Jordan.

36. βλασφημεῖς] See on viii. 54.

40. ἀπῆλθε πάλιν πέραν τοῦ Ἰορδάνου] *He went His way again beyond Jordan,* i. e. to *Bethany* in *Peræa.* See on John i. 28. He went afterwards from *that* Bethany (in *Peræa*) to the *other* Bethany (that of Lazarus) in Judæa (xi. 1).

According to one etymology, *Bethany* signifies a "place of transit" (see on i. 28; cp. xii. 2). Our Lord, Who is the true *Passover*, was now about *to pass,*—μεταβῆναι (see on John xiii. 1),—"from this world to the Father." He was about to cross the flood of His own Passion; to pass through the Red Sea of His own Blood. From one *Bethany*, the scene of His first manifestation at the beginning of the Gospel, where John declared Him to be *the Lamb of God*, the true Passover (John i. 29), He passes to *another Bethany*, where He proves His Divine Power by raising Lazarus; and thence He passes in His triumphal procession to Jerusalem, on the first day of the Paschal Week (Luke xix. 28. John xii. 12, 13),—and thence finally He passes, in a still more sublime transit, by His glorious Ascension, into heaven, "from this world to the Father." (Luke xxiv. 50.)

— ὅπου ἦν Ἰωάννης τὸ πρῶτον βαπτίζων] Not to be translated 'where John at first baptized;' for John began to baptize in the wilderness of Judæa, on the west of Jordan (see Matt. iii. 1—12. Mark i. 1—5), and not in Peræa. The meaning is, 'where John was *at the first*, baptizing, —i. e. where John was at the beginning of the preaching of the Gospel (ἐν ἀρχῇ τοῦ εὐαγγελίου), executing his office. Cp. Acts xiii. 24; and the use of τὸ πρῶτον, xii. 16.

An honourable testimony is thus paid by Christ and the Holy Ghost to the teaching of the Baptist. Its effects were permanent; and they whom he taught bear witness that all he said of Christ was true. Our Lord, at the *end* of His ministry, resorted to the place where John had been baptizing at the *beginning*; and found that the way had been prepared for Him there (see *v.* 41). And the Holy Spirit records this as a tribute of praise to the blessed memory of the Baptist.

We may add from *Chrys.*, that our Lord did this to remind the people of John's testimony to Himself, and to give occasion to the reminiscences and reasonings which the Evangelist relates *vv.* 41, 42. When our Lord had uttered any high and mysterious language which might offend the prejudices of the Jews, He retired for a while to avoid their rage, to give time for their passion to cool, and for their reason to exercise itself on His words.

42. ἐπίστευσαν πολλοὶ ἐκεῖ] *many believed on Him there.* They were posthumous fruits of John's ministry leading to Christ. (*Beng.*) How different was their temper from that of the Priests and Pharisees putting the man out of the Synagogue for confessing Him!

CH. XI. 1. Ἦν δέ τις ἀσθενῶν] *He* whom Christ loved, and whose sisters Christ loved (*v.* 5), *was sick.* Those persons and families, which are dearest to God, are often tried by sickness. Heb. xii. 6.

A question has been asked,—Why the *other Evangelists* omitted to mention this crowning miracle of our Lord's Ministry, the raising of Lazarus—concerning which Spinoza said, that "could he believe it, he would renounce his whole system, and embrace Christianity?" (*Bayle*, Dict.)

Some exceptions have been made, on the ground of this question,—supposed to be unanswerable,—to the veracity of the three Evangelists on the one hand, or of St. John on the other;

The following summary is given by *Meyer* (Kommentar, p. 298) of various opinions of Biblical Critics in his own country:—

"*Ueber die Geschichte der Auferweckung des Lazar.* ist zu merken: 1) Die Annahme eines *Scheintodes* (*Paulus*, *Gabler* in s. Journ. f. auerl. theol. Lit. iii. p. 235 ff., *Ammon* L. J. iii. p. 128, *Kern* in d. Tüb. Zeitschr. 1839. 1, p. 182. *Schweizer* p. 153 ff.) streitet entschieden gegen die Darstellung und Tendenz des durch sinnige Zartheit, Sicherheit u. Wahrheit ausgezeichneten Referats und gegen den Charakter Jesu selbst.

"2) Die *Auflösung* der Geschichte in ein wunderliches *Missverständniss*, wornach entweder ein Gespräch Christi mit den beiden Frauen bei dem Tode des Lazar. über die Auferstehung zur Wundererzählung ausgebildet (*Weisse* ii. p. 260 ff.), oder diese mit der Erweckungsgeschichte des (scheintodten) Jünglings zu Nain (welches eine Abkürzung des Namens Bethanien sei) verwechselt worden (*Gfrörer* Heiligth. u. Wahrh. p. 311 ff.), ist voller Gewaltsamkeit, und mit der Aechtheit des Evang. absolut unvereinbar.

"3) Die völlige *Vernichtung* der Geschichte zu einem *Mythus* (*Strauss*) ist eine Consequenz von Voraussetzungen, welche grade

καὶ Μάρθας τῆς ἀδελφῆς αὐτῆς· 2 [b] ἦν δὲ Μαρία ἡ ἀλείψασα τὸν Κύριον μύρῳ, καὶ ἐκμάξασα τοὺς πόδας αὐτοῦ ταῖς θριξὶν αὐτῆς, ἧς ὁ ἀδελφὸς Λάζαρος

b ch. 12. 3. Matt. 26. 7. Mark 14. 3.

bei dieser so ausführlichen und originellen Darstellung die Spitze der Kühnheit und des Machtspruchs erreichen, und erst in Missdeutungen einzelner Züge nach einer Stütze suchen müssen.

"4) Die *Subjectivirung* des Facti, wornach es eine vom Schriftsteller selbst gebildete Form zur Darstellung der Idee von der δόξα Christi sein soll (*Baur* p. 191 ff.), welche sich erst dann recht zu erkennen gebe wenn sie sich auch in ihrer den Tod negirenden Macht bethätige, macht aus dem Wunder der Geschichte ein Wunder der Production, welches, in der zweiten Hälfte des zweiten Jahrhunderts geschehen, auffallender wäre als jenes.

"5) Befremdend erscheint zwar, *dass die Synoptiker von der Erweckung des Lazar. schweigen*, da dieselbe an sich so überzeugungsmächtig, und auf die letzte Entwickelung des Lebens Jesu so einflussreich war. Allein diess hängt mit der ganzen unterscheidenden Eigenthümlichkeit des Joh. zusammen, und das gegen *diesen* gebrauchte argumentum e silentio müsste, die Aechtheit des Evangel. zugestanden, vielmehr gegen die Synoptiker, sich kehren, wenn ihr Schweigen nur als die Folge ihrer Unbekanntschaft mit der Geschichte (*Lücke, De Wette, Baur*) begreiflich wäre. Begreiflich aber ist dieses Schweigen, zwar nicht aus der Annahme schonender Rücksichtsnahme auf die Bethanische Familie (*Epiphan., Grot., Wetst.* z. 12, 10, *Herder, Schulthess, Olsh.*, so auch, mit ausmalender Phantasie, *Lange* L. J. ii. 2, p. 1133 f.), womit man etwas dem Sinn und Geist jener ersten Christenzeit Zuwiderlaufendes, und zwar ganz willkürlich, supponirt, wohl aber daraus, dass die Synoptiker einen dermassen begränzten Kreis ihrer Referate inne halten, dass sie, bevor sie mit dem Einzuge Christi in Jerus. (Matth. 21. u. Parall.) den Schauplatz der letzten Entwickelung eröffnen, von der Wirksamkeit des Herrn in der Hauptstadt und dessen nächster Umgebung nichts aufgenommen haben, sondern sich bis dahin lediglich auf die Galiläische und überhaupt von Jerus. entferntere Thätigkeit Jesu beschränken (das geographisch nähste Wunderwerk ist noch die Blindenheilung zu Jericho Matth. 20, 29 ff.). Diess ist, wie ihre Evangelien thatsächlich beweisen, ihr *Plan*, und dieser schloss die Galiläischen Todtenerweckungen *ein*, aber die des Lazarus *aus*."

A similar analysis of recent theories on this subject may be seen in *De Wette's* Erklärung, 4th ed. p. 197; with this addition, that *De Wette* rejects *Meyer's* solution; as *Meyer* does *De Wette's*.

The recital of the opinions above specified, concerning this stupendous Miracle, deserves serious meditation, and excites reflections of melancholy interest.

These opinions are not put forth by illiterate men, or in an unlearned age and country, but by persons celebrated for erudition, and well furnished with material appliances of literature and science, for discovering the Truth; men to whom others look up for instruction in their investigation of it. And yet what is the result?

Looking at it merely in an intellectual point of view, we see a strange phenomenon. The theories above mentioned reflect discredit on the rational faculties of those who propound them. Some of them might excite surprise, and even appear ridiculous in the eyes of peasants and of children.

But yet they are instructive, and teach momentous truths. They show, that together with great literary advantages for Biblical criticism, such as learned leisure and patient toil, extensive knowledge of languages, accurate collations of MSS., careful examination of Versions, there may co-exist lamentable ignorance of the meaning of Holy Scripture; strange perversions of its evidence, and wild and extravagant speculations concerning it, put forth in the specious name of superior intelligence and critical acumen.

They suggest the reflection, that the present age may perhaps be chargeable with presumption, in claiming for itself the merit of having made great advances in the Science of Biblical Criticism.

Let any candid reasoner examine the contents of the above summary of opinions of those distinguished Biblical Critics there mentioned, living in an age and country celebrated for learning; and let him compare them with the Commentaries of the ancient Christian Writers of the fourth and fifth centuries on this same History. What will he infer from the comparison? Will he say that the advantage lies on the side of the nineteenth century? that its speculations as there displayed show any signs of progress? Will he not rather say, that they exhibit melancholy evidence of intellectual decline? And in moral and spiritual respects, how great is the fall! And who can say, how much lower yet that fall may be?

What is the cause of this unhappy descent and degradation? How is the recovery to be effected? Some reply to these important inquiries is offered for the reader's consideration, in the Preface of this Volume, p. vi—ix.

But how (it may be asked) are we to account for the fact, that this stupendous miracle is not recorded by any of the former Evangelists, and that it was left to be related by St. John, whose Gospel was not written till about sixty years after the Ascension of Christ?

The following considerations are offered on this subject.

It is asserted by an ancient writer of good credit that Lazarus survived thirty years after his resurrection from the dead. (*Epiphan.* Hær. 66.)

This Miracle, wrought at the close of our Lord's Ministry, was probably designed by the Holy Spirit to be a signal specimen of His Divine Power generally; and a sample of the evidence which He gave to the Jews of His Mission; and a rehearsal of His Divine Operation in raising Himself, and in raising all men at the Great Day.

It was very important, therefore, that in the description of this miracle, the particulars of *place*, and *name of person*, and *manner* of its operation, should be given in full and accurate detail.

But to do this, *while Lazarus was still living*, might be attended with great inconvenience, on account of the malice of the Jews, who sought to kill him (see xii. 10); and on account of the curiosity which such a history, generally circulated, would excite. Many, coming up to the feasts at Jerusalem, from all parts of the world, would be eager to visit Lazarus and the family at Bethany (see xii. 9), and to put questions to him concerning the mysterious things of that other world from which he had been brought back; and a morbid and irreverent spirit might thus be engendered, injurious alike to him who was the object of their public gaze and inquisitiveness, and to them who indulged it. To keep him and his sisters in the background, to throw over them and theirs a veil of delicate reserve, seems most consistent with the love that Jesus bore them; and to be quite in keeping with that beautiful spirit of modesty and silence which the Evangelists have used toward her whom our Lord specially loved—His Mother. We see something of this feeling in the three Gospels with regard to St. John himself. We do not learn from them that he was the disciple whom Jesus loved. That there was a disciple whom Jesus singularly loved, we learn only from St. John—and he does not mention his name.

Something of the same feeling, it is probable, restrained the other Evangelists from mentioning the *name* of the *woman* who anointed our Lord on the Saturday before His burial. We know from *St. John*, and from him alone, that it was *Mary* of Bethany, the sister of *Lazarus*. See on xii. 3.

If it be said that something of the same feeling might have restrained the first three Evangelists from describing the resurrection of Jairus' daughter (Mark v. 42. Luke viii. 41) and of the widow's son at Nain (Luke vii. 11), it may be observed, that, as to the first case, the *name* of the father is *not* mentioned by St. Matthew (ix. 18), and his daughter was only twelve years old at the time (Luke viii. 42); and as to the second, the *names* of the young man and his mother are not mentioned.

None can doubt that *many* dead persons were raised to life by our Lord (Matt. xi. 5. Luke vii. 22); and the fact, that so few are particularly specified by the Evangelists, and *not one by name* but *Lazarus* and *Jesus* Himself, suggests that there were good reasons for partial and temporary reserve at the time in the case of the resurrection of Lazarus, as there was good reason for immediate and universal publicity in the case of the resurrection of Jesus.

The miracle of the raising of Lazarus at Bethany, just before our Lord's last Passover, though not explicitly mentioned by the three earlier Evangelists, yet falls in harmoniously to *explain* the remarkable facts related *by them all*, viz. the enthusiastic reception which our Lord met with on *coming from Bethany* to Jerusalem. The raising of Lazarus from the dead (as has been remarked by *S. Cyril*) is the true explanation of the plaudits and hosannas of our Lord's triumphal entry to Jerusalem. Indeed, St. John himself declares (xii. 18), that the multitude followed Him because they heard that He had done *this* miracle. See also note on John xii. 17.

There is a remarkable analogy between this great *Miracle* and one of our Lord's *Parables*—the Parable of Dives and *Lazarus* (Luke xvi. 20—25)—the only one that deals with the mysterious subject of the 'Intermediate State,'—(i. e. the condition of the disembodied soul in the interval between Death and Judgment)

ἠσθένει. 3 Ἀπέστειλαν οὖν αἱ ἀδελφαὶ πρὸς αὐτὸν λέγουσαι, Κύριε, ἴδε ὃν
φιλεῖς ἀσθενεῖ. 4 Ἀκούσας δὲ ὁ Ἰησοῦς εἶπεν, Αὕτη ἡ ἀσθένεια οὐκ ἔστι
πρὸς θάνατον, ἀλλ' ὑπὲρ τῆς δόξης τοῦ Θεοῦ, ἵνα δοξασθῇ ὁ Υἱὸς τοῦ Θεοῦ
δι' αὐτῆς.

5 Ἠγάπα δὲ ὁ Ἰησοῦς τὴν Μάρθαν καὶ τὴν ἀδελφὴν αὐτῆς, καὶ τὸν Λάζαρον.
6 Ὡς οὖν ἤκουσεν ὅτι ἀσθενεῖ, τότε μὲν ἔμεινεν ἐν ᾧ ἦν τόπῳ δύο ἡμέρας·
7 ἔπειτα μετὰ τοῦτο λέγει τοῖς μαθηταῖς, Ἄγωμεν εἰς τὴν Ἰουδαίαν πάλιν.
8 Λέγουσιν αὐτῷ οἱ μαθηταὶ, Ῥαββὶ, νῦν ἐζήτουν σε λιθάσαι οἱ Ἰουδαῖοι, καὶ

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from which the spirit of Lazarus was recalled to revivify his Body at his resurrection.

That is the only *Parable* in which any of the persons introduced is mentioned by *name*, and one of the few miracles of which the subject is specified by *name*. And in the Parable and the Miracle the name is the same, *Lazarus*. And when our Lord delivered that Parable, He put into the mouth of Abraham the words (in reply to the prayer of Dives, "Send *Lazarus* to my five brethren"), "If they hear not Moses and the Prophets, neither will they be persuaded though *one rose from the dead*." He thus delivered a prophecy. Though one rose from the dead,—though a *Lazarus* be sent to them, they will not be persuaded. No. And the fact was, that when Lazarus was raised, they, who would not hear Moses, sought 'to kill Lazarus' (xii. 10), and did kill Him who had recalled him to life.

Thus the Parable, recited by St. Luke, is a prophecy in harmony with the Miracle, recorded by St. John. And the Miracle fulfilled the Parable. And the one confirms the other.

The question why the Raising of Lazarus is not described by the three Evangelists who wrote before St. John, may be a perplexing one to those who do not acknowledge that all the Gospels form but one Gospel; that they are all from One Everlasting Spirit, who, when He was inspiring St. Matthew, *foreknew* that He would also inspire St. John; and when He wrote some things by the first Three Evangelists, knew *what* He would write by the Fourth and last. But they who believe that this was the case are not staggered here. They read the Sermon on the Mount in St. Matthew. But they read other divine *Discourses* of our Blessed Lord in *St. John* concerning the highest Mysteries of the Truth, which they do *not* read in any of the other Three; and they expect to find Divine *works* also in St. John's Gospel which they do *not* find recorded in them. See above, p. 257.

The Holy Spirit doubtless exercised His Divine influence over the minds of the Evangelists, not only by suggestion and dictation, but also by *restraint*. He inspired them not only in what they *wrote*, but in what they did *not* write. There is Inspiration in their Silence. He exerted His divine attributes not only in *enabling* the Apostles to preach, but even sometimes in *forbidding* them to do so. See on Acts xvi. 6, 7.

The Holy Spirit restrained the first three Evangelists from mentioning the *first* Miracle of our Lord, that at Cana; and left that for *St. John*. The fact, therefore, that three of the Evangelists do not mention one of the *last* Miracles,—this at *Bethany*, is not at variance, but quite in harmony, with what we know of the other operations of the Holy Spirit in diffusing the Gospel.

There was also a remarkable fitness in the reservation of this narrative for the Gospel of St. John, which is pre-eminently the Gospel of the *Resurrection*. See above, *Introduction*, p. 265.

"*Thou hast kept the good wine until now*" (John ii. 10). It is God's own method to keep the best to the last. Four thousand years elapsed before Christ came into the World. The Gospel itself has been reserved to the *last age* of the world. How many nations have not yet heard it! And we have reason to believe that some glorious manifestations of the power of the Holy Spirit—for example, in raising a *national Lazarus* from the dead,—that is, softening the hard hearts of the *Jews*, and disposing them to receive the Gospel—are still in store for the Church before the Advent of Christ. What wonder then, that, as the *working* of this stupendous miracle was deferred by Christ to the close and consummation of His public ministry upon Earth, so the *narration* of it should have been reserved by the Holy Spirit to the Conclusion of the Evangelical Canon?

We may close these remarks with observing, that there is one great purpose which this Miracle *has* answered, during many centuries, and is *now* answering, and which may have been designed by the Holy Ghost, and which deserves careful attention.

This Miracle itself was a *moral test* to the *Jews*. It proved the tempers, and displayed the dispositions, of those who saw and heard it. It was like a savour of life to some, and of death to others. (See *vv.* 48—54.) So the *Narrative* of the miracle. It has been a *moral test* to the world. They, whose spirit is like that of the obdurate Jews, have stumbled at it. Instead of receiving it humbly, they have criticized and cavilled at it. Instead of accepting it gratefully from the Holy Spirit, tendering it to them by the hands of St. John, they have asked—why He did not give it them by St. Matthew, St. Mark, and St. Luke? He has therefore been provoked to leave them to themselves, and to their own proud hearts. And when they are forsaken by Him whose grace dwells only with the meek, their intellectual eye is blinded, and they fall into childish errors, and are distracted by discordant opinions.

But they who have the spirit of the family 'which Jesus loved' will accept this holy narrative as the sisters received their brother from the grave. They will reflect that the Holy Spirit by reserving many of our Lord's divine Discourses on the most sublime verities, and some of His most wonderful Works, to be recorded in the *last* Gospel, has given a striking proof of His own Divine Foreknowledge and Providential love; and that He also suggests to us,—what indeed He explicitly declares,—that as there are many things written by St. John, which were *not* written by the former three, so there are many other great and glorious things which Jesus spake and did, which are not written in *this Book* (John xx. 30), and which will be revealed *hereafter* to those who thankfully accept and faithfully use what *is* revealed therein. If also these things which *are* revealed are glorious, and show Christ to be full of Glory, how glorious will He appear hereafter, when *all* that He ever did or said will be unfolded to the eye!

— Λάζαρος] *Lazarus*. On the meaning of the name, see note on Luke xvi. 20.

Bethany itself is now called *Azirieh*, bearing in its name a record of *Lazarus*. And why should he have given it a name, unless he had been distinguished in some remarkable manner? St. John supplies the reason.

For an exposition of this history, see *Chrys*. tom. v. p. 271.

— ἀπὸ Βηθανίας] *of Bethany*. So *οἱ ἀπὸ* Ἰταλίας, Heb. xiii. 24.

2. ἦν δὲ Μαρία ἡ ἀλείψασα] *it was that Mary which anointed the Lord with ointment*; a prolepsis,—it was she who *afterwards* did it (see John xii. 3), not the woman who was a sinner. Luke vii. 37. (*Theoph.*)

Did she do it as a *thank-offering* for the resurrection of her brother, as well as with a presentiment of the Death of Him Who raised him?

The other Evangelists relate that she poured the ointment on His head (Matt. xxvi. 7. Mark xiv. 3), but they also mention His *body* (Matt. xxvi. 12. Mark xiv. 8), which includes the anointing of the *feet*, noticed by St. John.

3. ὃν φιλεῖς ἀσθενεῖ] *he whom Thou lovest is sick*. They did not say, "Come and heal him," nor did they say, "Speak the word where Thou art and it will be done."

5. Ἠγάπα δὲ ὁ Ἰησοῦς τὴν Μάρθαν] *Jesus loved Martha*.

For ἠγάπα (the reading of almost all the MSS.) D has ἐφίλει. But the Evangelists never use the word φιλεῖν when speaking of His affection for women. The use of φιλεῖν in the sense of *osculari* (Matt. xxvi. 48. Mark xiv. 44. Luke xxii. 47), may, perhaps, serve to explain this. He φιλεῖ Λάζαρον, but ἀγαπᾷ Μάρθαν καὶ τὴν ἀδελφὴν αὐτῆς. See *Tittmann*, Synonym. p. 53. *Trench* on the Miracles, p. 392. The Vulgate generally translates ἀγαπᾶν by *diligere*, and φιλεῖν by *amare*. See *Buttmann* in *Lachmann's* N. T. p. xlv, and see below on xxi. 15—17.

The Evangelist thus teaches not to grieve overmuch for worldly calamities, which often happen to good men whom God loves. (*Chrys.*)

7. εἰς τὴν Ἰουδαίαν] *into Judæa*. He was now in *Peræa*. See above, x. 40, and on Luke x. 1. The place at which our Lord was, was called *Bethany* (see on John i. 28, cp. with x. 40). And our Lord, while in one Bethany, tells His Disciples what is going on in the other Bethany, many miles off.

8. ἐζήτουν σε λιθάσαι οἱ Ἰουδαῖοι] *the Jews were just now*

πάλιν ὑπάγεις ἐκεῖ; 9 c Ἀπεκρίθη Ἰησοῦς, Οὐχὶ δώδεκα ὧραί εἰσιν τῆς ἡμέρας; c ch. 12. 35.
Ἐάν τις περιπατῇ ἐν τῇ ἡμέρᾳ, οὐ προσκόπτει, ὅτι το φῶς τοῦ κόσμου τούτου
βλέπει· 10 ἐὰν δέ τις περιπατῇ ἐν τῇ νυκτὶ, προσκόπτει, ὅτι τὸ φῶς οὐκ ἔστιν ἐν
αὐτῷ.
11 Ταῦτα εἶπε, καὶ μετὰ τοῦτο λέγει αὐτοῖς, Λάζαρος ὁ φίλος ἡμῶν d κεκοί- d Matt. 9. 24. & 27. 52.
μηται· ἀλλὰ πορεύομαι ἵνα ἐξυπνίσω αὐτόν. 12 Εἶπον οὖν οἱ μαθηταὶ αὐτοῦ, Acts 7. 60. & 13. 36.
Κύριε, εἰ κεκοίμηται, σωθήσεται. 13 Εἰρήκει δὲ ὁ Ἰησοῦς περὶ τοῦ θανάτου 1 Cor 15. 6, 18, 20, 51.
αὐτοῦ· ἐκεῖνοι δὲ ἔδοξαν ὅτι περὶ τῆς κοιμήσεως τοῦ ὕπνου λέγει. 14 Τότε οὖν 1 Thess. 4. 13—15.
εἶπεν αὐτοῖς ὁ Ἰησοῦς παῤῥησίᾳ, Λάζαρος ἀπέθανε· 15 καὶ χαίρω δι' ὑμᾶς, ἵνα & 5. 10.
πιστεύσητε, ὅτι οὐκ ἤμην ἐκεῖ· ἀλλ' ἄγωμεν πρὸς αὐτόν.
16 Εἶπεν οὖν Θωμᾶς, ὁ λεγόμενος Δίδυμος, τοῖς συμμαθηταῖς, Ἄγωμεν καὶ
ἡμεῖς, e ἵνα ἀποθάνωμεν μετ' αὐτοῦ. e ver. 8. ch. 10. 39, 40.
17 Ἐλθὼν οὖν ὁ Ἰησοῦς εὗρεν αὐτὸν τέσσαρας ἡμέρας ἤδη ἔχοντα ἐν τῷ
μνημείῳ.
18 Ἦν δὲ ἡ Βηθανία ἐγγὺς τῶν Ἱεροσολύμων, ὡς ἀπὸ σταδίων δεκαπέντε·
19 καὶ πολλοὶ ἐκ τῶν Ἰουδαίων ἐληλύθεισαν πρὸς τὰς περὶ Μάρθαν καὶ Μαρίαν,
ἵνα παραμυθήσωνται αὐτὰς περὶ τοῦ ἀδελφοῦ αὐτῶν. 20 Ἡ οὖν Μάρθα, ὡς
ἤκουσεν ὅτι Ἰησοῦς ἔρχεται, ὑπήντησεν αὐτῷ· Μαρία δὲ ἐν τῷ οἴκῳ ἐκαθέζετο.
21 Εἶπεν οὖν ἡ Μάρθα πρὸς τὸν Ἰησοῦν, Κύριε, f εἰ ἦς ὧδε, ὁ ἀδελφός μου οὐκ f ver. 32. ch. 4. 47, 49.
ἂν ἐτεθνήκει. 22 Ἀλλὰ καὶ νῦν οἶδα ὅτι ὅσα ἂν αἰτήσῃ τὸν Θεὸν, δώσει σοι ὁ g ch. 5. 28, 29. & 6. 39, 40, 44.
Θεός. 23 Λέγει αὐτῇ ὁ Ἰησοῦς, Ἀναστήσεται ὁ ἀδελφός σου. 24 g Λέγει αὐτῷ Luke 14. 14.

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seeking to stone Thee. He had fled from their stones as man, He will return and work a miracle as God. (*Aug.*)

9. Ἐάν τις περιπατῇ ἐν τῇ ἡμέρᾳ] *If any one walketh in the day, he stumbleth not.* He thus calms their fears, and comforts them. If any one sees the light of this world, he is safe; much more is he secure, if he is with Me. (*Chrys.*)

11. Λάζαρος ὁ φίλος ἡμῶν κεκοίμηται] *Lazarus, our friend, hath fallen asleep.* He was dead in the eye of man, but *asleep* in the sight of Christ.

Death is called in Scripture a sleep (1 Thess. iv. 13); but as some when they sleep have sweet dreams, and others have fearful visions, so in Death. Every one sleeps with his moral condition upon him, and every one will wake with it. And great is the difference between the *dormitories*, in which they who sleep are guarded, and from which they will come forth to Judgment. The soul of the poor man was carried to his own place, and that of the rich man to his; the former to Abraham's bosom, the latter to a place where he was athirst, and had not a drop of water to cool his tongue. Luke xvi. 22—24. Cp. *Aug.*, and see on Luke xxiii. 43, and an interesting fragment on this subject by *S. Hippolytus*, Bp. of Portus, and scholar of *S. Irenæus*, in the edition of *Fabricius*, i. p. 220, and in "*Hippolytus* and the Church of Rome," pp. 156—160.

— ἵνα ἐξυπνίσω] *in order that I may awaken him.* To raise the dead is as easy to Christ as to wake the sleeping. Cp. Matt. ix. 24. Mark v. 39. Luke viii. 52.

14. Λάζαρος ἀπέθανε] He does not say τέθνηκε, but ἀπέθανε. *Lazarus died;* but, in regard to Christ, *οὐ τέθνηκε, he is not dead:* for He is going to wake him. Yet he is ὁ τεθνηκὼς in the eye of *men*, *vv.* 39—44. Cp. on *v.* 32.

He shows His Divine Power, by telling them of things at a distance, and thus prepares them for the miracle.

15. ἵνα πιστεύσητε] that your faith in Me may become more strong than it is (*Aug.*, see on ii. 11).

— ὅτι οὐκ ἤμην] *that I was not there.* As if it were inconsistent with Christ's dignity and holiness, that any one should die in the presence of Him Who is the Author of Life, and is "*the Life*" (i. 4; xi. 25). We never read in Scripture that any one died in His presence. Cp. *vv.* 21. 32. (*Bengel.*) The thieves died after Him. (John xix. 32. 34.)

16. Θωμᾶς—Δίδυμος] *Thomas.* See on Matt. x. 3. St. John *alone* translates his name, and does it three times (xx. 24; xxi. 2).

— ἵνα ἀποθάνωμεν μετ' αὐτοῦ] *in order that we may die with Him*—with Jesus. This was said aside.

The disciples were afraid of the Jews, and Thomas especially; but afterwards he became firm in faith. He who feared to go to Judæa, went and died for the faith in India. (*Chrys.*)

17. τέσσαρας ἡμέρας] *four days.* Lazarus was therefore buried on the day of his death. See *vv.* 6 and 39. (*Bengel.*)

18. ἀπὸ σταδίων] On this use of ἀπὸ, see xxi. 8. Rev. xiv. 20; and *Winer*, p. 491. Cp. xii. 1.

— σταδίων δεκαπέντε] *fifteen stadia*, two miles; hence many from Jerusalem had come to Bethany. Some came to Martha and Mary, whom Jesus loved, although the Jews had agreed that if any man did confess Jesus to be Christ, he should be put out of the synagogue. (John ix. 22.) Yet Mary and Martha received Him—a proof of constancy and courage,—rewarded by His love and mercy.

19. τὰς περὶ Μάρθαν καὶ Μαρίαν] *Martha and Mary.* See *Glass.* Phil. S. p. 320, or it may mean also friends and relatives with them. See Acts xiii. 13.

Μαριὰμ is the form of this name in B, C, D, K, L, Δ, and is received by *Tisch.* here and in *vv.* 28. 31, 32. 45. A. E, F, G, H, M, U, X, Λ, *Lr.* have Μαρίαν, and so *Els.* In *v.* 32, B, C*, E*, L, have Μαριὰμ even as the *nominative* case, but there A, C***, D, E**, F, G, H, M, S, U X, Δ, Λ, have Μαρία: in *v.* 2 B *alone* is cited as having Μαριάμ: in Matt. i. 20, B and L alone of the Uncial MSS. are cited as having Μαρίαν; the rest have Μαριάμ; and in Matt. xiii. 55 B has Μαριάμ. In Luke ii. 19 B has Μαρία, but in Luke i. 27. 30. 34. 38 B has Μαριὰμ, whence it appears that B is not uniform in this respect.

— ἵνα παραμυθήσωνται αὐτάς] *in order to comfort them,* usually for seven days. See Gen. l. 10. 1 Sam. xxxi. 13. 1 Chron. x. 12.

20. ἐκαθέζετο] *she was sitting* in the house; while Martha, it would seem, was out of it, and therefore heard the news first. (*Chrys.*) Cp. Luke x. 39.

21. Κύριε, εἰ ἦς ὧδε] *if thou hadst been here my brother had not died,* and been now dead: observe, the plusquam perfectum, not the aorist, is used. Her faith was yet weak; and consequently she adds, "whatsoever thou wilt *ask* of God." She did not yet know that Christ could raise the dead by His divine power, but regarded Him as a holy man. Jesus correcting her erroneous notions, and strengthening her weak faith, says to her, "Thy brother shall rise again."

23. Ἀναστήσεται ὁ ἀδελφός σου] *Thy brother shall rise again.* That is, his *body* shall rise again from the grave. A prophecy which was to have a double fulfilment, and to be explained by the event; first by an immediate Resurrection of Lazarus, in the sight of his sisters and others; for Christ knew what He would do; and this first Resurrection was to be a proof to them and to the world, of His truth in preannouncing the *Universal Resurrection* of the Body.

h ch. 5. 21. & 6. 39. 1 Cor. 15. 21, 22. Phil. 3. 20, 21. Col. 3. 3, 4. Rev. 1. 18.
i ch. 6. 35. & 10. 28. Luke 20. 36. 1 Cor. 15. 25, 26, 39—42, 53. Rev. 21. 4.
j Matt. 16. 16. & ch. 11. 3. ch. 4. 42. & 6. 69.
k Matt. 11. 3. & 21. 9. Ps. 118. 26. Deut. 18. 15-18. Isa. 7. 14. & 35. 1—6. & 53. & 61. 1—3. Dan. 9. 24, 26. Micah 5. 2. Hag. 2. 7. Mal. 3. 1. & 4. 2.
l ver. 38. Mark 7. 34. & 8. 12.

Μάρθα, Οἶδα ὅτι ἀναστήσεται ἐν τῇ ἀναστάσει ἐν τῇ ἐσχάτῃ ἡμέρᾳ. 25 *Εἶπεν*
αὐτῇ ὁ Ἰησοῦς, [h] *Ἐγώ εἰμι ἡ ἀνάστασις καὶ ἡ ζωή· ὁ πιστεύων εἰς ἐμὲ, κἂν*
ἀποθάνῃ, ζήσεται, 26 [i] *καὶ πᾶς ὁ ζῶν καὶ πιστεύων εἰς ἐμὲ οὐ μὴ ἀποθάνῃ εἰς*
τὸν αἰῶνα· πιστεύεις τοῦτο; 27 [j] *Λέγει αὐτῷ, Ναὶ, Κύριε· ἐγὼ πεπίστευκα, ὅτι*
σὺ εἶ ὁ Χριστὸς, ὁ Υἱὸς τοῦ Θεοῦ, [k] *ὁ εἰς τὸν κόσμον ἐρχόμενος.*
28 *Καὶ ταῦτα εἰποῦσα ἀπῆλθε καὶ ἐφώνησε Μαρίαν τὴν ἀδελφὴν αὐτῆς λάθρα*
εἰποῦσα, Ὁ διδάσκαλος πάρεστι, καὶ φωνεῖ σε.
29 *Ἐκείνη ὡς ἤκουσεν ἐγείρεται ταχὺ καὶ ἔρχεται πρὸς αὐτόν.* 30 *Οὔπω δὲ*
ἐληλύθει ὁ Ἰησοῦς εἰς τὴν κώμην, ἀλλ' ἦν ἐν τῷ τόπῳ ὅπου ὑπήντησεν αὐτῷ ἡ
Μάρθα. 31 *Οἱ οὖν Ἰουδαῖοι οἱ ὄντες μετ' αὐτῆς ἐν τῇ οἰκίᾳ καὶ παραμυ-*
θούμενοι αὐτὴν, ἰδόντες τὴν Μαρίαν ὅτι ταχέως ἀνέστη καὶ ἐξῆλθεν, ἠκολού-
θησαν αὐτῇ λέγοντες, Ὅτι ὑπάγει εἰς τὸ μνημεῖον ἵνα κλαύσῃ ἐκεῖ.
32 *Ἡ οὖν Μαρία ὡς ἦλθεν ὅπου ἦν ὁ Ἰησοῦς ἰδοῦσα αὐτὸν ἔπεσεν αὐτοῦ εἰς*
τοὺς πόδας λέγουσα αὐτῷ, Κύριε, εἰ ἦς ὧδε, οὐκ ἂν ἀπέθανε μοῦ ὁ ἀδελφός.
33 *Ἰησοῦς οὖν ὡς εἶδεν αὐτὴν κλαίουσαν, καὶ τοὺς συνελθόντας αὐτῇ Ἰουδαίους*
κλαίοντας, [l] *ἐνεβριμήσατο τῷ πνεύματι, καὶ ἐτάραξεν ἑαυτὸν,* 34 *καὶ εἶπε, Ποῦ*

He does not say, *I will ask* God that he may rise again; but "he shall rise;" for "I am the Resurrection and the Life." I need not ask aid in raising him. I am the Resurrection; all who desire to partake in the Resurrection must *ask of Me*, must pray to Me. Thus He raises her mind, and teaches us what the Resurrection is; which is far more important to her and to us, than that Lazarus should be raised to life. (*Chrys.*, *Theophyl.*)

24. *ἐν τῇ ἀναστάσει*] The Day of Resurrection and the Last Day are here represented as identical. Cp. v. 28, 29; vi. 39. 44.

25. *ἐγώ εἰμι ἡ ἀνάστασις καὶ ἡ ζωή*] "Ego sum Resurrectio morientium, et Vita viventium." (*Beng.*) See John xiv. 6. Deut. xxx. 20. 1 Cor. i. 30.

— *ὁ πιστεύων εἰς ἐμὲ, κἂν ἀποθάνῃ, ζήσεται*] *he that believeth in Me, though he die, yet shall he live*; and what is more, his *death* shall be the gate to everlasting life, or, as *S. Aug.* paraphrases it, He that believeth in Me, although he die in the *body*, yet will remain alive in the soul, even until the day when his body will rise again, never more to die; for death is the *life of the soul*, and every one who lives in the body, although he may die in the body for a time, yet shall he live.

I am the Life; and he that believeth in Me shall never die; therefore, whether I am present to your bodily eye or no, I am able to give Life; and you must come to Me for life. This is a reply to her who said, "whatsoever thou wilt *ask of God*, God will give it thee;" and "if Thou hadst been here, my brother had not died." (*Chrys.*)

26. *οὐ μὴ ἀποθάνῃ εἰς τὸν αἰῶνα*] *shall never die.* See viii. 51, 52; x. 28, i. e. shall *live for ever.* So *οὐ μὴ διψήσῃ εἰς τὸν αἰῶνα* (iv. 14), *shall never thirst.* See also xiii. 8. 1 Cor. viii. 13. The Greek *οὐ μὴ εἰς τὸν αἰῶνα* is equivalent to the Hebrew לֹא לְעוֹלָם (*lo-leolam*). Ps. lv. 22. Prov. x. 30. Cp. *Vorst.* de Hebr. pp. 730—735. And therefore the words "shall *not die eternally*" (non morietur in æternum), in the last Prayer of our Burial Service are to be understood in this sense, 'shall *never* die.'

27. *πεπίστευκα*] I *have believed*, and *do believe.*

28. *λάθρα*] *secretly.* Perhaps Martha did not say it openly for fear of the Jews, and so she is contrasted with Mary (*v.* 32).

32. *Μαρία—ἔπεσεν αὐτοῦ εἰς τοὺς πόδας*] So A, B, C, E, G, H, K, L, M, S, U, X, Δ, Λ.—*Elz.* has *εἰς τοὺς πόδας αὐτοῦ*,—but *αὐτοῦ* is emphatic, *His* feet. Mary was more fervent in spirit than her sister, and did not care for the crowd, nor for the jealousy, suspicion, and hatred, with which the Jews regarded Jesus, Whom they and their Rulers sought to kill; but she threw aside all human considerations, and having "chosen the better part," cared only for the one thing needful, and in a spirit of noble courage and affectionate devotion, meek and gentle as she was, paid public homage to Christ by casting herself at the feet of Him, Who was regarded with envious feelings by many around her,—even her private friends,—who had come from Jerusalem to comfort her.

— *οὐκ ἂν ἀπέθανε μοῦ ὁ ἀδελφός*] Observe the difference between these words and Martha's, *v.* 21. *Mary* says, "If Thou hadst been here, Death would never have come to one so dear to Thee and me as that brother of mine" (*μοῦ ὁ ἀδελφός*). *Martha* says, "If Thou hadst been here, my brother (*ὁ ἀδελφός μου*) would not have been dead,—as he now is."

33. *Ἰουδαίους κλαίοντας*] *Jews weeping.* Many witnesses, therefore, were present at this miracle, and many of them bitter enemies of Christ. (*Aug.*, *Theoph.* See *vv.* 45, 46, and xii. 17.) A strong evidence of its truth.

— *ἐνεβριμήσατο τῷ πνεύματι*] *was vehemently affected in spirit.* This word *ἐμβριμῶμαι*, repeated in *v.* 38, *ἐμβριμώμενος ἐν ἑαυτῷ*, is from the root *βρέμω*, '*fremo*,' and signifies to *be angry*, to *rebuke*, to *menace*, to *forbid*, to *restrain*, with vehemence and indignation; see the passages where it is used, Matt. ix. 30. Mark i. 43; xiv. 5. The LXX use *ἐμβρίμημα* for זעם (*zaam*), 'indignation.' (Lament. ii. 6.)

What was the cause of this *ἐμβρίμησις*? Some say that He was troubled by a contemplation of the ravages of sin; some, by the hypocrisy and malice of the Jews; some, by the grief of those around Him. The reason of this grief and indignation seems rather to have been, that now at the close of His Ministry, and after so many miracles of might and mercy, those persons who had been witnesses of His works, had so little faith in His power and love. See below, xii. 37, and Mark viii. 12, where our Lord is described in like manner as *groaning in spirit* on account of the unbelief of man; and below, xiii. 21, where it is said that He was *troubled in spirit* for the treachery of Judas. They were weeping vehemently for the dead, whom *Jesus loved*;—as if He, Who is the Resurrection and the Life, were not now with them; or as if He could not or would not comfort them. Indeed, some of them were so sceptical as to say, "Could not this man, who opened the eyes of the blind, have caused also that this man should not have died?" *v.* 37. The Evangelist shows that this was the *cause* of our Lord's indignation, by adding, "*Jesus therefore again ἐμβριμώμενος ἐν ἑαυτῷ cometh* to the grave," in order to work the miracle immediately, and so put an end at once to their faithless surmises and cavils. For a like reason He had asked, *v.* 34, "Where have ye laid him?" as much as to say, "I will raise him to life."

Some of the ancient Fathers supposed this word to indicate an internal act, by which our Blessed Lord kept His human affections under control, and, as it were, rebuked and restrained them from bursting into an immoderate excess of grief. Thus *S. Cyril* says, *ἐπιπλήττει τρόπον τινὰ τῇ ἰδίᾳ σαρκί.* He does not allow His human affections to break forth, but represses and chides them. And again he says, *ἀγριώτερον τῇ λύπῃ ἐπετίμησε· ὡς γὰρ Θεὸς παιδαγωγικῶς ἐπιτιμᾷ.* And so *Euthym.*: *ἐπετίμησε τῷ πάθει.* *S. Cyril* adds, that to be overpowered by grief, *ταράττεσθαι ταῖς λύπαις*,—is a *disorder* of human nature, and that this was overcome by Christ.

We may say with reverence, that this wonderful work was not only a proof of the *Divine* power and love of the Incarnate Lord, and a pledge of our future Resurrection, by His might and mercy, but also the *manner* of its operation was *exemplary* to us in the exercise of our own *human affections.* Our Lord *loved* Martha, and her sister, and Lazarus; He *wept* as man at the grave (*v.* 35). But He checked His affections from breaking forth into passionate grief; He did not allow them to disturb His reason, to overpower His will, or to impair His quietness and dignity. He showed grief for the *incredulity* of the Jews; for *unbelief* is the death of the soul. He thus taught us to regulate and moderate our passions; and particularly, "not to be sorry, as men without hope, for them that sleep in Him." (1 Thess. iv. 13.) He showed human feeling, that we may surely know that He has a

τεθείκατε αὐτόν; Λέγουσιν αὐτῷ, Κύριε, ἔρχου καὶ ἴδε. 35 [m] Ἐδάκρυσεν ὁ m Luke 19. 41. Heb. 4. 15.
Ἰησοῦς. 36 Ἔλεγον οὖν οἱ Ἰουδαῖοι, Ἴδε πῶς ἐφίλει αὐτόν. 37 [n] Τινὲς δὲ ἐξ n ch. 9. 6.
αὐτῶν εἶπον, Οὐκ ἠδύνατο οὗτος [o] ὁ ἀνοίξας τοὺς ὀφθαλμοὺς τοῦ τυφλοῦ ποιῆσαι o ch. 9. 1. Luke 7. 21.
ἵνα καὶ οὗτος μὴ ἀποθάνῃ; 38 Ἰησοῦς οὖν πάλιν ἐμβριμώμενος ἐν ἑαυτῷ
ἔρχεται εἰς τὸ μνημεῖον. Ἦν δὲ σπήλαιον, καὶ λίθος ἐπέκειτο ἐπ' αὐτῷ. 39 Λέγει
ὁ Ἰησοῦς, Ἄρατε τὸν λίθον. Λέγει αὐτῷ ἡ ἀδελφὴ τοῦ τετελευτηκότος Μάρθα,
Κύριε, ἤδη ὄζει, τεταρταῖος γάρ ἐστι. 40 Λέγει αὐτῇ ὁ Ἰησοῦς, Οὐκ εἶπόν σοι,
ὅτι ἐὰν πιστεύσῃς, ὄψῃ τὴν δόξαν τοῦ Θεοῦ [p]; 41 Ἦραν οὖν τὸν λίθον, οὗ ἦν p ver. 4. 23—26.
ὁ τεθνηκὼς κείμενος· ὁ δὲ Ἰησοῦς ἦρε τοὺς ὀφθαλμοὺς ἄνω καὶ εἶπε, [q] Πάτερ, q Matt. 11. 25 ch. 17. 1.
εὐχαριστῶ σοι ὅτι ἤκουσάς μου. 42 Ἐγὼ δὲ ᾔδειν ὅτι πάντοτέ μου ἀκούεις· r ch. 12. 30.
[r] ἀλλὰ διὰ τὸν ὄχλον τὸν περιεστῶτα εἶπον, [s] ἵνα πιστεύσωσιν ὅτι σύ με ἀπ- s ch. 5. 34—36. & 10. 25, 37, 38.
έστειλας. 43 Καὶ ταῦτα εἰπὼν φωνῇ μεγάλῃ ἐκραύγασε, Λάζαρε, δεῦρο ἔξω· & 14. 10, 11. Matt. 11. 2—5.
44 καὶ ἐξῆλθεν ὁ τεθνηκώς, δεδεμένος τοὺς πόδας καὶ τὰς χεῖρας κειρίαις, καὶ Acts 2. 22. 1 John 5. 9.

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human nature; and He was affected to tears when He saw Mary weeping, for "He is touched with our infirmities." But He controlled His feelings, in order to teach us (says *Theophylact*) what are the proper bounds of sorrow, and its opposites,—*τὸ γὰρ ἀσυμπαθὲς καὶ ἄδακρυ θηριῶδες, τὸ δὲ πολύδακρυ καὶ φιλόθρηνον καὶ πολύλυπον γυναικῶδες.*

Let Christians endeavour to be like Christ. They are not Stoics, nor yet are they overpowered by their feelings; they are not agitated by *passions* properly so called. (*Beng.*)

— *ἐτάραξεν ἑαυτόν*] *He troubled himself.* A remarkable expression. It was His own will and deed: it was in His own power to be affected as He would. The Eternal Word of God took a human soul as well as human flesh, associating with Himself the complete nature of man in the Unity of His Person; and therefore human infirmity is troubled according *to His will* in His Person, where resided Divine power. (*Aug.*)

The affections of Christ were not *passions*, but voluntary *emotions*, which He held under control. And this self-commotion was orderly, rational, full of dignity, and directed to proper ends. And therefore, when He is said afterwards *τεταράχθαι* (xii. 27; xiii. 21), some suffering of a more violent kind is indicated by the contrast.

35. Ἐδάκρυσεν ὁ Ἰησοῦς] *Jesus shed tears; ἐδάκρυσεν*, not *ἔκλαυσεν*: non *ploravit*, sed *flevit*; i. e. gently, and without passion. When our Lord is about to do mighty works as God, He does something else to remind us that He is also man. He now sheds tears as man, when He is about to raise the dead as God; so He *slept*, just before He stilled the storm. See Matt. viii. 24. Our Lord was affected with the tears of the sisters of the dead, and sympathized with them. "Ipse Salvator ploravit quem resuscitaturus erat." (*Jerome*, Ep. ad Nepot. *Aug.* Ep. 263.)

St. John studiously records, that Jesus shed tears, to show that He was really clothed with our nature; and because St. John relates more lofty things of Christ than the other Evangelists do, therefore he takes care to record the lowly also. Christ also thus teaches us to weep for our departed friends,—but to weep moderately, and in the fear of God, and in the faith of the Resurrection. Our Lord, being partaker of our flesh and blood, was partaker in our human affections, and has taught us how to regulate them . . . The words describe what was seen,—but who shall describe what was felt? (*Chrys.*, *Theoph.*)

Our Lord *ἐδάκρυσεν*, *shed tears* at the grave of Lazarus, but He *ἔκλαυσεν*, *wept* over Jerusalem. (Luke xix. 41.) So much more lamentable is the death of the soul than that of the body.

37. *ὁ ἀνοίξας τοὺς ὀφθαλμούς*] *He that opened the eyes of the blind.* Thus our Lord's enemies bear witness to the truth of that miracle.

38. *σπήλαιον, καὶ λίθος*] *a cave; and a stone was lying upon it.* See Matt. xxvii. 60. 66. Mark xv. 46.

39. *Ἄρατε τὸν λίθον*] *Take ye away the stone.* Why did our Lord say, "Where have ye laid him?" and "Take away the stone," and "Loose him?" Why did He not at once raise Lazarus? Because He designed to make those, to whom He gave these commands, to be so many witnesses, by the eye and touch, to the reality of the miracle. (*Chrys.*)

— *τεταρταῖος*] *quatriduanus.* See *v.* 17. Cp. *προκεῖσθαι πεμπταῖον.* (*Aristoph.*) "*τεταρταῖος*, ap. Xen. Cyr. v. 3. 1. *τριταῖος*, Herodot. ii. 89. *δευτεραῖος*, id. vi. 106. *δωδεκαταῖος*, Theocrit. Id. ii. 4. Philostr. Apollon. vii. 10. *πεμπταῖος ἀφίκετο.*" (*Kuin.*) See the examples in *Matth.* Gr. Gr. § 144. Cp. *τριταῖος*, 1 Sam. ix. 20; xxx. 13.

Observe this word in reference to Christ Himself Lazarus was dead *four* days, and *ἤδη ὄζει*,—*he* saw corruption. But Christ raised Himself the *third* day, and "saw no corruption." Acts xiii. 37.

41. *οὗ—κείμενος*] These words are not found in five uncials, B, C*, D, L, X, and a few cursives, and in some Versions, and are omitted by many recent Editors; but the evidence of MSS. preponderates in their favour; and their omission makes an inharmonious sound between *ἦραν λίθον* and *ἦρεν ὀφθαλμούς*.

— *Πάτερ, εὐχαριστῶ σοι*] *Father, I thank Thee.* Christ prayed not because He needed aid, but because we need instruction. (*Hilary*, *Chrys.*) Cp. Mark i. 41; iv. 39; ix. 25. John ii. 4—11; v. 9, which shows that Christ wrought His greatest miracles *without prayer*, and by His own authority. He prayed to show that He was not against God, or God against Him; and that what He did was done with God's approval, as much as to say,—I pray, not because prayer on My part is necessary, nor in order that My will may be made effectual; but in order to show that My will and the Father's will is one and the same will. And this He proceeded to prove by saying, "Lazarus, come forth,"—i. e. I, by My power, command thee to rise from the dead. (*Chrys.*)

43. *φωνῇ μεγάλῃ ἐκραύγασε*] *He cried with a loud voice.* The Loud Voice of Christ raising Lazarus from the dead, is a prelude to the Loud Voice of the Trumpet at the Great Day, when all who are in the graves will hear His Voice (John v. 28); and the effect of that Voice will be immediate,—in the twinkling of an eye, as the raising of Lazarus was. (*Cyril*, *Theophyl.*)

— *Λάζαρε, δεῦρο ἔξω*] *Lazarus, come forth.* He calls all His sheep by name (x. 3). He knows them dead as well as alive.

When our Lord works miracles, He speaks and acts with sovereign authority: "Damsel, arise;" "Young man, arise," "Stretch forth thy hand;" "Thy sins are forgiven thee;" "Peace, be still!" "Take up thy bed and go to thy house;" "I say to thee, thou evil spirit, come out of him;" "Be it unto thee even as thou wilt;" "Say, the Lord hath need of him;" "To-day shalt thou be with Me in Paradise." (*Chrys.*)

44. *ἐξῆλθεν ὁ τεθνηκώς*] *he who was dead came forth.* This history may be considered as symbolical of what is done in the spiritual world, when the soul is raised by Christ's voice from the death of sin, and released from its bands by the Ministry of Reconciliation (2 Cor. v. 18, 19), which He has instituted in His Church. It is Christ Who quickens the dead, and raises from the grave. The Ministers of Christ, at His command, loose him who is bound, and who has been quickened and raised by Christ. *Aug.* See also *Aug.* Serm. 98, and Quæst. 65, and *Burgon.* here.

— *κειρίαις*] *with graveclothes.* *σχοίνια ἐντάφια*, *Gloss.* Used by LXX for Hebr. מַרְבַדִּים (*marbadim*). Prov. vii. 16, 'tapetes lectorum.' *κειρίαι* sunt *fasciæ quævis*, et hoc nomine insigniuntur fasciæ, quibus infantes vinciri, lecti subtendi, et mortuorum cadavera, linteo prius involuta (v. ad Matt. xxvii. 59), ut aromata, quibus corpora condiebantur, melius servarentur, circumligari solebant. Suidas: *κειρία· εἶδος ζώνης ἐκ σχοινίων, παρεοικὸς ἱμάντι, ᾗ δεσμοῦσι τὰς κλίνας.* *Moschopulus*: *κειρία ὁ τῶν νηπίων δεσμὸς, ἤγουν ὁ κοινῶς φασκία, καὶ ᾗ δεσμοῦσι τοὺς νεκρούς.* Fuerunt qui putarent totum Lazari corpus involutum, fasciisque circumligatum fuisse, instar *infantum* recens natorum. *Basilius* Homil. de gratiar. actione T. i. *ὁ νεκρὸς ἐζωοποιεῖτο καὶ ὁ δεδεμένος περιεπάτει. Θαῦμα ἐν θαύματι, κειρίαις δεδέσθαι τοὺς πόδας, καὶ μὴ κωλύεσθαι πρὸς κίνησιν.* Eandem sententiam secuti *Lightfootus*, *Lampius*. (*Kuin.* Cp. *Wetst.* p. 918.)

ἡ ὄψις αὐτοῦ σουδαρίῳ περιεδέδετο. Λέγει αὐτοῖς ὁ Ἰησοῦς, Λύσατε αὐτὸν καὶ
ἄφετε ὑπάγειν.
45 Πολλοὶ οὖν ἐκ τῶν Ἰουδαίων οἱ ἐλθόντες πρὸς τὴν Μαρίαν καὶ θεασάμενοι
ἃ ἐποίησεν, ἐπίστευσαν εἰς αὐτόν. 46 Τινὲς δὲ ἐξ αὐτῶν ἀπῆλθον πρὸς τοὺς
t Matt. 26. 3. Mark 14. 1. Luke 22. 2. ch. 12. 19. comp. Acts 4. 15, 17, 24—28. — Φαρισαίους, καὶ εἶπον αὐτοῖς ἃ ἐποίησεν ὁ Ἰησοῦς· 47 t Συνήγαγον οὖν οἱ
Ἀρχιερεῖς καὶ οἱ Φαρισαῖοι συνέδριον, καὶ ἔλεγον, Τί ποιοῦμεν, ὅτι οὗτος ὁ
ἄνθρωπος πολλὰ ποιεῖ σημεῖα; 48 ἐὰν ἀφῶμεν αὐτὸν οὕτω, πάντες πιστεύσουσιν
εἰς αὐτόν· καὶ ἐλεύσονται οἱ Ῥωμαῖοι, καὶ ἀροῦσιν ἡμῶν καὶ τὸν τόπον καὶ τὸ
u Luke 3. 2. ch. 18. 13, 14, 24, 28. Matt. 26. 3. — ἔθνος. 49 u Εἷς δέ τις ἐξ αὐτῶν Καϊάφας, ἀρχιερεὺς ὢν τοῦ ἐνιαυτοῦ ἐκείνου,
εἶπεν αὐτοῖς, Ὑμεῖς οὐκ οἴδατε οὐδὲν, 50 v οὐδὲ λογίζεσθε, ὅτι συμφέρει ἡμῖν ἵνα
v ch. 16. 14. w Matt. 7. 22. — εἷς ἄνθρωπος ἀποθάνῃ ὑπὲρ τοῦ λαοῦ, καὶ μὴ ὅλον τὸ ἔθνος ἀπόληται. 51 Τοῦτο
x ch. 10. 16. Isa. 49. 5, 6. & 56. 8. — δὲ ἀφ' ἑαυτοῦ οὐκ εἶπεν, ἀλλὰ ἀρχιερεὺς ὢν τοῦ ἐνιαυτοῦ ἐκείνου w ἐπροφήτευσεν,
ch. 12. 20—24, 32. Rom. 15. 8, 12. — ὅτι ἤμελλεν Ἰησοῦς ἀποθνήσκειν ὑπὲρ τοῦ ἔθνους, 52 x καὶ οὐχ ὑπὲρ τοῦ ἔθνους
Matt. 8. 11. Eph. 2. 13. — μόνον, ἀλλ' ἵνα καὶ τὰ τέκνα τοῦ Θεοῦ τὰ διεσκορπισμένα συναγάγῃ εἰς ἕν.
1 John 2. 2. y 2 Chron. 13. 19. — ($\frac{96}{IV}$) 53 Ἀπ' ἐκείνης οὖν τῆς ἡμέρας συνεβουλεύσαντο ἵνα ἀποκτείνωσιν αὐτόν.
ch. 7. 1. 30. & 10. 39, 40. — 54 y Ἰησοῦς οὖν οὐκ ἔτι παῤῥησίᾳ περιεπάτει ἐν τοῖς Ἰουδαίοις· ἀλλὰ

— σουδαρίῳ] *with a napkin.* See Luke xix. 20. John xx. 7.

47. πολλὰ σημεῖα ποιεῖ] They own that He did many miracles, which they ascribed to Beelzebub. Matt. xii. 24.

48. ἐλεύσονται οἱ Ῥωμαῖοι] *the Romans will come and take away our place and nation.* They feared temporal loss, and incurred eternal, and did not escape the temporal; for the *Romans did come* after Christ's passion, and took away their place and nation, *because they did not let Christ alone,* but slew Him Who is now reigning in heaven, while they are scattered through the world. (*Aug., Chrys.*) Cp. Luke xx. 15, 16, where our Lord predicts the destruction of the Jewish polity, as a *penalty* to be inflicted on the Jews for their rejection of Himself. See here the results of preferring Political Expediency to Justice, Piety, and Truth.

49. Καϊάφας] *Caiaphas.* See on Matt. xxvi. 3. Luke iii. 2. He had been intruded into the office by Valerius Gratus, A.D. 25, and was put out by Vitellius, A.D. 36. *Joseph.* A. xviii. 4. 3.

50. λογίζεσθε] So A, B, D, L.—*Elz.* διαλογίζεσθε.

— ὑπὲρ τοῦ λαοῦ] *in behalf of the people.* Caiaphas, in a Jewish spirit, prophesied of what would be expedient for the *Jews:* but God designed the benefit of Christ's death for the whole World; and made Caiaphas an instrument for conferring that benefit, which the Jews reject.

51. ἀρχιερεὺς ὢν τοῦ ἐνιαυτοῦ ἐκείνου] *being High Priest that year he prophesied. Annas* was the High Priest *de jure.* (Cf. on Luke iii. 2, and below, xviii. 13. 24.) The addition "*of that year*" is a silent indication of the irregular character of the tenure by which Caiaphas held office. The High Priesthood, by God's Institution, was in the family of Aaron and *for life;* but through the ambition and strife of the Jews the office had ceased to be hereditary, and indeed there were sometimes more than one High Priest in one year; and Caiaphas had bought the office with money. But even then the Spirit of God had not yet forsaken the sacerdotal office, though they who bare it were unworthy and abused it to their own destruction. But He deserted them, when they had crucified Christ, and the veil of the Temple was rent in twain.

Caiaphas was High Priest in *that year,* the year in which *Jesus died:* and in that year he *prophesied.* Jewish Prophecy expired with a prediction of Christ's death on its lips.

This power, however, in the case of Caiaphas is ascribed by the Evangelist to a divine mystery, because he was "*High Priest that year*" (*Aug.*); the last in the seventy weeks of Daniel (*Bengel*); not that Caiaphas was made High Priest that year; he had been High Priest for several years. (See *Josephus,* Ant. xviii. 2 and 4; and on Matt. xxvi. 3.)

The expression "*that year*" is repeated in *vv.* 49. 51, and is emphatic. He prophesied as High Priest of *that year* in which the Levitical Priesthood and Ritual was about to be superseded by the Sacrifice offered by the *One Great High Priest.* But God would thus show, that He had not withdrawn all His graces from them, till they forfeited them by rejecting and crucifying Christ; and then the veil of the Temple was rent; and the People and the Priesthood became the victims of False Prophets.

Although there were many other High Priests in other years, yet we do not hear that any prophesied except the High Priest of that year in which Jesus was about to die. (*Origen.*)

Caiaphas spoke with a view to *political expediency,* but God overruled his words to spiritual edification. So He did with those of Pilate when he wrote the title on the Cross, xix. 19—22. "Out of the eater came forth meat" (Judges xiv. 14). "The fierceness of man shall turn to Thy praise, O Lord" (Ps. lxxvi. 10).

— ἐπροφήτευσε] *he prophesied;* here is one of the Comments on the History, according to St. John's manner. See ii. 25; v. 21; vi. 64. 71; vii. 39; xii. 33. 37. 43; xiii. 11; xxi. 17.

Sometimes evil men, as Balaam and Caiaphas, may be endued with prophetical gifts, and evil spirits themselves may confess Christ—"We know Thee who Thou art" (Luke iv. 34).

See the power of the High Priesthood. Caiaphas, being invested in this office, prophesied, although unworthy and not knowing what he said, but was made an instrument in God's hands for declaring the truth. Thus we are taught to honour the Priest's office on account of the grace given by it. He prophesied, but not with a prophetic soul; and therefore was not a prophet.

See also the power of the Holy Spirit, for He used Caiaphas as an organ, and made him utter a prophecy concerning Christ and the efficacy of His death. Many, though unworthy, have foreseen and foretold the future—Pharaoh, Balaam, Saul, Nebuchadnezzar, Caiaphas, Pilate. (*Theoph., Chrys.*) Prophetical and miraculous powers, eloquence, faith, and other ministerial gifts, may be found in evil men. And nothing profiteth without *Charity* (1 Cor. xiii. 1—3).

We may look for the time, when Ministers of Antichrist, seducing men to idolatry, *will* be permitted to try the faith of the world by *uttering prophecies,* working *signs* and *miracles.* (See Matt. xxiv. 24. 2 Thess. ii. 9.) But the Holy Spirit, in the Old and New Testament, has provided a safeguard against these seductions. (See Deut. xiii. 1—4 and 1 Cor. xiii. 1—3.) The test to be applied is—Do they, who prophesy and work miracles, also preach *true doctrine?* or do they lead to idolatry? Have they Charity? Do they show love to God and to Man in God? Or are they like Caiaphas, uttering a prophecy concerning Christ, and *yet ready to kill Him?*

52. ἵνα—συναγάγῃ εἰς ἓν] *that He might gather together into one.* The prophecy took effect, but in the opposite way to which Caiaphas designed. Christ was slain, and the people of the literal Israel were *scattered.* "Their house is left to them desolate" (Matt. xxiii. 38), and the *true Israel* were *gathered together in one* in Christ. (*Chrys.*)

53. συνεβουλεύσαντο] *they took counsel together.* What, as individuals, they had designed, they now deliberate in common to execute. (*Cyril.*) And so they fulfilled the second Psalm (Ps. ii. 1).

— ἵνα ἀποκτείνωσιν αὐτόν] *that they might put Him to death.* They perverted a prophecy in behalf of Christ into an occasion of sin against Him. So evil men deal with the words of the Holy Ghost in the Holy Scriptures, which were written for our learning. "They wrest them to their own destruction" (2 Pet. iii. 16). (*Origen.*)

54. οὐκ ἔτι παῤῥησίᾳ περιεπάτει ἐν τοῖς Ἰουδαίοις] *He was walking no more openly among the Jews.* He would not offer any temptation to the impiety and malice of His persecutors, or give the wicked any cause of becoming more wicked. (*Origen* see Matt. x. 23.) Their time of probation was past. He thus gave His disciples an occasion of showing their stedfastness and

απῆλθεν ἐκεῖθεν εἰς τὴν χώραν ἐγγὺς τῆς ἐρήμου, εἰς [z] Ἐφραῒμ λεγομένην πόλιν, z 2 Chron. 13. 19.
κἀκεῖ διέτριβε μετὰ τῶν μαθητῶν αὐτοῦ.
(96/I) 55 [y] *Ἦν δὲ ἐγγὺς τὸ πάσχα τῶν Ἰουδαίων·* (97/X) *καὶ ἀνέβησαν πολλοὶ εἰς*
Ἱεροσόλυμα ἐκ τῆς χώρας πρὸ τοῦ πάσχα, [zz] *ἵνα ἁγνίσωσιν ἑαυτούς.* zz 2 Chron. 30. 17—19.
56 *Ἐζήτουν οὖν τὸν Ἰησοῦν, καὶ ἔλεγον μετ᾽ ἀλλήλων ἐν τῷ ἱερῷ ἑστη-*
κότες, Τί δοκεῖ ὑμῖν; ὅτι οὐ μὴ ἔλθῃ εἰς τὴν ἑορτήν; 57 *Δεδώκεισαν δὲ οἱ*
Ἀρχιερεῖς καὶ οἱ Φαρισαῖοι ἐντολὴν ἵνα ἐάν τις γνῷ ποῦ ἐστι μηνύσῃ, ὅπως
πιάσωσιν αὐτόν.

XII. 1 [a] *Ὁ οὖν Ἰησοῦς πρὸ ἓξ ἡμερῶν τοῦ πάσχα ἦλθεν εἰς* [b] *Βηθανίαν,* a Matt. 26. 6. Mark 14. 3.
ὅπου ἦν Λάζαρος ὁ τεθνηκὼς, ὃν ἤγειρεν ἐκ νεκρῶν ὁ Ἰησοῦς. b ch. 11. 1, 43.
(98/I) 2 *Ἐποίησαν οὖν αὐτῷ δεῖπνον ἐκεῖ, καὶ ἡ Μάρθα διηκόνει, ὁ δὲ Λάζαρος*
εἷς ἦν τῶν ἀνακειμένων σὺν αὐτῷ. 3 [c] *Ἡ οὖν Μαρία λαβοῦσα λίτραν μύρου* c ch. 11. 2.
νάρδου πιστικῆς πολυτίμου ἤλειψε τοὺς πόδας τοῦ Ἰησοῦ, καὶ ἐξέμαξε ταῖς
θριξὶν αὐτῆς τοὺς πόδας αὐτοῦ· ἡ δὲ οἰκία ἐπληρώθη ἐκ τῆς ὀσμῆς τοῦ μύρου.
4 [d] *Λέγει οὖν εἷς ἐκ τῶν μαθητῶν αὐτοῦ, Ἰούδας Σίμωνος Ἰσκαριώτης, ὁ μέλλων* d Matt. 10. 4.
αὐτὸν παραδιδόναι, 5 *Διατί τοῦτο τὸ μύρον οὐκ ἐπράθη τριακοσίων δηναρίων,*
καὶ ἐδόθη πτωχοῖς; 6 [e] *Εἶπε δὲ τοῦτο, οὐχ ὅτι περὶ τῶν πτωχῶν ἔμελεν αὐτῷ,* e ch. 13. 29.
ἀλλ᾽ ὅτι κλέπτης ἦν, καὶ τὸ γλωσσόκομον εἶχε, καὶ τὰ βαλλόμενα ἐβάσταζεν.

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allegiance to Him; and therefore He afterwards said, "Ye are they who have continued with me in my temptations" (Luke xxii. 28). (*Chrys.*)

— Ἐφραῒμ λεγομένην πόλιν] See on Luke x. 1. Cp. *Winer*, R. W. in *v. Ephraim.*

55. *τῆς χώρας*] *from that country* or region where Jesus had been (*v.* 54). Does the Evangelist intimate that the men of that region were solicited to deliver up Christ (see *vv.* 56, 57); and does he thus bring out more strongly the treachery of Christ's own Apostle who betrayed Him?

— *ἵνα ἁγνίσωσιν*] *in order that they might purify themselves.* On this use of ἁγνίζω, see Acts xxi. 24. 26; xxiv. 18. That they might purify themselves from such ceremonial defilements as they might have contracted; in order to participation in the Paschal feast. (See Numb. ix. 10. 2 Chron. xxx. 17.) This purification was effected by sacrifices, sprinkling of water, fasting, prayer, and other observances, which lasted from one to six days. (See *Lightf.* and *Lampe.*) This, and the other prescribed rites, brought a great concourse of people together at Jerusalem, *before* the Festival. Indeed, *all who went* had to undergo the rites in question. So a Rabbinical writer, cited by *Wetstein*, says, 'Tenetur *unusquisque* ad purificandum se ad festum.' And *Jos.* Ant. iv. 3. 12, *ἀθέμιτον ἡγεῖτο—μὴ προηγνευκὸς εἰσάγειν τὸ πλῆθος.* The rites are described by *Jos.* Ant. viii. 3, and Bell. v. 2.

Probably in reference to this usage at this time our Lord Himself says, "for their sakes I sanctify Myself" (xvii. 19). The People were sanctifying themselves for the Levitical Passover. The True Passover was sanctifying Himself to be an Oblation for the whole world. Like them also, He came to the Holy City *before* the Passover. See xii. 1.

Ch. XII. 1. Ὁ *οὖν* Ἰησοῦς—ἦλθεν εἰς Βηθανίαν] *Jesus then came to Bethany six days before the Passover.* On the Sabbath before the Passover, the eve of Palm Sunday, see *v.* 12. This is the same narrative as in St. Matt. (xxvi. 6) and in St. Mark (xiv. 3), concerning the woman in the house of Simon, who had been a leper. *Aug.* (de Cons. Evang. ii. 89.)

— *πρὸ ἓξ ἡμερῶν τοῦ πάσχα*] *six days before the Passover.* The term 'eight days' is equivalent to a *week*. On the construction cp. xi. 18, *ἐγγὺς τῶν Ἱεροσολύμων ὡς ἀπὸ σταδίων δεκαπέντε.* So LXX, Amos i. 1, *πρὸ δύο ἐτῶν τοῦ σεισμοῦ*: iv. 7, *πρὸ τριῶν μηνῶν τοῦ τρυγητοῦ* (*Winer*, p. 492).

2. *δεῖπνον*] This *Supper* at Bethany was probably on the Sabbath before His death. It was on a *Sabbath,—the* Sabbath, or day of Rest before *that great* Sabbath, the *last* Sabbath which was of divine obligation, on which Christ *rested* in the grave, and fulfilled the Sabbath, and prepared the grave as a place of Rest for all who pass from this life in His faith and fear. This Supper, in which He was anointed and embalmed beforehand for His burial (see on *v.* 7), may be regarded as presenting a type of that rest and refreshment in the Sabbath of the grave, where all who are cleansed from the leprosy of *sin*, as Simon was from bodily leprosy, and who are raised from the death of sin, as Lazarus from the grave, and all whom Jesus loves, as Martha and Mary, recline at a spiritual banquet, in Paradise,—which is a blessed *Bethany*, or House of *Passage* (see i. 28; x. 40), from this world to the heavenly Jerusalem.

— *Λάζαρος εἷς ἦν*] Lazarus sate there and ate; lest his resurrection might seem an unreality. (*S. Jerome* in Esaiam lxv.) So our Lord did after His resurrection. Luke xxiv. 43.

3. Ἡ *οὖν* Μαρία] Mary's act was one of thankful love: see xi. 2.

St. John alone mentions the *name* of *Mary* here; St. Matthew and St. Mark say only '*a woman*' (Matt. xxvi. 7. Mark xiv. 3). Probably she was still *alive* when *they* wrote their Gospels; and they would not draw her forth from her retirement into publicity. See above, p. 323. St. John shows his independent knowledge by specifying her *name*; and thus also fulfils our Lord's prophecy that it would be illustrious for ever in the whole world. Matt. xxvi. 13. Mark xiv. 9.

— *νάρδου πιστικῆς*] *of pure spikenard.* See on Mark xiv. 3. The distillations of pure oil are called ἄδολοι by *Æschyl.* Ag. 95.

— *τοὺς πόδας*] Mary anointed His *feet*. We may imitate her in her love and ministry to Christ. For all Christians are members of Christ; and what we do, from love of Christ, to the lowest of His members is accepted by Him as done unto Himself (Matt. xxv. 40). We therefore may be said to anoint His feet, when we show mercy to His poor. (*Theoph.*)

— *ἡ δὲ οἰκία ἐπληρώθη ἐκ τῆς ὀσμῆς*] *the house was filled with the odour.* And the world is now filled with its fragrance. Do thou also anoint the feet of Jesus, and wipe His feet with thy hair. If thou hast more than enough, give to the poor, which are the feet of Christ's body, so thou mayest wipe them with thy hair. (*Aug.*) This will be an *odour of a sweet smell* (*ὀσμὴ εὐωδίας*), a sacrifice well-pleasing to God (Phil. iv. 18); "as Christ also hath loved us and hath given Himself for us, an offering and a sacrifice to God for a *sweet-smelling savour*" (*εἰς ὀσμὴν εὐωδίας*, Eph. v. 2).

4. Ἰούδας] *Judas.* The other Evangelists do not specify *him*. Here is an evidence of the later date of *this* Gospel. Cp. the mention of *Peter* and *Malchus*, xviii. 10, and *Lazarus*, xi. 1.

Judas, we see, was permitted to remain in Christ's company to the end. Our Lord, by His forbearance to the Traitor, teaches us to tolerate evil men in the Church, that we may not divide the body of Christ. Be thou holy, and tolerate the evil, that thou mayest attain the reward of the good, and not be condemned with the evil. Imitate Christ. (*Aug.*)

6. Εἶπε *τοῦτο*] *He said this, not because he cared for the poor, but because he was a thief and had the bag.* This comment is peculiar to St. John's narrative of this fact. See above, p. 268.

— *γλωσσόκομον*] Properly, (1) a case for the stops or keys of pipes or flutes; (2) a chest, scrip, or purse for money, 2 Chron. xxiv. 10, 11; below, xiii. 29. See *Welst.* p. 921, and *Kuin.*, who says, "*γλωσσόκομον*, vocabulum compositum ex *γλῶσσα lingua*, item *lingula tibiarum*, et *κομέω servo*, propriè notat *thecam*, s. *cistellam, in quâ tibicines lingulas tibiarum reponebant, ne attritu corrumperentur. Hesychius: γλωττόκομον. ἐν ᾧ οἱ αὐληταὶ*

7 Εἶπεν οὖν ὁ Ἰησοῦς, Ἄφες αὐτήν, ἵνα εἰς τὴν ἡμέραν τοῦ ἐνταφιασμοῦ μου
f Deut. 15. 11. Matt. 26. 11. Mark 14. 7. τηρήσῃ αὐτό· 8 f τοὺς πτωχοὺς γὰρ πάντοτε ἔχετε μεθ' ἑαυτῶν, ἐμὲ δὲ οὐ
πάντοτε ἔχετε.

($\frac{99}{X}$) 9 Ἔγνω οὖν ὄχλος πολὺς ἐκ τῶν Ἰουδαίων ὅτι ἐκεῖ ἐστι· καὶ ἦλθον,
οὐ διὰ τὸν Ἰησοῦν μόνον, ἀλλ' ἵνα καὶ τὸν Λάζαρον ἴδωσιν, ὃν ἤγειρεν ἐκ
νεκρῶν. 10 Ἐβουλεύσαντο δὲ οἱ Ἀρχιερεῖς ἵνα καὶ τὸν Λάζαρον ἀποκτείνωσιν,
11 ὅτι πολλοὶ δι' αὐτὸν ὑπῆγον τῶν Ἰουδαίων, καὶ ἐπίστευον εἰς τὸν Ἰησοῦν.

g Matt. 21. 1—11. Mark 11. 1—10. Luke 19. 29—38. h Ps. 118. 25, 26. ($\frac{100}{I}$) 12 g Τῇ ἐπαύριον ὄχλος πολὺς ὁ ἐλθὼν εἰς τὴν ἑορτήν, ἀκούσαντες ὅτι
ἔρχεται Ἰησοῦς εἰς Ἱεροσόλυμα, 13 h ἔλαβον τὰ βαΐα τῶν φοινίκων, καὶ ἐξῆλθον
εἰς ὑπάντησιν αὐτῶν, καὶ ἔκραζον, Ὡσαννά, εὐλογημένος ὁ ἐρχόμενος ἐν
ὀνόματι Κυρίου ὁ βασιλεὺς τοῦ Ἰσραήλ.

($\frac{101}{VII}$) 14 Εὑρὼν δὲ ὁ Ἰησοῦς ὀνάριον ἐκάθισεν ἐπ' αὐτό, καθώς ἐστι γεγραμ-

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ἀπετίθεσαν τὰς γλωσσίδας, deinde verò hoc idem nomen adhibetur etiam de *arculá quávis;* sic Exod. xxxvii. I, Arcam fœderis *Aquila* dixit *γλωσσόκομον*, Alexandrini ibi usi sunt vocabulo *κιβωτός*. Cistulam, in quam Philistæi aureos mures et simulacra conjecerant, quæ in textu Hebraico ארגז dicitur, *Josephus*, Ant. vi. 1, 2, *γλωσσόκομον* dixit quod nomen § 3 explicuit, *τὸ ἄγγος ὃ τοὺς ἀνδριάντας εἶχε καὶ μύας*, *arcula in quá erant simulacra et mures.* Inprimis autem *γλωσσόκομον* usurpatur *loculo pecuniis asservandis apto* sive *marsupio*, ut h. l. in versione Alexandrinâ 2 Par. xxiv. 8. 10, 11. *Plutarch.* Galba, p. 1060, *ἐκέλευσεν* (Galba) *αὐτῷ κομισθῆναι τὸ γλωσσόκομον, καὶ λαβὼν χρυσοῦς τινὰς ἐπέδωκε τῷ Κάνῳ.* *Lex. Cyrill.* ined. *γλοσσόκομον· βαλάντιον, ἢ ξυλίνη θήκη.* *Euthymius Zigabenus* ad Matth. 26, *γλωσσόκομον δὲ ἦν βαλάντιον, ἐν ᾧ τὰ προσαγόμενα χάριν τῶν πενήτων ἐναπεθησαυρίζετο.* Etiam in scriptis Rabbinorum reperitur vocabulum גלוסקמא (quo h. l. Syrus usus est) et דלוסקמא per Daleth, et vulgò ponitur de *arcá sepulcrali*, v. *Lightfootus* ad h. l. et *Buxtorfius* Lex. Talm. p. 443." Cp. on xiii. 29.

Observe the striking contrast—Mary and Judas; the three hundred pence, and the thirty pieces of silver; her *ἀλάβαστρον*, his *γλωσσόκομον*; she in a Simon's house, he Simon's son; the fragrant deed of the one, the miserable end of the other. Let all covetous men,—all who grudge Christ and His House what they lavish on themselves,—all robbers of Him and of His Church, beware. Let them cast away the spirit of Judas, lest they be condemned with him; and imitate Mary, that they may be glorified with her.

— *βαλλόμενα*] Offerings to Christ, from those who ministered to Him of their substance. See on Luke viii. 3.

Why had *Judas* the custody of the oblations to Christ, and why did not our Lord, who knew his thoughts and secret acts, put him out of his stewardship? This is a question which has received different answers from various quarters. Some have replied, that He would not give Judas any occasion for betraying Him. (*Chrys.*, *Euthym.*) Some have ventured to affirm, that his acts of embezzlement were unobserved by Christ. (*Lücke.*) This is certain, that He has thus left a warning to all, and especially to the Clergy, on the solemn responsibility of pecuniary trusts and possessions; and on the dreadful consequences to themselves and to their own spiritual being, from dealing dishonestly with Church revenues. He has also thus bequeathed to all an example of patience and forbearance. We may not forsake the Communion of the Church, even though a sacrilegious Judas ministers therein.

7. *Ἄφες αὐτήν*] *Let her alone.* Observe the tenderness of Christ's words: He does not condemn Judas, but praises and encourages Mary. (*Aug.*)

— *ἵνα εἰς τὴν ἡμέραν—τηρήσῃ αὐτό*] *Let her alone*, she did not sell it for 300 pence and bestow it upon the poor, not because she has no love for the poor—as thou, O Judas, uncharitably allegest, who carest not for the poor, and who wouldst have its price for thyself—but she preserved it *in order to keep it for the day of my burial.*

B, D, L, Q, X, and *Vulg.*, and *Æthiopic*, *Coptic*, *Sahidic*, and *Armenian* Versions, have the reading in the text.—*Elz.* and A, E, F, G, H, I, M. S, U, Δ, Λ, and *Syriac* and *Gothic* Versions, and the majority of Cursives, have *τετήρηκεν*, a reading which was perhaps derived from the narrative of the other Evangelists, Matt. xxvi. 12. Mark xiv. 8.

The allegation of some, that St. John is at variance with the other Evangelists, and that Mary anointed only the *feet* of Christ, and had a surplus of nard which she reserved for the burial, is grounded on a misconstruction of his words. See xi. 2, where he says that she anointed *the Lord* (i. e. His body), *and* wiped His *feet* with her hair. This allegation of discrepancy, like many others of the same kind, is founded on the hypothesis, that St. John, in relating any given event, was bound to record *all* the circumstances related by his predecessors, or is else to be regarded as contradicting them! whereas, on the contrary, his practice of *not repeating* all that they had related, and in dwelling on some particular circumstances (e. g. the anointing of the *feet* here) not mentioned by them, ought rather to be regarded as evidence of his *agreement* with them. He takes for granted that his readers are well acquainted with the earlier Gospels, given by the Holy Ghost for their use, and are satisfied of their veracity. See above, p. 268.

There is something impressive and affecting in the mention of *day of burial*, because, probably, this anointing took place on the day-week before our Lord's rest in the grave. See above on *v.* 2.

8. *ἐμὲ δὲ οὐ πάντοτε ἔχετε*] *but Me ye have not always.* He is speaking of His *bodily* presence; for, according to His Divine Majesty and Grace, He is ever with us, as He promised, "Lo, I am with you alway." Matt. xxviii. 20. (*Aug.*) He was speaking of the flesh which He took of the Virgin Mary, and in which He was crucified and buried, when He said, "*Me ye have not always,*" for in that flesh He ascended into heaven, and is not here, but He is sitting at God's right hand. But the presence of His Divine Majesty is not withdrawn from us; *that* is here, and every where. Here is a divine caution against the erroneous notion of a *carnal* presence in the Holy Eucharist.

10. *ἵνα καὶ τὸν Λάζαρον ἀποκτείνωσιν*] *in order that they might put Lazarus also to death.* See the blindness of their rage; as if Christ could raise one who died, and not raise one who was killed. He did both. He who raised Lazarus raised Himself. (*Aug.*)

12. *Τῇ ἐπαύριον*] *On the morrow.* The first day of the week—Sunday. This triumphal entry took place on what is called *Palm Sunday.* See on *v.* 1. Cp. Ps. cxviii. 24 and next note.

13. *τὰ βαΐα τῶν φοινίκων*] *the branches of the Palms* which grew there. The Palm, which is said to grow better when weight is hung upon its boughs, is emblematic of Victory, and specially of such a victory as that of Christ, which was made more glorious by the *weight* of *suffering* for the sins of the world laid upon Him, Who, from the lowest depths of sorrow and humility, and from the pit of the grave raised Himself, and ascended on the clouds to the right hand of God.

These Palms of Victory, now strewn in His triumphal entry to Jerusalem, prefigured the conquest He would achieve over death, by dying and triumphing over the Devil, the Prince of Death, by the trophy of the Cross (*Aug.*), and of that glorious march of Triumph, by which He would mount upon the clouds, into the heavenly Jerusalem.—They prefigured that Victory by which the Saints also are enabled to overcome, and to stand with *palms* in their *hands*, and sing hallelujahs to the Lamb. (Rev. vii. 9, 10.) *S. Cyril*, Bishop of Jerusalem in the fourth century, speaks of the Palm-tree, from which these branches were stripped, as still existing in his day. See the interesting topographical passage, Cateches. x. pp. 246, 247.

— *Ὡσαννά*] *Hosanna*, a word of prayer and worship, "*Save us.*" See on Matt. xxi. 9. They are inspired to recognize Christ as greater than a prophet; Christ is God; for *salvation* is from God alone. (*Chrys.*, *Aug.*, *Theoph.*)

14. *Εὑρὼν ὁ Ἰησοῦς ὀνάριον*] *Jesus having gotten a young ass.* *εὑρεῖν* is the Hebrew מצא (*matsa*), to *procure;* and means, *having sent in quest of and found.* See i. 42. 46, and ix. 35.

The *young ass* was one on which no one had ever sat, and was emblematic of the Gentile world, which had never been broken in, and was about to submit to Christ. (*Aug.*, *Chrys.*) See below on *v.* 20. Matt. xxi. 7. Mark xi. 2.

μένον, 15 [i] *Μὴ φοβοῦ θυγάτηρ Σιών· ἰδοὺ ὁ βασιλεύς σου ἔρχεται* i Zech. 9. 9.
καθήμενος ἐπὶ πῶλον ὄνου.
(102/X) 16 [k] *Ταῦτα δὲ οὐκ ἔγνωσαν οἱ μαθηταὶ αὐτοῦ τὸ πρῶτον· ἀλλ' ὅτε* k Matt. 17. 9. Luke 18. 34.
ἐδοξάσθη Ἰησοῦς, τότε ἐμνήσθησαν ὅτι ταῦτα ἦν ἐπ' αὐτῷ γεγραμμένα, καὶ ch. 7. 39.
ταῦτα ἐποίησαν αὐτῷ. 17 *Ἐμαρτύρει οὖν ὁ ὄχλος ὁ ὢν μετ' αὐτοῦ, ὅτι τὸν*
Λάζαρον ἐφώνησεν ἐκ τοῦ μνημείου, καὶ ἤγειρεν αὐτὸν ἐκ νεκρῶν. 18 *Διὰ τοῦτο*
καὶ ὑπήντησεν αὐτῷ ὁ ὄχλος, ὅτι ἤκουσαν τοῦτο αὐτὸν πεποιηκέναι τὸ σημεῖον.
19 *Οἱ οὖν Φαρισαῖοι εἶπον πρὸς ἑαυτούς, Θεωρεῖτε ὅτι οὐκ ὠφελεῖτε οὐδέν; ἴδε ὁ*
κόσμος ὀπίσω αὐτοῦ ἀπῆλθεν.
20 *Ἦσαν δέ τινες* [l] *Ἕλληνες ἐκ τῶν ἀναβαινόντων ἵνα προσκυνήσωσιν ἐν τῇ* l Acts 8. 27.
ἑορτῇ· 21 *οὗτοι οὖν προσῆλθον Φιλίππῳ τῷ ἀπὸ Βηθσαϊδὰ τῆς Γαλιλαίας, καὶ* & 13. 42, 43. & 17. 4.
ἠρώτων αὐτὸν λέγοντες, Κύριε, θέλομεν τὸν Ἰησοῦν ἰδεῖν. 22 *Ἔρχεται Φίλιππος* comp. 1 Kings 8. 41—43.
καὶ λέγει [m] *τῷ Ἀνδρέᾳ, καὶ πάλιν Ἀνδρέας καὶ Φίλιππος λέγουσι τῷ Ἰησοῦ.* m Matt. 10. 2.
(103/IV) 23 *Ὁ δὲ Ἰησοῦς ἀπεκρίνατο αὐτοῖς λέγων, Ἐλήλυθεν ἡ ὥρα ἵνα δοξασθῇ*
ὁ Υἱὸς τοῦ ἀνθρώπου. (104/X) 24 *Ἀμὴν ἀμὴν λέγω ὑμῖν, ἐὰν μὴ ὁ κόκκος τοῦ* n Matt. 10. 39.
σίτου πεσὼν εἰς τὴν γῆν ἀποθάνῃ, αὐτὸς μόνος μένει· ἐὰν δὲ ἀποθάνῃ, πολὺν & 16. 25. Mark 8. 35.
καρπὸν φέρει. (105/III) 25 [n] *Ὁ φιλῶν τὴν ψυχὴν αὐτοῦ ἀπολέσει αὐτήν· καὶ ὁ* Luke 9. 24. & 17. 33.

— *γεγραμμένον*] *written.* St. John does not often quote the Hebrew Scriptures, and gives the substance rather than the letter. See *vv.* 38—40.

15. *ὁ βασιλεύς σου ἔρχεται*] *thy King cometh,* not like most of thy kings, proud and cruel, but meek; and not leading an army, and riding on a war-horse, but on the colt of an ass.

16. *Ταῦτα οὐκ ἔγνωσαν οἱ μαθηταί*] *These things understood not His disciples at the first.* Observe the modesty of the Evangelist. He is not ashamed to confess their former ignorance. (*Chrys.*) An evidence of truth. Compare Matt. xvi. 9. Mark viii. 17. John ii. 17. 22; viii. 28; xiii. 7; xvi. 12, 13 (*Burgon.*), passages which show that many things were done and said by our Lord to the Apostles, which they could not *understand at the time.*

This confirms the principle, which is ever to be borne in mind in reading the Gospels, that much of His teaching was *anticipatory* and *prophetical,* and is to be interpreted by the light of what He *afterwards* did or said. See particularly the doctrine in the Third and Sixth Chapters of this Gospel. Here also is an evidence of their *Inspiration.* If the Holy Ghost had not been given to lead them into all truth, and to bring to their remembrance what Christ had spoken to them (John xiv. 26), they would never have been enabled, nor would have attempted, to record long discourses on abstruse matters; discourses which, when delivered, they themselves, as St. John here candidly confesses, did not understand.

17. *Ἐμαρτύρει οὖν—ὅτι*] *The multitude, therefore, that was now with Him, was bearing witness that He raised Lazarus from the dead.* Some MSS., e. g. A, B, E**, G, H, M, Q, S, U, X, Δ, have ὅτε. But the sense is, that by this triumphal manifestation the people bare witness *that* He raised Lazarus from the dead. Their *hosannas* were a public *proof* of the Miracle. See *v.* 18. And here is an answer to modern cavils against that Miracle, on the plea that it is not mentioned by the other Evangelists. (Cp. on xi. 1.) These *hosannas are* mentioned by them. And these Hosannas of the Multitude are Echoes of the Voice of Christ,—"*Lazarus, come forth.*" This *reflection* on the fact is quite in the manner of St. John's Gospel. See above, *Introduction,* p. 268.

19. *ὁ κόσμος—ἀπῆλθεν*] *the world is gone away after Him.* These words of the Pharisees are very like what they afterwards spake to St. James, the Bishop of Jerusalem, at the *Passover* of A.D. 62, just before they killed him, *ὁ λαὸς πλανᾶται ὀπίσω Ἰησοῦ τοῦ σταυρωθέντος.* And it is remarkable, that the *people* then also, as now (*v.* 13), cried *ὡσαννὰ τῷ υἱῷ Δαβίδ.* See the interesting narrative of *Hegesippus* preserved by *Eusebius* ii. 23, and note above on Luke xxiii. 34, whence it is evident that St. James, at his martyrdom, had a lively remembrance of our Lord's words and actions at His death at the Passover about thirty years before.

20. *Ἦσαν δέ τινες Ἕλληνες*] *Gentile proselytes;* like the Eunuch in the Acts of the Apostles (Acts viii. 27. Cp. Acts xiii. 43), who came up to Jerusalem to worship. "Commodè ergo et h. l. Proselyti simpliciter dici potuerunt Ἕλληνες." (*Kuin.*)

Observe that the *young ass,* brought to Him by two disciples, *typified* the *Gentile* world coming to Christ. See on Matt. xxi. 2—7. Mark xi. 2—7. And now in the next verses (20, 21) we *see Gentiles,* brought by two disciples, and coming to Him. Thus the type is explained by the Antitype. Thus, when our Lord had withered the leafy *Fig-tree,* He went up to *Jerusalem* and the *Temple,* typified by the Fig-tree. (See Matt. xxi. 19, 20. Mark xi. 13—20.)

The Jews seek to kill Jesus, and the Greeks seek to see Him. But the *Apostles* who laid their garments on the colt and who bring these Greeks to Jesus—are Jews. Now, therefore, the two walls—that is, the wall of the Circumcision and that of the Uncircumcision—are coming together in the one Corner-stone, Christ Jesus, and Jew and Greek are meeting together in the one faith of Christ, with a kiss of peace.

21. *προσῆλθον Φιλίππῳ*] These Greeks *come to Philip,* and he to Andrew, and they *together* came to Jesus (*one* would not come alone), a proof of reverence and awe for Jesus, after the stupendous miracle He had just wrought.

— *τῆς Γαλιλαίας*] *Galilee* of the *Gentiles,* and therefore a very fit person to bring *them* to Christ.

— *θέλομεν*] *we desire.* See above, vi. 21.

23. *ἐλήλυθεν ἡ ὥρα*] *the hour is come.* Before, He had charged His Apostles, "Go ye *not* into the way of the *Gentiles.*" (Matt. x. 5. Cp. also Matt. xv. 24.) But *now* the case is altered, and He was about soon to give a general commission to His Apostles. "Go and teach *all nations.*" (Matt. xxviii. 19.) He foresaw that many of the Gentiles would believe after His Passion and Resurrection; and on this occasion of the Greeks wishing to see Him, He beheld the firstfruits of the harvest of the Gentiles, and He speaks of Himself as of a grain sown in the earth, and ripening into a spiritual Harvest of believers, who were to spring up from Him after His death, burial, and resurrection.

24. *ἐὰν μὴ ὁ κόκκος*] *unless the grain of wheat fall into the earth and die, it abideth alone, but if it die, it beareth much fruit.* He compares Himself to a grain of corn, which would be buried by the unbelief of the Jews, but would fructify in the faith of the Gentiles. (*Aug., Chrys.*) As much as to say: The Jews desire to kill Me; but the Gentiles desire to see Me. *My hour is come.* I will comply with the desire of the Jews, that I may comply with that of the Gentiles. I will die, that they may live. My death will be their birth As when a grain of corn is sown and dies in the earth it bears much fruit, so My death will yield an abundant harvest. If this is true of a grain of corn, how much more so of Me, Whose death is the cause of life!

When I have died and have raised Myself from the dead, then will My power be much more manifest, and the world will believe in Me as God.

In another sense, also, Christ's death is the cause of life. He dies and *rises* from the dead, and becomes the "*firstfruits of them that slept.* For as in Adam all die, even so in *Christ all shall be made alive;*" and therefore, from this saying of our Lord St. Paul derives His argument on the *Resurrection.* 1 Cor. xv. 36.

25. *Ὁ φιλῶν τὴν ψυχὴν αὐτοῦ*] *He that loveth his life shall lose it.* See Matt. x. 39; xvi. 25. Luke ix. 24; xvii. 33. As much as to say, As I give My life for you, so you must be ready

o ch. 14. 3. & 17. 24. 1 Thess. 4. 17.
p ch. 14. 3. & 17. 24. 2 Cor. 5. 8. Phil. 1. 23. 1 Thess. 4. 17, 18. 2 Tim. 2. 12.
q ch. 16. 11.
r ch. 3. 14. & ver. 24. Isa. 53. 10, 11. Rom. 1. 16. 1 Cor. 1. 23, 24.
s 2 Sam. 7. 13. Ps. 89. 29, 36. & 110. 4. Isa. 9. 6, 7. Ezek. 37. 25. Dan. 2. 44. & 7. 14, 27.
t ch. 1. 9.

μισῶν τὴν ψυχὴν αὐτοῦ ἐν τῷ κόσμῳ τούτῳ εἰς ζωὴν αἰώνιον φυλάξει αὐτήν.
(106/X) 26 [o] Ἐὰν ἐμοί τις διακονῇ, ἐμοὶ ἀκολουθείτω· καὶ ὅπου εἰμὶ ἐγὼ, [p] ἐκεῖ καὶ
ὁ διάκονος ὁ ἐμὸς ἔσται· καὶ ἐάν τις ἐμοὶ διακονῇ, τιμήσει αὐτὸν ὁ Πατήρ.
(107/IV) 27 Νῦν ἡ ψυχή μου τετάρακται· καὶ τί εἴπω; Πάτερ, σῶσόν με ἐκ τῆς
ὥρας ταύτης· ἀλλὰ διὰ τοῦτο ἦλθον εἰς τὴν ὥραν ταύτην. (108/X) 28 Πάτερ, δόξα-
σόν σου τὸ ὄνομα. Ἦλθεν οὖν φωνὴ ἐκ τοῦ οὐρανοῦ, Καὶ ἐδόξασα, καὶ πάλιν
δοξάσω. 29 Ὁ οὖν ὄχλος ὁ ἑστὼς καὶ ἀκούσας ἔλεγε βροντὴν γεγονέναι· ἄλλοι
ἔλεγον, Ἄγγελος αὐτῷ λελάληκεν. 30 Ἀπεκρίθη ὁ Ἰησοῦς καὶ εἶπεν, Οὐ δι'
ἐμὲ ἡ φωνὴ αὕτη γέγονεν, ἀλλὰ δι' ὑμᾶς. [q] Νῦν κρίσις ἐστὶ τοῦ κόσμου τούτου·
31 νῦν ὁ ἄρχων τοῦ κόσμου τούτου ἐκβληθήσεται ἔξω. 32 [r] Κἀγὼ ἐὰν ὑψωθῶ
ἐκ τῆς γῆς πάντας ἑλκύσω πρὸς ἐμαυτόν. 33 Τοῦτο δὲ ἔλεγε σημαίνων ποίῳ
θανάτῳ ἤμελλεν ἀποθνήσκειν.
34 [s] Ἀπεκρίθη αὐτῷ ὁ ὄχλος, Ἡμεῖς ἠκούσαμεν ἐκ τοῦ νόμου, ὅτι ὁ Χριστὸς
μένει εἰς τὸν αἰῶνα· καὶ πῶς σὺ λέγεις, Ὅτι δεῖ ὑψωθῆναι τὸν Υἱὸν τοῦ ἀν-
θρώπου; τίς ἐστιν οὗτος ὁ Υἱὸς τοῦ ἀνθρώπου; 35 [t] Εἶπεν οὖν αὐτοῖς ὁ Ἰησοῦς,
Ἔτι μικρὸν χρόνον τὸ φῶς μεθ' ὑμῶν ἐστι. περιπατεῖτε ἕως τὸ φῶς ἔχετε, ἵνα
μὴ σκοτία ὑμᾶς καταλάβῃ· καὶ ὁ περιπατῶν ἐν τῇ σκοτίᾳ οὐκ οἶδε ποῦ ὑπάγει.
36 Ἕως τὸ φῶς ἔχετε, πιστεύετε εἰς τὸ φῶς, ἵνα υἱοὶ φωτὸς γένησθε.

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to die for Me; and as I bear fruit by dying, so will you. Love not thy life in Time, lest thou lose it in Eternity. (Cp. *Aug.*)

— ὁ μισῶν τὴν ψυχὴν αὐτοῦ] *he who hateth his life in this world shall guard it unto life eternal.* He who does *not* give way to the temptations of sinful lusts, but crucifies his appetites, when they rebel against God, shall live for evermore. (*Chrys.*)

26. ἐὰν ἐμοί τις διακονῇ] *If a man is a minister* (διάκονος, *servant*) *to Me, let him follow Me.* If a man seeks not his own things, but Mine, and walks in My ways and not in his own, and does all his good works, not for his own glory but for Mine, let him be ready to die, as I am, and his reward shall be to be where I am, that is, in heaven. Therefore let us not love our lives, nor the things of earth, but of heaven. Thither let us ascend in heart and mind, and dwell with Christ. (*Theoph.*, *Aug.*, *Chrys.*)

— ὅπου εἰμὶ ἐγὼ, ἐκεῖ καὶ ὁ διάκονος ὁ ἐμός] *where I am, there shall My minister be.* These words were remarkably fulfilled in St. Stephen, one of the first διάκονοι, or *deacons*, and the first martyr. He followed Christ; he imitated Christ in a signal manner in his death; and doubtless will be ever with Christ. See below on Acts vii. 59, 60.

27. ἡ ψυχή μου τετάρακται] *My soul is troubled.* In these and the following words we see proofs of His Humanity. Our Lord was liable to human infirmities, and as Man He clung to life. Christ's body was free from sin; but if His body had been exempt from the necessities of Humanity, it would not have been body. There was nothing sinful in this, any more than there is in hunger or in sleep; but He controls and corrects this human longing for life, and says, "For this cause came I to *this hour*,"—that is, to the hour of death, for the redemption of the world. Thus He teaches, that we must not endeavour to fly from trouble or from death for the truth's sake; and by saying, "Glorify Thy name," He teaches us that the cross is the road to glory. See above, xi. 33; below, xiii. 21; and Matt. xxvi. 41.

29. βροντὴν] *thunder.* An evidence of St. John's veracity, not concealing the *doubts* of the people. If the Evangelists had wished to deceive, they might perhaps have related that thunder was a voice from heaven to Christ, but they would never have related that any one said, that a voice to Christ was thunder.

30, 31. Νῦν κρίσις ἐστὶ τοῦ κόσμου τούτου· νῦν ὁ ἄρχων τ. κόσμου τ. ἐκβληθήσεται] Now is the season of judgment, by which men will be tried, tested, sifted. One man will be discerned from another, as the chaff from the wheat by winnowing.

The Prince of this world is the Prince of the evil who dwell in the world; not that he is the Lord of the world.

Formerly, the Devil possessed the human race, and reigned in the hearts of the unbelieving, and beguiled them to forsake the Creator, and worship the creature, and held them captive in his chains. But now, by faith in Christ, and by the efficacy of His blood, and by the virtue of His Resurrection and Ascension, multitudes have been delivered from the Devil by Christ, Who has bound the strong man and spoiled him of his goods. (Mark iii. 27.)

We are not to suppose, that the Devil is as yet finally vanquished, or that he does not continue to tempt men, now that he is cast out. No: he never ceases to tempt us; but it is one thing for him to *reign within* us, and another to *assail* us from *without*. And now, if we follow the Apostle's advice, he cannot hurt us (1 Thess. v. 8); and if he does hurt us, we have One at hand to heal us (1 John ii. 1, 2). The Devil has been cast out from us; let us not give place to him; let us not call him back to dwell within us. (*Theoph.*, *Aug.*)

32. ἐὰν ὑψωθῶ] *if I be lifted up from the earth.* A prophecy to be interpreted by the event (cp. iii. 14); compare the prophecy concerning St. Peter, xxi. 18.

— πάντας ἑλκύσω] *I will draw all to Myself.* He had said before, that none can come to Him, but whom the Father draws. (John vi. 44.) When the Father draws, the Son draws. By the word 'drawing,' He intimates that we are by nature bound and held in chains by a tyrant, and that we cannot escape from the Devil's bondage and approach Christ, of ourselves. (*Chrys.*)

34. ἠκούσαμεν ἐκ τοῦ νόμου] *we heard out of the Law, that Christ abideth for ever.* And yet they had the Prophet Isaiah predicting the *death* of the Messiah (liii. 7). Christ shows them that He would both suffer, and abide for ever (*Chrys.*); as the light of the sun is withdrawn, and then rises again.

It is no wonder, that the Jews were not able to believe, because in their pride they desired to establish their own righteousness, and would not submit themselves to God's righteousness. (Rom. x. 3.) When we read, therefore, that they "*could* not believe," let us understand that they *would* not believe. (*Aug.*)

Some are elated to presumption by too much confidence in their own will; and others are cast down into recklessness by too much diffidence. The former say, "Why do we pray to be delivered from temptation, which is in our own power?" Others say, "Why do we endeavour to live well, which is only in God's power?" O Lord, Our Father, which art in heaven, do not Thou lead us into either of these two temptations, but "deliver us from the Evil one." On the one hand, if we are self-confident with Peter, let us listen to the Lord's words,—"I have prayed for thee, Peter, *that thy faith fail not*" (Luke xxii. 32), lest we imagine that our faith is so much dependent on our own free-will as not to need divine grace. On the other hand, if we doubt and despond, let us hear the Evangelist St. John saying,—"He *gave them power* to become the sons of God" (John i. 12), lest we imagine that it is not at all in our own power to believe. In both respects let us acknowledge God's goodness (i. e. both for our own power and for His grace). Let us bless Him that He gives us power, and let us pray to Him lest our weakness fail; and in all things, "he that glorieth, let him not glory in himself, but in the Lord." (2 Cor. x. 17.)

35. τὸ φῶς μεθ' ὑμῶν] For μεθ' ὑμῶν, some MSS. (B, D, K, L, M, N, X, and several Cursives and Versions) have ἐν ὑμῖν, which may perhaps be the right reading, and then the ἐν is equivalent to *in the midst of you*, or *in your presence.* See xv. 24. 1 Cor. vi. 2.

Ταῦτα ἐλάλησεν ὁ Ἰησοῦς, καὶ ἀπελθὼν ἐκρύβη ἀπ' αὐτῶν.
37 *Τοσαῦτα δὲ αὐτοῦ σημεῖα πεποιηκότος ἔμπροσθεν αὐτῶν οὐκ ἐπίστευον*
εἰς αὐτὸν, 38 [u] *ἵνα ὁ λόγος Ἡσαΐου τοῦ προφήτου πληρωθῇ ὃν εἶπε, Κύριε,* u Isa. 53. 1. Rom. 10. 16.
τίς ἐπίστευσε τῇ ἀκοῇ ἡμῶν; καὶ ὁ βραχίων Κυρίου τίνι ἀπεκα-
λύφθη; (109/I) 39 *Διὰ τοῦτο οὐκ ἠδύναντο πιστεύειν, ὅτι πάλιν εἶπεν Ἡσαΐας,*
40 [v] *Τετύφλωκεν αὐτῶν τοὺς ὀφθαλμοὺς, καὶ πεπώρωκεν αὐτῶν τὴν* v Isa. 6. 9, 10. Matt. 13. 14, 15.
καρδίαν· ἵνα μὴ ἴδωσι τοῖς ὀφθαλμοῖς, καὶ νοήσωσι τῇ καρδίᾳ, Mark 4. 12. Luke 8. 10.
καὶ ἐπιστραφῶσι, καὶ ἰάσωμαι αὐτούς. (110/X) 41 *Ταῦτα εἶπεν Ἡσαΐας,* Acts 28. 26. Rom. 11. 8.
[w] *ὅτε εἶδε τὴν δόξαν αὐτοῦ, καὶ ἐλάλησε περὶ αὐτοῦ·* 42 *ὅμως μέντοι καὶ ἐκ* w Isa. 6. 1—5.
τῶν ἀρχόντων πολλοὶ ἐπίστευσαν εἰς αὐτόν· ἀλλὰ [x] *διὰ τοὺς Φαρισαίους οὐχ* x ch. 7. 13. & 9. 22, 33, 34.
ὡμολόγουν, ἵνα μὴ ἀποσυνάγωγοι γένωνται. 43 [y] *Ἠγάπησαν γὰρ τὴν δόξαν* & 12. 42, 43. y ch. 5. 44.
τῶν ἀνθρώπων μᾶλλον ἤπερ τὴν δόξαν τοῦ Θεοῦ.
(111/I) 44 [z] *Ἰησοῦς δὲ ἔκραξε καὶ εἶπεν, Ὁ πιστεύων εἰς ἐμὲ οὐ πιστεύει εἰς* z 1 Pet. 1. 21.
ἐμὲ, ἀλλ' εἰς τὸν πέμψαντά με· 45 *καὶ* [a] *ὁ θεωρῶν ἐμὲ θεωρεῖ τὸν πέμψαντά με.* a ch. 10. 30, 38. & 12. 45.
(112/X) 46 [b] *Ἐγὼ φῶς εἰς τὸν κόσμον ἐλήλυθα, ἵνα πᾶς ὁ πιστεύων εἰς ἐμὲ ἐν* & 14. 9—11, 20. & 16. 15.
τῇ σκοτίᾳ μὴ μείνῃ. 47 [c] *Καὶ ἐάν τίς μου ἀκούσῃ τῶν ῥημάτων καὶ μὴ φυ-* & 17. 21—23. b ch. 1. 4, 5, 9.
λάξῃ, ἐγὼ οὐ κρίνω αὐτόν· οὐ γὰρ ἦλθον ἵνα κρίνω τὸν κόσμον, ἀλλ' ἵνα & 3. 19. & 8. 12. & 9. 5.
σώσω τὸν κόσμον. 48 *Ὁ ἀθετῶν ἐμὲ, καὶ μὴ λαμβάνων τὰ ῥήματά μου, ἔχει* & ver. 35, 36. c ch. 3. 17. Mark 16. 16.
τὸν κρίνοντα αὐτόν· [d] *ὁ λόγος ὃν ἐλάλησα ἐκεῖνος κρινεῖ αὐτὸν ἐν τῇ ἐσχάτῃ* d ch. 3. 19.
ἡμέρᾳ· 49 [e] *ὅτι ἐγὼ ἐξ ἐμαυτοῦ οὐκ ἐλάλησα· ἀλλ' ὁ πέμψας με Πατὴρ,* Mark 16. 16. Luke 8. 18.
αὐτός μοι ἐντολὴν δέδωκεν τί εἴπω καὶ τί λαλήσω· 50 *καὶ οἶδα ὅτι* [f] *ἡ ἐντολὴ* & 12. 47, 48. e ch. 8. 26. & 14. 10.
αὐτοῦ ζωὴ αἰώνιός ἐστιν· ἃ οὖν λαλῶ ἐγὼ, καθὼς εἴρηκέ μοι ὁ Πατὴρ, οὕτω f ch. 3. 16, 17. & 6. 27, 32, 33, 40.
λαλῶ. a Matt. 26. 1.
XIII. 1 [a] *Πρὸ δὲ τῆς ἑορτῆς τοῦ πάσχα, εἰδὼς ὁ Ἰησοῦς ὅτι ἐλήλυθεν αὐτοῦ* Mark 14. 1. Luke 22. 1.

— ἕως] A, B, D, K, L, X, have *ὡς* here, and so A, B, D, L, in *v.* 36, for *ἕως*.

37—43. Τοσαῦτα] The Holy Spirit, as it were, sums up the evidence and pronounces judgment in these verses. This is an appropriate characteristic of the last Gospel.

39. *οὐκ ἠδύναντο πιστεύειν*] *they were not able to believe.* It was not possible for the prophets to utter what was false, but it was not, therefore, impossible for them to believe. For God would not have prophesied as He did, if they had been about to believe. But why could they not believe? Because they were not *willing* to believe. (*Chrys.*) Because Almighty God "gave them over to a reprobate mind," and, by a just retribution, *punished* them with *blindness* for their sin in closing their eyes (see *v.* 40).

40. Τετύφλωκεν] *He hath blinded their eyes.* St. John gives a *paraphrase* of Isa. vi. 9. See above, *v.* 14, and *Surenhus.* p. 366.

— *ἵνα μὴ ἴδωσι*] *that they should not see.* Our own sins are the cause of God's alienation from us, and of our own consequent suffering. (Isa. lix. 2. Hos. iv. 6.) See above, ix. 3. 39.

41. *ὅτε εἶδε τὴν δόξαν αὐτοῦ*] *when he beheld His glory.* The Evangelist here says that Esaias (Isa. vi. 1—9) saw the glory of the *Son.* St. Paul says (Acts xxviii. 25) that he heard the words of the *Holy Spirit.* There is one glory, therefore, of the Holy Trinity: and the glory of the Father is the glory of the Son, and is the glory of the Holy Ghost. (*Theoph.*) The glory of the Ever-blessed *Trinity* appeared to Isaiah, when he heard the Angelic *Holy, Holy, Holy* (Isa. vi. 3); and the glory of the Trinity is here called the Glory of Christ, because Christ is God. (*Cyril.*)

There is a remarkable resemblance to this passage in the Book of Revelation (Rev. iv. 8—11), compared with Rev. v. 12—14, where the Glory ascribed to the *Holy Trinity*, and the Worship paid to the Holy Trinity, is ascribed and paid to *Christ;* and is therefore a clear evidence of His Divinity.

A, B, L, M, X, have *ὅτι* here.

44. *ἔκραξε*] *He cried* aloud; contrary to His custom. (Matt. xii. 19.) A rebuke. (*Cyril.*) When Christ is said *κράζειν*, or *κραυγάζειν*, doubtless there is a special emphasis in what He says. He is said only *once* in St. Matt. *κράξαι* (xxvii. 50), at His death; and *once*, at the same time, in St. Mark xv. 39 (cp. Heb. v. 7); not once in St. Luke. But in St. John He is said *κράξαι ἐν τῷ ἱερῷ twice* (vii. 28. 37, and xi. 43); *κραυγάσαι φωνῇ μεγάλῃ* at the raising of Lazarus from the dead, and lastly here. This was His last cry as a Prophet to the world. Cp. Rev. vii. 2 and x. 3. St. John particularly appears to dwell on the word *κράζω* (the Hebr. קָרָא, *kara*, 'to *cry;*' see i. 15), and *κραυγή*, as expressive of prophetical and evangelical teaching in his Gospel and Book of Revelation. And perhaps the *τρία μυστήρια κραυγῆς* (*the three mysteries of crying*) in the Epistle of St. John's scholar *S. Ignatius* (ad Ephes. 19), may mean the three great mysteries of Prophecy and Preaching; viz. as he explains them, the Virginity of Mary, her bearing of the child Jesus, and His Death. These Christian Verities were three great Mysteries of *κραυγή*, or *crying aloud*, inasmuch as they were hidden from the world, and could never be discovered by *human reason*, and were distinguished from all other Mysteries which are generally *kept secret*, or uttered in private to a few; but these were to be proclaimed aloud to the whole World.

— Ὁ *πιστεύων*] Our Lord speaks to those who *believed*, but would *not confess* Him. See *vv.* 42, 43.

47. *φυλάξῃ*] So A, B, D, K, L, X.—*Elz.* *πιστεύσῃ*.

47, 48. *ἐγὼ οὐ κρίνω αὐτὸν—ὁ λόγος ὃν ἐλάλησα*] I am not the cause of his destruction, but he himself is the cause, because he will not hear My word which will judge him at the last day. (*Chrys.*)

47. *ἦλθον ἵνα κρίνω*] Now is the time of mercy; hereafter will be the time of judgment. (*Aug.*)

48. *ἐν τῇ ἐσχάτῃ ἡμέρᾳ*] *in the last day.* Therefore the Resurrection and Universal Judgment will be on the same day. (*Bengel.*)

49. *τί εἴπω καὶ τί λαλήσω*] "*εἴπω* de sermone *brevi* et *mutuo*, *λαλήσω* de *copioso;* אָמַר (*amar*), et דָּבַר (*dabhar*), apud Hebr." (*Bengel.*)

Ch. XIII. 1. Πρὸ δὲ τῆς ἑορτῆς τοῦ πάσχα] The words *πρὸ τῆς ἑορτῆς* do not mean the *day before*, for they were spoken on the first day of unleavened bread; but they intimate that this act was *introductory to the Passover.* Cp. *v.* 29.

— *ἐλήλυθεν*] A, B, K, L, M, X, and many Cursive MSS. have *ἦλθεν*.

ἡ ὥρα ἵνα μεταβῇ ἐκ τοῦ κόσμου τούτου πρὸς τὸν Πατέρα, ἀγαπήσας τοὺς
ἰδίους τοὺς ἐν τῷ κόσμῳ εἰς τέλος ἠγάπησεν αὐτούς.
b Luke 22. 3. Matt. 13. 19. ($\frac{118}{\text{IX}}$) 2 Καὶ δείπνου γενομένου, b τοῦ Διαβόλου ἤδη βεβληκότος εἰς τὴν καρ-
Acts 5. 3. c Matt. 11. 27. δίαν Ἰούδα Σίμωνος Ἰσκαριώτου ἵνα αὐτὸν παραδῷ, ($\frac{114}{\text{III}}$) 3 c εἰδὼς ὁ Ἰησοῦς
& 28. 13. ch. 3. 35. ὅτι πάντα δέδωκεν αὐτῷ ὁ Πατὴρ εἰς τὰς χεῖρας, καὶ ὅτι ἀπὸ Θεοῦ ἐξῆλθε καὶ
& 17. 2. πρὸς τὸν Θεὸν ὑπάγει, ($\frac{115}{\text{X}}$) 4 ἐγείρεται ἐκ τοῦ δείπνου, καὶ τίθησι τὰ ἱμάτια, καὶ
λαβὼν λέντιον διέζωσεν ἑαυτὸν, 5 εἶτα βάλλει ὕδωρ εἰς τὸν νιπτῆρα, καὶ ἤρξατο
νίπτειν τοὺς πόδας τῶν μαθητῶν, καὶ ἐκμάσσειν τῷ λεντίῳ ᾧ ἦν διεζωσμένος.
6 Ἔρχεται οὖν πρὸς Σίμωνα Πέτρον, καὶ λέγει αὐτῷ ἐκεῖνος, Κύριε, σύ μου
νίπτεις τοὺς πόδας; 7 Ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτῷ, Ὃ ἐγὼ ποιῶ σὺ οὐκ
οἶδας ἄρτι, γνώσῃ δὲ μετὰ ταῦτα. 8 Λέγει αὐτῷ Πέτρος, Οὐ μὴ νίψῃς τοὺς
d ch. 3. 5. 1 Cor. 6. 11. πόδας μου εἰς τὸν αἰῶνα. Ἀπεκρίθη αὐτῷ ὁ Ἰησοῦς, d Ἐὰν μὴ νίψω σε, οὐκ
Eph. 5. 26. Tit. 3. 5. ἔχεις μέρος μετ' ἐμοῦ. 9 Λέγει αὐτῷ Σίμων Πέτρος, Κύριε, μὴ τοὺς πόδας μου

— ἵνα μεταβῇ] *that He should pass.* The word *pascha* here used signifies *passing-by*, '*transitus*,' *μετάβασις*. See on Matt. xxvi. 2; and the Evangelist seems to refer to this meaning, when he says that Jesus knew that the time had come, that He *should pass to the Father*. He is our true Passover (1 Cor. v. 7), for Whose sake the destroying Angel *passes by* us, and by whom we *pass* from the kingdom of the Evil one to the Kingdom of God, and from this world to a better. Cp. above on x. 40.

2. δείπνου γενομένου] *when supper had begun.* Our Lord had already *reclined* (see *v.* 12, ἀναπεσὼν πάλιν), and He *rose* from the couch to do this act (*v.* 4). The reason of this seems to be, that He desired thus to show that the act itself was an extraordinary one, and not like that of the usual washing *before* dinner, but had a *spiritual* sense, that it was symbolical of a *spiritual* purification by *love*. See note, *v.* 10. 14. 34. The inhabitants of Eastern countries bathed their bodies before they went out to dinner; and when they had come to the house of entertainment, their *feet* were cleansed with water from the dust they might have contracted in the way thither, and that they might not soil the cushions of the couch on which they reclined at meat. Cp. Luke vii. 44, and *Wetstein*, p. 929.

The *bodily* washing *had* already taken place *before* supper (cp. Luke vii. 44; xi. 38); the washing which *Christ* now performed was of another kind. It had a mystical meaning, and an enlarged reference to the well-being of the Church in all places and ages. This was specially the character of His actions which immediately preceded the Crucifixion, or accompanied it, or followed it during His forty days' sojourn on earth. They are to be explained from the sequel. The clue to their interpretation may be found in His own words to St. Peter (*v.* 7), "*What* I do, thou knowest not *now*; but thou *shalt know hereafter*."

— τοῦ Διαβόλου ἤδη βεβληκότος] *when the devil had already put into the heart of Judas to betray Him.* This is introduced to show that our Lord deigned to wash the feet of him who was about to betray Him, and proves the malice of the traitor when in the hands of Satan; such an act of condescension on Christ's part could not move him from his purpose. (*Chrys.*) He Who sitteth above the Cherubim washed the feet of Judas. Some read *the Devil having put into his heart that Judas should betray Him.*

3. εἰδώς] *Jesus knew* His hour was come; *He knew* the Father had given all things into His hands. He was conscious of man's ingratitude and of His own glory; and yet He *did* what He did now. The Evangelist says this, in a spirit of astonishment at Christ's humility, into Whose hands the Father had given all things, the traitor, and all His enemies and persecutors. (Cp. *Chrys.*) Note the repetition of εἰδώς, see *vv.* 1 and 11.

The traitor was delivered into the hands of Him Whom he betrayed; and it was so ordered, under Christ's controlling power, that from the evil done by the traitor, that good, which he designed not, was elicited by Christ. Our Lord knew what He Himself was doing for His friends, in patiently availing Himself of His enemies. The Father had so given all things into His hands; even the worst things, for good use of them.

The Evangelist, being about to describe Christ's humility, first speaks of His exaltation, in order that we may remember from what a height of glory and majesty He stooped down to do the work of a servant. *God gave all things into His hands*, and yet He washed the feet of His Disciples, even of Judas, whom He foreknew as about to betray Him. (Cp. *Origen*, *Aug.*, *Gregor.* Moral. iii. c. xii.)

4. ἐγείρεται ἐκ τοῦ δείπνου] *He riseth from the supper.* Observe ἐγείρεται, present tense. So τίθησι, βάλλει, ἔρχεται, λέγει: the whole is described and presented to the eye, with the graphic liveliness of a picture. He rises from *the* supper. By the word δεῖπνον, St. John refers the reader's mind to *the* δεῖπνον, the great δεῖπνον, the δεῖπνον Κυριακὸν, the *Lord's Supper*, just instituted by Christ, and described by the preceding Evangelists. The act now described took place soon after that Institution.

— τιθησι τὰ ἱμάτια—ἑαυτόν] *He layeth aside His upper garment* (see on Matt. xxvi. 65), and *took a λέντιον* (*linteum*), *towel, and girded Himself.*

He did not wash them *before* they had reclined, but *after*: He then *rises* (*Chrys.*, see on *v.* 2) and girds himself; that is, He appears before them as a servant. Cp. Luke xii. 37; xvii. 8, where He says, "He shall *gird* Himself, and will come forth and *serve* them," and "*gird* thyself, and *serve* me, till I have eaten. Doth he thank that *servant*?"

To wash the feet, was to perform a servile act, especially of *women*. See 1 Sam. xxv. 41, "Let thine handmaid be a servant to wash the feet of thy servants." Luke vii. 38. 1 Tim. v. 10. *Schemoth Rabba*, sect. 20, fol. 119, *qualis est consuetudo omnis terræ? Resp. Quisquis emit servos, ut se lavent, ungant, vestiant, gestent, et lucem præferant:* vid. Lightfootus et Schœttgenius ad h. l. Suet. Calig. c. 26, *nihilo reverentior leniorque erga senatum: quosdam summis honoribus functos—ad pedes stare succinctos linteo passus est.*

Each of these actions was symbolical. The Everlasting Word, being in the form of God, divested Himself of His royal robe of heavenly dignity and glory, and "made Himself of no reputation, and took upon Him *the form of a servant*" (Phil. ii. 7); and as He said Himself (Luke xxii. 27), "I am among you as he that serveth." He pours out *water* to wash His disciples' feet. He was about to pour out His *blood* to cleanse us from sin. He wipes the feet of His Disciples with the towel with which He was girded. He refreshes us by the Flesh with which He clothed Himself for our sakes. His Passion is our Purification. He commended to us humility by His example. We should have been lost for ever through pride, unless God, humbling Himself, had found us and saved us. (Luke xix. 10.) We had been lost, by following the pride of our Deceiver; let us, now that we are found, follow the humility of our Saviour. (Cp. *Aug.*) On these incidents see *Williams*, Holy Week, pp. 392—420.

5. βάλλει ὕδωρ εἰς τὸν νιπτῆρα] *He poureth water into the bason.* He does not employ any one else to do these menial works, but performs them all with His own Hand. (*Chrys.*) He *alone* cleanseth us from all sin. Cp. 1 John i. 7.

— νίπτειν τοὺς πόδας τῶν μαθητῶν] When the feet of the Disciples were washed by Christ, then it might be said that what was spoken prophetically of the Apostles was fulfilled, "How beautiful are the feet of them that preach the Gospel of peace!" (Isa. lii. 7. Rom. x. 15.) (*Origen.*)

6. σύ μου νίπτεις τοὺς πόδας;] Dost *Thou*, the Lord of all, wash the feet of *me*—thy unworthy servant? The pronouns σὺ and μοῦ are emphatic.

7. Ὃ ἐγὼ ποιῶ σὺ οὐκ οἶδας ἄρτι] *What I am doing, thou knowest not now, but thou shalt know hereafter.* Our Lord thus intimates that there was something mystical in this act. See on *v.* 2. The word νίπτω is repeated eight times in these first fourteen verses. The Evangelist dwells upon it as containing a divine truth of great importance.

8. Οὐ μὴ—εἰς τὸν αἰῶνα] On this phrase, see viii. 51, 52.

— Ἐὰν μὴ νίψω σε, οὐκ ἔχεις μέρος μετ' ἐμοῦ] *If I wash*

μόνον, ἀλλὰ καὶ τὰς χεῖρας, καὶ τὴν κεφαλήν. 10 [e] Λέγει αὐτῷ ὁ Ἰησοῦς, Ὁ e ch. 15. 3.
λελουμένος οὐκ ἔχει χρείαν ἢ τοὺς πόδας νίψασθαι, ἀλλ' ἔστι καθαρὸς ὅλος.
Καὶ ὑμεῖς καθαροί ἐστε· ἀλλ' οὐχὶ πάντες· 11 [f] ᾔδει γὰρ τὸν παραδιδόντα αὐτόν· f ver. 18. ch. 6. 64, 70, 71. & 18. 4.
διὰ τοῦτο εἶπεν, Οὐχὶ πάντες καθαροί ἐστε.
12 Ὅτε οὖν ἔνιψε τοὺς πόδας αὐτῶν, καὶ ἔλαβε τὰ ἱμάτια αὐτοῦ, ἀναπεσὼν
πάλιν εἶπεν αὐτοῖς, Γινώσκετε τί πεποίηκα ὑμῖν; $(\frac{116}{III})$ 13 [g] Ὑμεῖς φωνεῖτέ με, g ver. 6. 9. Matt. 23. 8, 10.
ὁ διδάσκαλος, καὶ ὁ Κύριος, καὶ καλῶς λέγετε, εἰμὶ γάρ. $(\frac{117}{X})$ 14 [h] Εἰ οὖν ἐγὼ Luke 2 11. h Rom. 12. 10.
ἔνιψα ὑμῶν τοὺς πόδας, ὁ Κύριος καὶ ὁ διδάσκαλος, καὶ ὑμεῖς ὀφείλετε ἀλλήλων 1 Pet. 5. 5.
νίπτειν τοὺς πόδας. 15 [i] Ὑπόδειγμα γὰρ ἔδωκα ὑμῖν, ἵνα καθὼς ἐγὼ ἐποίησα i Luke 22. 27.
ὑμῖν, καὶ ὑμεῖς ποιῆτε.
$(\frac{118}{III})$ 16 [k] Ἀμὴν ἀμὴν λέγω ὑμῖν, οὐκ ἔστι δοῦλος μείζων τοῦ κυρίου αὐτοῦ, k ch. 15. 20. Matt. 10. 24.
οὐδὲ ἀπόστολος μείζων τοῦ πέμψαντος αὐτόν. 17 [l] Εἰ ταῦτα οἴδατε, μακάριοί Luke 6. 40. l James 1. 25.
ἐστε ἐὰν ποιῆτε αὐτά.
$(\frac{119}{X})$ 18 Οὐ περὶ πάντων ὑμῶν λέγω· ἐγὼ οἶδα οὓς ἐξελεξάμην· ἀλλ' ἵνα ἡ
γραφὴ πληρωθῇ, [m] Ὁ τρώγων μετ' ἐμοῦ τὸν ἄρτον ἐπῆρεν ἐπ' ἐμὲ τὴν m Ps. 41. 9.

(νίψω) ***thee not, thou hast no part with Me.*** If I wash not thy feet, i. e. if I cleanse not thy affections, so that thou mayest walk aright, thou hast no share in Me and My glory. (*Origen.*) The unholy cannot enter into the mansions above, but only they who have their conscience cleansed by love of Christ, and are sanctified by the Spirit in holy Baptism. (*Cyril.*)

10. Ὁ λελουμένος οὐκ ἔχει χρείαν ἢ τοὺς πόδας νίψασθαι] These words cannot be understood of a bodily washing, they must be interpreted spiritually;

Observe the words λελουμένος and νίψασθαι. One total, the other partial. He that hath been *bathed* by the waters of Baptism, λελουμένος λουτρῷ παλιγγενεσίας (Tit. iii. 5. Eph v. 26. Heb. x. 22), is wholly washed, and needeth not but to wash *his feet*. (*Aug.*) After he has been bathed, once for all, in the laver of regeneration in Baptism, his affections are sullied by intercourse with the world, and contract dust and mire in his daily walk amid the cares and pleasures of life, he must therefore wash his *feet* by repentance, and cleanse his affections; "for if we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness" (1 John i. 8, 9). Hinc intelligitur quod *Petrus* fuerat *baptizatus* (Augustine, Epist. 265).

He Who is ever making intercession for us (Heb. vii. 25), daily washes our *feet:* and we have daily need of washing *our feet*,—that is, of directing the paths of our spiritual steps, as we confess in the Lord's Prayer, "Forgive us our trespasses" (Matt. vi. 12).

They who have been bathed with the Baptism of Christ, and have their feet washed by Him, have a capacity to receive the cleansing graces of the Holy Ghost. (Cp. *Origen.*)

13. φωνεῖτέ με, ὁ διδάσκαλος] *ye call Me, Master.* On this use of the nominative, see Luke xix. 29. 1 Sam. ix. 9, τὸν προφήτην ἐκάλει ὁ λαὸς, ὁ βλέπων. (*Winer*, p. 164.)

14. Εἰ οὖν ἐγώ] *If I then, your Lord and Master, washed your feet, ye also ought to wash one another's feet.* Christ, as Lord, washed the feet of His servants; as Master or Teacher, He washed the feet of His Disciples, and gave them a lesson in both respects. Observe how the Word of God humbled Himself. Abraham gave water to the three men (Gen. xviii. 4); Joseph did the same to his brethren (Gen. xliii. 24); but neither of them did to them what Christ did to His Disciples. (*Origen*, who quotes Matt. xi. 29.)

Ye ought to wash one another's feet. This is to be understood figuratively. (*Origen.*) Sometimes it is done, literally, when Christians receive their brethren in hospitality (1 Tim. v. 10). It is done spiritually when we confess our faults to each other (James v. 16), and ask forgiveness one of another (Col. iii. 13). It is also done by those who are competent to teach others by Christian doctrine; they wash their feet, and make them clean by leading them from the impure ways of sin into the path of God's commandments. (Cp. *Aug.*, *Origen.*)

It has been asked by some,—Are we not bound to imitate Christ's example, and to comply with His precept *literally*, in this particular? And *if* we are *not* bound to do so in this case—why are we bound to imitate and obey Him in *other* respects? If, after His example and command, we are justified in *not washing one another's feet*, may we not also decline to imitate and obey Him in other respects? Are we *not also* at liberty to set aside His commandment, "Take eat, this is My Body; drink ye all of this?" May we not, in short, abstain from the Holy *Communion?*

What is the difference between the two cases?

The answer is: that the Holy Communion was instituted by Christ as *the means* for conveying what is *necessary* to *all* for the attainment of a permanent *end;* that is to say, for the reception of spiritual *grace*, which is requisite for *everlasting* salvation. And it has ever been regarded and observed as such by the Apostles of Christ, and by the Universal Church in all time; and therefore the administration and reception of the Holy Communion are things of *universal* and *perpetual obligation*, even to the end of Time. But this is not the case with the *washing* of *feet*. We do *not find*, that it was designed to be an instrument of conveying present grace for the attainment of future glory: or that it was ever regarded and observed as such by the Apostles and Apostolic Churches, who were the best Expositors of Christ's words and actions. It is therefore not obligatory on Christians, as to the *letter;* but all persons are ever bound to cherish the *spirit* which is embodied in this act; that is, to demean themselves to one another in lowliness and love. Rom. xii. 9, 10. Gal. v. 13, 14. 22. 1 Pet. v. 5. 1 John iii. 10, 11. 14. 16. 18. 23; iv. 7, 8. 11. 20, 21.

On this point see *Hooker*, E. P. I. xv., and III. x., and III. xi. 15—18.

Whatever was appointed and used by Christ or His Apostles (who were inspired by the Holy Ghost), for the attainment of necessary ends, *that* we must hold to be always necessary to be observed in the Church, even to the day of doom.

18. Οὐ περὶ πάντων ὑμῶν λέγω] *I am not speaking of you all.* For He had said, "Ye are clean, but not *all*" (xiii. 10, 11). Judas had been washed by Christ, but was not clean, as it is said, "Let him that is filthy be filthy still" (Rev. xxii. 11). The Eleven, when washed by Jesus, became more clean; but Judas, who was unclean, and into whom Satan had entered after the sop (xiii. 2) became more unclean. (*Origen.*)

— ἐγὼ οἶδα οὓς ἐξελεξάμην] *I know whom I chose.* Cp. John vi. 71. He does not openly upbraid the traitor, but speaks to his conscience; in order to show him that He knows his secret thoughts, and to deter him from his sin against One who thus proves Himself to be God.

— ἵνα ἡ γραφὴ πληρωθῇ] that the Scripture might have its *full* and *final* accomplishment. See on Matt. i. 22. *St. Matthew's* formula of quoting the Old Testament is ἵνα or ὅπως πληρωθῇ, or τότε ἐπληρώθη τὸ ῥηθὲν ("in order that what was *spoken* might be fulfilled"), which he uses *ten* times (i. 22; ii. 15. 17. 23; iv. 14; viii. 17; xii. 17; xiii. 35; xxi. 4; xxvii. 9), and which is *never* used by *St. John*, who employs the form ἵνα ἡ γραφὴ πληρωθῇ (in order that what is *written* might be fulfilled) *four* times (xiii. 18; xvii. 12; xix. 24. 36).

St. Matthew wrote specially for the Jewish Nation, to whom the Old Testament was delivered *vivâ voce; St. John* wrote for those to whom it was a *written* volume.

— Ὁ τρώγων μετ' ἐμοῦ τὸν ἄρτον] Ps. xli. 9. St. John gives a *paraphrase* of the text, which is, '*he that eateth my bread.*' See above, xii. 39. This is said in order that we may not be irritated by injuries from our friends, when we remember what Christ suffered from one who ate of His bread in the Lord's Supper. (*Chrys.* ibid. and *Aug.*) It is also corrective of the

n ch. 14. 29. & 16. 4. — o Matt. 10. 40. — p ch. 12. 27. Matt. 26. 21. Mark 14. 18. Luke 22. 21. — q ch. 21. 20. Luke 16. 22. — r ch. 19. 26. & 20. 2. & 21. 7, 20, 24.

πτέρναν αὐτοῦ· 19 ⁿ Ἀπ' ἄρτι λέγω ὑμῖν πρὸ τοῦ γενέσθαι, ἵνα ὅταν γένηται
πιστεύσητε ὅτι ἐγώ εἰμι.
(120/I) 20 ᵒ Ἀμὴν ἀμὴν λέγω ὑμῖν, Ὁ λαμβάνων ἐάν τινα πέμψω ἐμὲ λαμβάνει·
ὁ δὲ ἐμὲ λαμβάνων λαμβάνει τὸν πέμψαντά με.
(121/IV) 21 ᵖ Ταῦτα εἰπὼν ὁ Ἰησοῦς ἐταράχθη τῷ πνεύματι, καὶ ἐμαρτύρησε καὶ
εἶπεν, Ἀμὴν ἀμὴν λέγω ὑμῖν, ὅτι εἷς ἐξ ὑμῶν παραδώσει με.
(122/I) 22 Ἔβλεπον οὖν εἰς ἀλλήλους οἱ μαθηταὶ ἀπορούμενοι περὶ τίνος λέγει.
(123/X) 23 ᵠ Ἦν δὲ ἀνακείμενος εἷς ἐκ τῶν μαθητῶν αὐτοῦ ἐν τῷ κόλπῳ τοῦ
Ἰησοῦ, ʳ ὃν ἠγάπα ὁ Ἰησοῦς, 24 νεύει οὖν τούτῳ Σίμων Πέτρος πυθέσθαι τίς ἂν
εἴη περὶ οὗ λέγει. 25 Ἐπιπεσὼν δὲ ἐκεῖνος οὕτως ἐπὶ τὸ στῆθος τοῦ Ἰησοῦ
λέγει αὐτῷ, Κύριε, τίς ἐστιν; (124/IX) 26 Ἀποκρίνεται ὁ Ἰησοῦς, Ἐκεῖνός ἐστιν,
ᾧ ἐγὼ βάψας τὸ ψωμίον ἐπιδώσω· καὶ ἐμβάψας τὸ ψωμίον δίδωσιν Ἰούδᾳ

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spirit of ambition and rivalry which showed itself in the Twelve at this time, among whom there was a strife who of them should be greatest (Luke xxii. 24); and it inculcates humility and love as the fittest accompaniments of that holy Feast.

He says *ὁ τρώγων μετ' ἐμοῦ τὸν ἄρτον*, He that eateth *with Me* the *Bread, the Sacramental Bread* of the Holy Eucharist. (Cp. John vi. 54. 56. 58.) They (says *Aug.*), whom Christ had chosen, ate the Lord, Who is the Bread; Judas ate *the Bread* of the Lord ("illi manducabant *panem Dominum*, ille *panem Domini*, contrà Dominum"). They ate Life; he ate Punishment; for the Apostle says (1 Cor. xi. 29), "He that eateth unworthily eateth to himself damnation." Peter and Judas received of one bread. Peter received it unto life; Judas unto death. (Cp. 2 Cor. ii. 16.)

Our Lord here *refers* to the Holy Communion just instituted by Himself. *St. John* does not *describe* the Institution of that Sacrament, because it had been already fully described in the preceding Gospels. His *silence* in this particular respect, as in many others, is an eloquent testimony to the *completeness* of their accounts. He *supposes* their Gospels to be familiar to his readers; and writes accordingly. At the time when he wrote, the Holy Communion had been administered many years. And by that administration the history of its Institution was kept alive in the minds of all Christians. In all probability, the Evangelic history of its Institution formed part of the Ritual of its celebration. Then therefore the time was come, when our Lord's *prophetical* teaching concerning the Holy Eucharist could be fully understood. Hence the fitness of the insertion of that teaching in the Gospel of *St. John*, in the sixth chapter (*vv.* 27—71).

Our Lord appears to *refer here* to what He had said before, as St. John records in *that* chapter. Compare *v.* 18 here with what He had said vi. 70, "Have I not chosen you twelve, and one of you is a devil? He spake concerning Judas Iscariot, Simon's son, who would betray Him, being one of the Twelve." Thus He connects the Institution of the Holy Communion in the upper room at Jerusalem, with His prophetic discourse concerning it in the Synagogue at Capernaum. See above, p. 302, 303.

In this most eventful part of the history of our Lord's Ministry, St. John makes his own *silence* a more emphatic comment of *approval* on the narratives of the preceding Evangelists, by *not recording* a single action of our Lord on the Monday, Tuesday, or Wednesday of Passion Week. He passes at once from the Triumphal Entry on Sunday to the Paschal Meal on Thursday Evening. See xii. 12; xiii. 1.

20. Ὁ λαμβάνων] *He that receiveth whom I send, receiveth Me.* An answer to the secret *thoughts* of His hearers, perhaps of Judas, and of others in all time. If one whom Thou hast chosen (*v.* 18) will betray Thee,—if one who eats Thy Sacramental bread with Thee will lift up his heel against Thee,—*why didst Thou choose him? Why* (might Judas think) *didst Thou choose me?*

Do not suppose that My purpose has been frustrated even in *his* ministry. Whosoever receives My Apostle in My Name,—even though he be a traitor,—receiveth Me. Here is an answer to the objection derived from Christ's choice of Judas. Here is a consolation to the Church in all ages, when evil men bear rule in her communion. See on Matt. x. 4.

21. ἐταράχθη τῷ πνεύματι] *He was troubled in spirit.* See on John xi. 33. He thought on the ingratitude and treachery of Judas and of his consequent doom; and He was now about to reveal the Traitor whom He had foreknown in His own mind, but had not yet disclosed to His Apostles. He was troubled by feelings of pity for him. Human infirmity was troubled in Him by a prospect of the violence that awaited Himself, and was now about to assail Him. Christ, Who transfigured the body of our humility to be like to His glory (Phil. iii. 21), transfigured into Himself the affection of our weakness through compassion for us; and when by His own will He is troubled, He consoles us who are troubled against our will. Away then with the arguments of Philosophers, who say that a wise man is not liable to be troubled. Let the soul of the Christian be troubled with fear lest others perish, with sorrow when others perish, with desire that others may not perish, with joy when others are saved from perishing, with fear lest we ourselves perish, with sorrow because we are absent from Christ. And let us not despair when we are troubled by a prospect of death; for Christ was troubled by it. Thus He cheers infirm members in His Body, the Church, by the voluntary example of His own infirmity; thus He encourages Christians, if they find themselves troubled by the prospect of death, and invites them to look to Him, and not to suppose themselves reprobate, if they are troubled as He was. (Cp. *Aug.*)

22. ἀπορούμενοι περὶ τίνος λέγει] *being in doubt about whom He spake.* See Matt. xxvi. 21, 22. Mark xiv. 18. Luke xxii. 23. They were not conscious of such a sin in themselves or others, but they believed the judgment of Christ to be more credible than their own thoughts. (*Chrys.*)

23. ἀνακείμενος εἷς] *there was reclining at meat on Jesus' bosom one of His disciples, whom Jesus loved.* This disciple was reclining on the bosom of Jesus, as He reclined at the table. See Luke xvi. 22. Thus St. John speaks of himself. Cp. xx. 2; xxi. 7. 20. He Who loved all His Disciples, loved him especially, and made him lean on His bosom at supper; perhaps, in order that He might specially commend to us the Gospel which He was about to deliver by St. John (*Aug.*), in which we have divine teaching on the Holy Eucharist, then instituted. See on vi. 51, 71.

St. John does not speak of himself by name, but in the third person; so St. Paul of himself (2 Cor. xii. 2). St. John was writing for the whole world, and by mentioning his own name he might have made his name celebrated in the world; but he shuns the mention of his own name. "Optabilius est amari ab Jesu, quàm nomine proprio celebrari." (*Beng.*)

If thou desirest to be loved by Jesus, and to recline on the bosom of Jesus, and to know divine mysteries, imitate the innocence, and meekness, and gentleness, the modesty and simplicity of St. John; and receive those divine words which the Evangelist, who leaned on His bosom at supper, drank in from the mouth of Christ. (Cp. *Theoph.*)

24. πυθέσθαι τίς ἂν εἴη] So *Elz.* with A, D, E, F, G, K, M, S, U, Δ, Λ; but B, C, L, N, X have *καὶ λέγει αὐτῷ εἰπέ τίς ἐστι.*

25. Ἐπιπεσών] *Having leant back as he was* (cp. iv. 6) *upon His breast.* So many MSS. Some (B, C*, K, L, X) have *ἀναπεσών.* John was already *reclining ἐν τῷ κόλπῳ*, on the *bosom* (*v.* 23), but he now *leant back* more closely *ἐπὶ τὸ στῆθος*, on His *breast*, and whispered the question into the ear of His Master. Distinguish *κόλπος* and *στῆθος*. Cp. xxi. 20.

It appears from this chapter that our Lord Himself and His disciples did not *sit* nor *kneel* at the Holy Communion, but *reclined*:

Hence arises the question, On what grounds do Christian Churches now require persons to do what our Lord did not do, i. e. to *kneel* at the Lord's Table? And on what ground do they celebrate the Lord's Supper at a different time of day from that on which He celebrated it at its first institution?

For a reply to these inquiries, which have led to conflicts in the Church in our own land, see *Hooker*, III. x. xi., and *Bp. Sanderson*, Lectures on Conscience, Lect. iii. § 19, vol. iv. pp. 55. 278, and vol. ii. 136. 159; iii. 285. 301.

— *οὕτως*] See iv. 6.

26. ψωμίον] *the sop*—which He held in His hand. ψωμίον

Σίμωνος Ἰσκαριώτῃ. (125/X) 27 Καὶ μετὰ τὸ ψωμίον τότε εἰσῆλθεν εἰς ἐκεῖνον ὁ
Σατανᾶς. Λέγει οὖν αὐτῷ ὁ Ἰησοῦς, Ὃ ποιεῖς, ποίησον τάχιον. 28 Τοῦτο δὲ s ch. 12. 6. t ch. 12. 23.
οὐδεὶς ἔγνω τῶν ἀνακειμένων πρὸς τί εἶπεν αὐτῷ· 29 [s] τινὲς γὰρ ἐδόκουν, ἐπεὶ τὸ & 14. 13. & 17. 1, 4.
γλωσσόκομον εἶχεν ὁ Ἰούδας, ὅτι λέγει αὐτῷ ὁ Ἰησοῦς, Ἀγόρασον ὧν χρείαν 1 Cor. 1. 30. 31. Phil. 2. 10, 11.
ἔχομεν εἰς τὴν ἑορτὴν, ἢ τοῖς πτωχοῖς ἵνα τὶ δῷ. 30 Λαβὼν οὖν τὸ ψωμίον 1 Pet. 4. 11. u ch. 17. 1, 5, 6.
ἐκεῖνος εὐθέως ἐξῆλθεν· ἦν δὲ νύξ. v ch. 7. 33, 34. & 8. 21. & 14. 19. & 16. 16.
31 [v] Ὅτε ἐξῆλθε, λέγει ὁ Ἰησοῦς, Νῦν [t] ἐδοξάσθη ὁ Υἱὸς τοῦ ἀνθρώπου, καὶ ὁ w ch. 15. 12, 17. Lev. 19. 18.
Θεὸς ἐδοξάσθη ἐν αὐτῷ. 32 [u] Εἰ ὁ Θεὸς ἐδοξάσθη ἐν αὐτῷ, καὶ ὁ Θεὸς δοξάσει 1 John 2. 7, 8. & 3. 11.
αὐτὸν ἐν ἑαυτῷ, καὶ εὐθὺς δοξάσει αὐτόν. 33 [v] Τεκνία, ἔτι μικρὸν μεθ' ὑμῶν εἰμι· & 4. 16, 21 James 2. 8.
ζητήσετέ με, καὶ καθὼς εἶπον τοῖς Ἰουδαίοις, ὅτι ὅπου ἐγὼ ὑπάγω, ὑμεῖς οὐ Gal. 6. 2. Rom. 12. 10.
δύνασθε ἐλθεῖν, καὶ ὑμῖν λέγω ἄρτι. 34 [w] Ἐντολὴν καινὴν δίδωμι ὑμῖν, ἵνα ἀγα- Eph. 5. 2. 1 Thess. 4. 9. Heb. 13. 1.
πᾶτε ἀλλήλους, καθὼς ἠγάπησα ὑμᾶς, ἵνα καὶ ὑμεῖς ἀγαπᾶτε ἀλλήλους. 35 Ἐν 1 Pet. 1. 22. & 3. 8.

(from ψάω, *rado, frango*) is used by LXX for פַּת (*path*), 'frustum,' *a morsel.* (Jud. xix. 5. Ruth ii. 14.) In the N. T. it is only used by St. John here and 27. 30. It is now the usual word (ψωμὶ) in Greece for *bread,*—as ψαρὶ (ὀψάριον), a word used only by St. John in N. T. (vi. 9. 11; xxi. 9, 10. 13), is the common word for *fish.*

Ψωμίον non tantùm de *frustulo panis* adhibetur (et sic h. l. Vulg. Syrus et Arabs hoc vocabulum intellexerunt), sed et *omnis generis esculentorum frusta,* sive *buccellas* designat. Schol. Hom. Odys. ι'. 374, ψωμοί· σάρκες, μέλη. In versione Alexandrinâ Job. xxii. 7, ψωμὸς respondet Hebr. לֶחֶם *panis.* Suidas: ψωμός· ὁ ἄρτος. Etiam verbum ψωμίζειν quo Alexandrini interpretes expresserunt Hebraicum הֶאֱכִיל Num. xi. 4. 18. Deut. viii. 3. 16. Prov. xxv. 21, notat omnino: *vescendum cibum præbere, nutrire.* Hesychius: ψωμιεῖ· τρέφει. (*Kuin.*) Cp. 1 Cor. xiii. 3.

To give a ψωμίον at an Eastern Repast was an ordinary mark of friendship, and would not have attracted any attention. It was in this case like our Lord's word to Judas, ἑταῖρε (Matt. xxvi. 50).

It has been supposed by some, that as John was doubtless next our Lord, on His *right* hand (*vv.* 23. 25), so Judas was on His *left* hand. (Cp. Matt. xxv. 33, 34. Luke xxiii. 33.) Certainly Judas must have been very near Jesus; for no one could have heard the reply. (Matt. xxvi. 25.)

We are not to suppose that when Judas received the sop he received the Body of Christ, says *Aug.*, for Christ had already distributed to all the Sacrament of His Body and Blood, and among them to Judas, as St. Luke relates (xxii. 19—21). The act of giving the sop was one of kindness. Judas, though admitted to the same table with Christ, was not deterred from his design, although Christ gave him this mark of love, which ought to have overwhelmed him with shame. (*Aug., Chrys.*)

— Ἰσκαριώτῃ] B, C, L, M, N, X, have Ἰσκαριώτου.

27. τότε εἰσῆλθεν ε. ἐ. ὁ Σατανᾶς] At first, Satan did *not enter* in, but only *put it into the heart* of Judas to betray his Master. (John xiii. 2.) But *Judas gave place to the Devil* (Eph. iv. 27), instead of *resisting* him (James iv. 7). After the sop, Satan entered in, and possessed Judas as his own.

Let us be on our guard against the first suggestions of Satan. If he puts evil into our hearts and we resist not, he will enter in and dwell there (*Origen*, who quotes Matt. xxv. 29. Luke x. 6. 2 Cor. vi. 15. Rev. xxii. 11, on the effect of good things on evil men). Hence learn how dangerous it is to receive *good things ill.* (*Aug.*)

Observe the contrast, μετὰ τὸ ψωμίον, εἰσῆλθεν ὁ Σατανᾶς, and *v.* 30, λαβὼν τὸ ψωμίον, εὐθέως ἐξῆλθε. When Satan *entered into* him, he *went out* from the presence of Christ, as Cain went out from the presence of the Lord. Gen. iv. 16. (*Burgon.*)

Here also is a proof of St. John's *inspiration.* Who could reveal to him the successive invisible operations of the Evil One on the heart of Judas, except the Holy Spirit, Who seeth all things, even the hidden things of darkness? The Holy Spirit alone knows the wiles of the Evil Spirit.

— ποίησον τάχιον] *do more quickly.* "Non jubet facere, sed, *si facere pertendat, maturare.* Judas ex hoc radio Omniscientiæ poterat sentire se nosci." (*Bengel.*) On the sense of this imperative see on ii. 19. Our Lord did not command the deed, but prophesied,—to Judas evil, to us good; and showed His own readiness to suffer, and His eagerness to save. Judas delivered up Christ. Christ delivered up Himself. (Gal. ii. 20.) By delivering up Christ, Judas sold himself to death; by delivering up Himself, Christ delivered us from death. (*Aug.*)

28. οὐδεὶς ἔγνω] *no one knew.* It appears that John had asked the question privately, and none could believe that Judas was going out to betray his Master. (*Chrys.*)

29. τὸ γλωσσόκομον εἶχεν] *he kept the purse.* See on xii. 6. Christ had a Purse, and kept there what was requisite for His own needs, and for the Poor. Here is the primitive form of a Church Fund; and thence we learn that when Christ commanded us not to be careful about to-morrow (Matt. vi. 34), He did not forbid us to possess money, but He forbade us to serve God in the hope of gaining it, or to forsake righteousness for fear of losing it. (*Aug.*, who refers to 1 Tim. v. 16.) See on Acts ii. 44; iv. 32—35.

30. ἐξῆλθεν] *he went out.* See on *v.* 27.

— ἦν δὲ νύξ] *it was night.* A proof that Judas was present at the Holy Communion which followed the Paschal feast, in the *evening.* On St. John's notice of times and seasons in connexion with human actions, and in relation to Christ, see on x. 22. Some MSS. and Editions connect ἦν δὲ νὺξ with what *follows;* but the mention of the time is made more impressive by the termination of the sentence at νύξ. That Judas was present at the institution of the Holy Eucharist is the opinion of the majority of the Fathers. See *Maldonat.* on Matt. xxvi. 20; *Bp. Taylor*, Life of Christ, Disc. xix.

31. Νῦν ἐδοξάσθη] When Judas goes out, Jesus is glorified; when the Son of Perdition goes out, *the Son of Man is glorified.* Jesus, foreknowing His Disciples, had said, "Ye are clean, but not all; for He knew who should betray Him" (John xiii. 10); and now that he is gone out, they remain all clean with Him Who cleanses them. He foresees that *future* time of glory, when all things that offend shall be taken away from His Church (Matt. xiii. 41); when all the tares will be gathered up, and the Wheat alone will remain; "and the righteous shall shine as the sun in the kingdom of their Father" (Matt. xiii. 43). (*Aug.*)

He says *the Son of Man is glorified;* for the glory of which He speaks is not the glory of Christ reigning as *God*, but the glory now to be acquired by Him as *Man*, and as a *reward* for His sufferings on the Cross (Phil. ii. 8, 9), "by which He spoiled principalities and powers, and made a show of them openly, triumphing over them in it" (Col. ii. 14, 15); and God reconciled all things to Himself, "having made peace through the blood of the Cross by Christ" (Col. i. 20). (Cp. *Origen.*) Thus also He raises the minds of the Disciples, which had been depressed by sorrow. (*Chrys.*)

34. Ἐντολὴν καινὴν] *A new command.* Our Lord having told His Apostles that they cannot yet come where He is, and cannot follow Him now, but will follow Him afterwards (*vv.* 33. 36), now proceeds to point out the *way* (1 Cor. xii. 31),—the *more excellent* way by which they must follow Him, the way of love; and He therefore says, *a new commandment I give unto you.*

But how was it new? Was it not commanded in the old law, "Thou shalt love thy neighbour as thyself?" (Lev. xix. 18.) Why then is it called a new commandment? Because, He adds, *as I loved you;* this is a new commandment, to love *as Christ loves us*—who were enemies and rebels against Him. And yet He *died* for us. And it is *new*, because this love *renews* us, makes us *new* creatures, heirs of the *new covenant*, and singers of a *new song.* This love renewed the Apostles, and renews Nations throughout the world, and knits together a New People,—namely, the body of the newly-married Spouse of the only-begotten Son of God; and by reason of this New Commandment her members are eager for each other's welfare; and if one member suffer, or one rejoice, the others suffer and rejoice with it (1 Cor. xii. 26). And they love one another, not as men love

τούτῳ γνώσονται πάντες ὅτι ἐμοὶ μαθηταί ἐστε, ἐὰν ἀγάπην ἔχητε ἐν ἀλλήλοις.
· (126/I) 36 [x] Λέγει αὐτῷ Σίμων Πέτρος, Κύριε, ποῦ ὑπάγεις; Ἀπεκρίθη αὐτῷ ὁ
Ἰησοῦς, Ὅπου ὑπάγω, οὐ δύνασαί μοι νῦν ἀκολουθῆσαι· ὕστερον δὲ ἀκολουθήσεις
μοι. 37 Λέγει αὐτῷ Πέτρος, Κύριε, διατί οὐ δύναμαί σοι ἀκολουθῆσαι ἄρτι; τὴν
ψυχήν μου ὑπὲρ σοῦ θήσω. 38 [y] Ἀποκρίνεται Ἰησοῦς, Τὴν ψυχήν σου ὑπὲρ
ἐμοῦ θήσεις; ἀμὴν ἀμὴν λέγω σοι, οὐ μὴ ἀλέκτωρ φωνήσει ἕως οὗ ἀπαρνήσῃ
με τρίς.
XIV. (127/X) 1 [a] Μὴ ταρασσέσθω ὑμῶν ἡ καρδία· [b] πιστεύετε εἰς τὸν Θεὸν,
καὶ εἰς ἐμὲ πιστεύετε· 2 [c] ἐν τῇ οἰκίᾳ τοῦ Πατρός μου μοναὶ πολλαί εἰσιν· εἰ δὲ
μὴ, εἶπον ἂν ὑμῖν· ὅτι πορεύομαι ἑτοιμάσαι τόπον ὑμῖν. 3 [d] Καὶ ἐὰν πορευθῶ
καὶ ἑτοιμάσω ὑμῖν τόπον, πάλιν ἔρχομαι καὶ παραλήψομαι ὑμᾶς πρὸς ἐμαυτόν·
ἵνα ὅπου εἰμὶ ἐγὼ καὶ ὑμεῖς ἦτε. 4 Καὶ ὅπου ἐγὼ ὑπάγω οἴδατε, καὶ τὴν ὁδὸν
οἴδατε. 5 Λέγει αὐτῷ Θωμᾶς, Κύριε, οὐκ οἴδαμεν ποῦ ὑπάγεις· καὶ πῶς
δυνάμεθα τὴν ὁδὸν εἰδέναι; 6 [e] Λέγει αὐτῷ ὁ Ἰησοῦς, Ἐγώ εἰμι ἡ ὁδὸς, καὶ
ἡ ἀλήθεια, καὶ ἡ ζωή· οὐδεὶς ἔρχεται πρὸς τὸν Πατέρα, εἰ μὴ δι' ἐμοῦ. 7 [f] Εἰ
ἐγνώκειτε μὲ, καὶ τὸν Πατέρα μου ἐγνώκειτε ἄν· [g] καὶ ἀπ' ἄρτι γινώσκετε αὐτὸν,
καὶ ἑωράκατε αὐτόν. 8 Λέγει αὐτῷ Φίλιππος, Κύριε, δεῖξον ἡμῖν τὸν Πατέρα,
καὶ ἀρκεῖ ἡμῖν. 9 [h] Λέγει αὐτῷ ὁ Ἰησοῦς, Τοσοῦτον χρόνον μεθ' ὑμῶν εἰμι,

x ch. 21. 19. 2 Pet. 1. 14.
y Matt. 26. 34. Mark 14. 30. Luke 22. 34.
a ver. 27.
b ch. 20. 29. 1 Pet. 1. 8.
c Ps. 36. 7—9. & 23. 6. & 27. 4. Heb. 12. 22. Rev. 3. 12.
d ver. 18. & 17. 24. ch. 12. 26. Heb. 6. 20.
e Heb. 9. 8. & 10. 19, 20. ch. 1. 4, 17. & 8. 32. & 11. 25.
f ch. 8. 19.
g ch. 16. 26, 27.
h ch. 12. 45.

men, but as children of God, and brethren and sisters in Christ, with the love with which Christ loved us. (Cp. *Aug.*, *Chrys.*)

And what did He love in us?—God; not Whom we had in us, but He loved us in order that we might have Him in us. So let us love our brother that he may have God in himself. He who loves his neighbour with a divine love, as Christ loved us, what does he love in him but God? (*Aug.*) By loving God in man our life is hid with Christ in God, and love thus becomes a death to the world and a life unto God. 'O God' (says *Aug.* Conf. 9), 'blessed is the man who loves Thee, and his friend in Thee, and his enemy for the sake of Thee.'

35. Ἐν τούτῳ γνώσονται] Here is the true "Note of the Church," Love; Love of God and of Man in God and for God. "What would the Apostles say, if they heard men propounding almost any other 'notes of the Church' than that which was given by Christ?" (*Grot.*) Christ does not say that they shall be known to be His Disciples by their power of working miracles, but by Love. (*Theoph.*)

36. οὐ δύνασαι] *thou canst not follow Me now, but thou shalt follow Me afterwards.* Thou canst not follow Me now, because thou reliest now on thine own strength. Now therefore thou art weak. But when thou art humbled, and trustest in Me, and not in thyself, then thou wilt be strong; then thou wilt be able to follow Me. And therefore our Lord said to him *afterward*, "Follow thou Me" (xxi. 19. 22). Thou canst not *now* be a Peter, for the Petra (or Rock) has not yet consolidated thee with His Spirit; but *hereafter* thou shalt follow Me by dying on the cross, as I shall die for thee. See on John xxi. 18, 19.

— ὕστερον—μοι] B, C*, L, X have ἀκολουθήσεις δὲ ὕστερον.

37. τὴν ψυχήν μου ὑπὲρ σοῦ θήσω] Peter imagined that he *would lay down his life* for Christ; whereas Christ had come to lay down His life for all, among whom was Peter. Peter imagined that he could *precede* his *Guide*. Presumptuous supposition! It was necessary that Christ should first lay down His life for the salvation of Peter, before Peter could be able to lay down his life for the Gospel of Christ. But when Christ had died for Peter, and redeemed him by His own Blood, and had risen from the dead, then Peter was able to follow Christ, even to the cross. (*Aug.*)

CH. XIV. 1. Μὴ ταρασσέσθω] This discourse was uttered at table after the celebration of the Lord's Supper. (See *v.* 31.)

— πιστεύετε εἰς τὸν Θεὸν, καὶ εἰς ἐμὲ πιστεύετε] A proof of Christ's Divinity. The word πιστεύειν, followed by εἰς and an *accusative*, as here, when said of a person in the N. T., is never applied to a man, but only to God. See *Vorst.* de Hebr. p. 676.

If ye believe in God, ye must also believe in Me; because I am God. The prospect of My death makes you fearful. I have taken the form of a servant, but I am in the form of God (Phil. ii. 6). As God, I will raise Myself, Who am Man. Let not therefore your heart be troubled. (*Aug.*)

2. μοναὶ πολλαί] *many mansions; μοναί, mansiones;* for *there* alone we have a *continuing* city, μένουσαν πόλιν (Heb. xiii. 14).

One of Christ's Disciples may be more holy, more wise, more righteous than another; but none of His Disciples will be excluded from that paternal house, where every child of God will have a mansion proportioned to the use he has made of the grace given him in this life. The term 'many mansions' signifies that there will be different degrees of felicity in the same eternity, as there are stars differing from one another in glory in the same sky, "So is the Resurrection of the dead" (1 Cor. xv. 41, 42). See above on Luke xix. 17.

So God will be all in all; and since God is Love, the effect of Love will be that what each has severally, will be common to all; there will be no envy arising from disparity of glory, since the unity of love will reign in all. (*Aug.*)

— πορεύομαι ἑτοιμάσαι τόπον ὑμῖν] Christ πορεύεται, *sets out on a journey*, to prepare a place for us. Let Him then depart; let Him ascend, and not be visible to the bodily eye; let Him be hidden from it, that thus He may be seen *by the eye of faith*, and being so seen, may be desired; and being desired, may be possessed for ever; the desire of our Love is the preparation of our house in heaven. (*Aug.*)

3. πορευθῶ] *I shall have made My journey*, from earth to heaven. See xiv. 12. 28; xvi. 7.

6. Ἐγώ εἰμι ἡ ὁδὸς, καὶ ἡ ἀλήθεια, καὶ ἡ ζωή] "*Ego sum Via, Veritas, Vita.*" From the verb of *existence*, εἰμί, as used here and in other places of St. John's Gospel, *S. Athanasius* (p. 329) infers the eternal existence of Christ, ἐν τῷ εἰμι τὸ ἀΐδιον τοῦ υἱοῦ σημαίνεται.

I am the *Way*, by which you desire to go; the *Truth*, to which you desire to come; the *Life*, in which you desire to remain.

The Eternal Word, Who being with the Father, is the Truth and the Life, became the Way to *us* by taking our nature. Walk therefore in Him Who is Man, that you may come to Him Who is God. (*Aug.* Serm. 141.) He Who is the Way cannot lead us astray; He Who is the Truth cannot deceive; He Who is the Life cannot desert us in death. (*Hilary*, de Trin. vii. 9. *Chrys.*) He is the Way—by Doctrine, by Example, by Suffering (Heb. x. 20), by Prayer.

You need not inquire for the Way. He Who is the Way *has come* to you. Arise and walk. Walk in the Way. Many run, but do not run *in* the Way. 'Melius est *claudicare in viâ*, quàm *currere* extra viam;' it is better to limp in the Way, than to *run* out of the Way. (*Aug.* Serm. ibid.)

He said before, "No one can come to Me, except the Father, which hath sent Me, draw him" (John vi. 44). He now says, "No one can come to the Father but by Me," making Himself equal with the Father. "If ye had known Me, ye would have known the Father." They had known Him, but not rightly; but afterwards the Holy Spirit would come and give them true knowledge; and therefore He adds, "hereafter ye shall know Him." (*Chrys.*; see also *Aug.* Serm. 141, 142.)

9. Τοσοῦτον χρόνον μεθ' ὑμῶν εἰμι] *Have I been so long time with you, and yet dost thou not know Me, Philip?* To walk on the waves, to command the winds, to forgive sins, to raise the

καὶ οὐκ ἔγνωκάς με, Φίλιππε; ὁ ἑωρακὼς ἐμὲ ἑώρακε τὸν Πατέρα· καὶ πῶς σὺ
λέγεις, Δεῖξον ἡμῖν τὸν Πατέρα; 10 [i] Οὐ πιστεύεις ὅτι ἐγὼ ἐν τῷ Πατρὶ, καὶ ὁ i ver. 20. ch. 10. 32, 36, 38.
Πατὴρ ἐν ἐμοί ἐστι; Τὰ ῥήματα ἃ ἐγὼ λαλῶ ὑμῖν ἀπ' ἐμαυτοῦ οὐ λαλῶ· ὁ δὲ
Πατὴρ ὁ ἐν ἐμοὶ μένων αὐτὸς ποιεῖ τὰ ἔργα. 11 Πιστεύετέ μοι ὅτι ἐγὼ ἐν τῷ
Πατρὶ, καὶ ὁ Πατὴρ ἐν ἐμοί· εἰ δὲ μὴ, διὰ τὰ ἔργα αὐτὰ πιστεύετέ μοι. 12 Ἀμὴν
ἀμὴν λέγω ὑμῖν, ὁ πιστεύων εἰς ἐμὲ, τὰ ἔργα ἃ ἐγὼ ποιῶ κἀκεῖνος ποιήσει, j ch. 15. 7, 16. & 16. 23, 24.
καὶ μείζονα τούτων ποιήσει, ὅτι ἐγὼ πρὸς τὸν Πατέρα μου πορεύομαι, & ver. 14. Matt. 7. 7.
$(\frac{128}{IV})$ 13 [j] καὶ ὅ τι ἂν αἰτήσητε ἐν τῷ ὀνόματί μου, τοῦτο ποιήσω· ἵνα δοξασθῇ & 18. 20. & 28. 18.
ὁ Πατὴρ ἐν τῷ Υἱῷ. 14 Ἐάν τι αἰτήσητε ἐν τῷ ὀνόματί μου, ἐγὼ ποιήσω. 2 Cor. 12. 8, 9. Mark 11. 24. 1 John 5. 14
15 [k] Ἐὰν ἀγαπᾶτέ με, τὰς ἐντολὰς τὰς ἐμὰς τηρήσατε· 16 καὶ ἐγὼ ἐρωτήσω k ver. 21. 23. ch. 15. 10.
τὸν Πατέρα, καὶ ἄλλον Παράκλητον δώσει ὑμῖν ἵνα μένῃ μεθ' ὑμῶν εἰς τὸν 1 John 2. 3. & 5. 3.

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dead; these are acts of God, and these acts were done by Christ in the presence of His Disciples. He therefore reproves Philip because he had seen Him do these mighty works by His own authority, and yet did not recognize the Divine nature dwelling in Him Who had taken the nature of man. (*Hilary*, de Trin. vii.)

Philip saw Christ's Body, but he did not yet know Him as God. Philip thought that he had seen the Son of God, because he had seen His body; and he now wished to see the Father; but Christ tells him that he had not yet seen, i. e. *known*, the Son aright; and if he did see Him aright, i. e. as God, he would see the Father, Who is consubstantial with the Son. (*Chrys.*)

— *ὁ ἑωρακὼς ἐμὲ ἑώρακε τὸν Πατέρα*] *he that hath seen Me hath seen the Father.* Some have perverted these words into an occasion of the Sabellian Heresy. (*Chrys.*) On the ill use made of them by the Noetian School at Rome, under Zephyrinus and Callistus, see *S. Hippolytus*, Philosophumena, p. 289, ed. Miller, and the present Editor's notes, p. 261, and cp. *S. Hippol.* c. Noet. § 7, where he vindicates the true sense of this text. See also *S. Cyril* here. He that hath seen Me, hath seen the Father. Not that I am both Father and Son (the Error of the Patripassians, and Noetians, and Sabellians), but because the Son is coequal with the Father. He reproves Philip for desiring to see the Father, as if the Father were greater than the Son; and because Philip did not know the Son aright, in that he thought that another Person was greater than the Son. Therefore our Lord said, "Dost thou not believe that I am in the Father and the Father in Me?" (*Aug.*) We acknowledge the nature of God subsisting in Christ, since God is in God, and there is no other God besides Him Who is in God. (*Hilary*, de Trin. v.) He who sees My divine substance, sees the substance of the Father. Whence it is clear that Christ is not a creature, for they who see the creature see not God. Christ is therefore consubstantial with the Father. (*Chrys.*)

10. *ἀπ' ἐμαυτοῦ οὐ λαλῶ*] *I speak not from Myself*, alone: I say nothing contrary to, or independent of, My Father. (*Chrys.* on John xvi. 15.)

11. *διὰ τὰ ἔργα αὐτὰ πιστεύετέ μοι*] *believe Me for the very works' sake.* Not only for those which I do on earth, when present in My human nature, but for those works, which after My Ascension, I shall enable others to do, thus showing My divine power, and coequality with the Father. (*Chrys.*, *Aug.*)

12. *μείζονα τούτων ποιήσει*] *He shall do greater works than these.* Behold the power of the Only-begotten Son. He, when absent from Earth in body, can give to *others* the ability to do greater works than He Himself did while He was on earth. And by adding, "Whatsoever ye shall ask in *My Name*, I will do," He showed that these other works would be done by *His* power. (Cp. *Theoph.*) What were these greater works? Such as the healing of the sick by the shadow of Peter (Acts v. 15), and by handkerchiefs from the body of Paul (Acts xix. 12), and the speaking in new tongues, (we do not hear that Christ ever spoke in a foreign language,) and the conversion of the world by their means. *Jesus Christ*, in heaven, did all these things by *means* of His Disciples on earth; He enabled them to do them. He did more when He preached by them after His Ascension than He had done by speaking in person to those who heard Him on earth. (Cp. *Aug.*) He declares the reason of this in these words, "*because* I *go* to the Father." These mighty Works were due to the gift of the Holy Ghost, which Christ obtained for His Church by suffering, and which He received on His Ascension and Session at the right hand of the Majesty on High, when He had *gone* to the Father.

See below, the *Introduction* to the Acts of the Apostles, p. vii—xxxiii, where it is shown that the design of the Holy Spirit in that book is to reveal Christ glorified in heaven, and working by means of His Apostles, and other Ministers, upon earth.

This promise of Christ was not only true, as was just said, in the Apostolic age after the Ascension, but it is ever true in the Church. "He that *believeth* in Me shall do greater works than those which I do here." See the power of Faith! As the Apostle says, "To him that *believeth* on Him that justifieth the ungodly, his Faith is counted for *Righteousness*" (Rom. iv. 5),—that is, it *justifies* him; it is the hand which applies the merits of Christ for the forgiveness of our own sins, and for our acceptance with God. Herein we *do* the *work* of Christ, for to *believe* in Christ is the work of Christ. And to be *justified* is more than to be *created*. This is the work done when the ungodly is justified, and his faith is counted to him for righteousness. This work is wrought by Christ in him, but not without him, and this is *a greater work* than even to *create* heaven and earth. For *heaven and earth will pass away*, but the Justification and Salvation of God's elect *abideth for ever*. And Christ inspires us with lively faith and hope when we pray to Him, by adding, "*Because I go to the Father;*" and, "*Whatsoever ye ask in My Name, I will do it.*" (Cp. *Aug.*)

This promise of Christ is fulfilled in His Ministers, when by the working of the Holy Ghost in the Word and Sacraments they raise the dead to life eternal.

13. *ἐν τῷ ὀνόματί μου*] *in My Name.* Therefore the Apostles said, when working miracles, "*In the Name of Jesus Christ of Nazareth, rise up and walk.*" (Acts iii. 6.) He, sitting in heaven, wrought all the miracles which were worked by their agency on earth; "the Hand of the *Lord* was with them," enabling them to do what they did. Mark xvi. 19, 20. Acts iv. 30; xi. 21; xiii. 11. (*Chrys.*) Some MSS. read *If ye shall ask Me*, &c.

14. *ἐγὼ ποιήσω*] *I will do it.* *ἐγὼ* is emphatic. *Whatsoever ye ask in My Name*, i. e. in submission to My Will; and conducive to your own salvation and to God's glory, which are purposed by My Will, *I will do it.* St. Paul asked that the thorn in his flesh might be removed (2 Cor. xii. 8), but his prayer was not granted, because it was more expedient for him that he should have grace to bear it. (Cp. *Aug.*)

15, 16.] On this text see the Sermon of *Bp. Andrewes*, iii. 145. Some MSS. read *τηρήσετε*.

16. *ἄλλον Παράκλητον*] *another Paraclete.*

The word *παράκλητος*, *Paraclete*, as used in the N. T., represents two Hebrew words;

מְנַחֵם (*menachem*), 'a Comforter,' for which the LXX had used *παρακλήτωρ* in Job xvi. 2; cf. Zech. i. 13. See also Acts ix. 31, "the *comfort* (*παράκλησις*) of the Holy Ghost," and Luke ii. 25. Cp. *S. Cyril Hierosol.* Cat. xvi., on Παράκλητος.

מֵלִיץ (*melits*), an *Interpreter* or *Mediator*, an *Advocate* called in to plead a cause, or a friendly assistant in a judicial suit; for which the Chaldee Paraphrasts use פרקליט (*praclit*), i. e. *παράκλητος*. (Job xvi. 20; xxxiii. 23. Cf. *Buxtorf*, Lex. Talm p. 1843.) Hence *παράκλητος* sometimes signifies, as here, one who *consoles or comforts*, by counsel and aid (see below, xv. 26), and sometimes one who mediates or *interprets*, and presents petitions to another, as an *Intercessor*. The word *παρακαλεῖν* is used in the LXX and N. T. in the sense of *beseech*, *exhort*, *comfort*, *summon*. (Ps. xxii. 5. Matt. viii. 5. Luke vii. 4. Acts xxviii. 20. 1 Thess. ii. 11; iii. 2. 2 Cor. i. 4. 1 Tim. vi. 2. Tit. ii. 15.)

Christ Himself is called a *Paraclete* or *Advocate* by St. John. "We have an *Advocate* (Παράκλητον) with the Father, Jesus Christ the Righteous." (1 John ii. 1.)

Some have attempted to *limit* the sense of Παράκλητος in the New Testament to '*Advocatus*,' or '*Adjutor*.' But the word is one of large acceptation. And it was probably chosen for that reason, as best signifying the manifold gifts and offices of the Holy Ghost (1 Cor. xii. 3—11), as the Sanctifier, Teacher, Comforter, Exhorter, Remembrancer, Inspirer, Enlightener, Counsellor,

l ch. 15. 26. & 16. 13. 1 John 5. 6.
m ver. 16. Rom. 8. 9, 14—16. 1 Cor. 3. 16. & 6. 19.
n ch. 15. 26. 1 John 4. 6.
o Matt. 18. 20. & 28. 20.
p 2 Cor. 5. 6—8. Heb. 12. 1—3.
q 1 Pet. 1. 8. ch. 6. 57. & 10. 28. & 15. 4—6. Col. 3. 3, 4. Rom. 8. 3, 10, 11.
r Matt. 10. 3. Luke 6. 16.
s Rev. 3. 20.
t ch. 12. 26. & 16. 26, 27. & 17. 26. 2 Thess. 2. 16, 17. 1 John 3. 1.

αἰῶνα, 17 [l] τὸ Πνεῦμα τῆς ἀληθείας, ὃ ὁ κόσμος οὐ δύναται λαβεῖν, ὅτι οὐ
θεωρεῖ αὐτὸ, οὐδὲ γινώσκει αὐτό· ὑμεῖς δὲ γινώσκετε αὐτὸ, [m] ὅτι παρ' ὑμῖν μένει,
καὶ ἐν ὑμῖν ἔσται. 18 [n] Οὐκ ἀφήσω ὑμᾶς ὀρφανούς· ἔρχομαι πρὸς ὑμᾶς.
19 [o] Ἔτι μικρὸν, καὶ ὁ κόσμος με οὐκ ἔτι θεωρεῖ, [p] ὑμεῖς δὲ θεωρεῖτέ με· [q] ὅτι
ἐγὼ ζῶ, καὶ ὑμεῖς ζήσεσθε. 20 Ἐν ἐκείνῃ τῇ ἡμέρᾳ γνώσεσθε ὑμεῖς ὅτι ἐγὼ
ἐν τῷ Πατρί μου, καὶ ὑμεῖς ἐν ἐμοὶ, κἀγὼ ἐν ὑμῖν. 21 Ὁ ἔχων τὰς ἐντολάς μου
καὶ τηρῶν αὐτὰς ἐκεῖνός ἐστιν ὁ ἀγαπῶν με· ($\frac{129}{\text{I}}$) ὁ δὲ ἀγαπῶν μὲ ἀγαπηθή-
σεται ὑπὸ τοῦ Πατρός μου· κἀγὼ ἀγαπήσω αὐτὸν, καὶ ἐμφανίσω αὐτῷ ἐμαυτόν.
($\frac{130}{\text{X}}$) 22 [r] Λέγει αὐτῷ Ἰούδας, οὐχ ὁ Ἰσκαριώτης, Κύριε καὶ τί γέγονεν, ὅτι ἡμῖν
μέλλεις ἐμφανίζειν σεαυτὸν, καὶ οὐχὶ τῷ κόσμῳ; 23 [s] Ἀπεκρίθη Ἰησοῦς καὶ
εἶπεν αὐτῷ, Ἐάν τις ἀγαπᾷ με, τὸν λόγον μου τηρήσει· [t] καὶ ὁ Πατήρ μου ἀγα-
πήσει αὐτὸν, καὶ πρὸς αὐτὸν ἐλευσόμεθα, καὶ μονὴν παρ' αὐτῷ ποιήσομεν.
24 ὁ μὴ ἀγαπῶν με τοὺς λόγους μου οὐ τηρεῖ· ($\frac{131}{\text{I}}$) καὶ ὁ λόγος ὃν ἀκούετε οὐκ
ἔστιν ἐμὸς, ἀλλὰ τοῦ πέμψαντός με Πατρός.

u Luke 24. 49. ch. 15. 26. & 16. 7.

25 Ταῦτα λελάληκα ὑμῖν παρ' ὑμῖν μένων. ($\frac{132}{\text{X}}$) 26 [u] Ὁ δὲ Παράκλητος, τὸ
Πνεῦμα τὸ ἅγιον, ὃ πέμψει ὁ Πατὴρ ἐν τῷ ὀνόματί μου, ἐκεῖνος ὑμᾶς διδάξει
πάντα, καὶ ὑπομνήσει ὑμᾶς πάντα ἃ εἶπον ὑμῖν.

v Rom. 8. 6. & 16. 17. 2 Cor. 1. 3—5. Phil. 4. 6, 7. Hagg. 2. 9. 2 Thess. 3. 16.
w ver. 3, 18. ch. 10. 29.
x ch. 13. 19. & 12. 16.

27 [v] Εἰρήνην ἀφίημι ὑμῖν, εἰρήνην τὴν ἐμὴν δίδωμι ὑμῖν· οὐ καθὼς ὁ κόσμος
δίδωσιν, ἐγὼ δίδωμι ὑμῖν. Μὴ ταρασσέσθω ὑμῶν ἡ καρδία, μηδὲ δειλιάτω.
28 [w] Ἠκούσατε ὅτι ἐγὼ εἶπον ὑμῖν, Ὑπάγω καὶ ἔρχομαι πρὸς ὑμᾶς. Εἰ ἠγαπᾶτέ
με, ἐχάρητε ἂν, ὅτι πορεύομαι πρὸς τὸν Πατέρα· ὅτι ὁ Πατήρ μου μείζων μοῦ
ἐστί. 29 [x] Καὶ νῦν εἴρηκα ὑμῖν πρὶν γενέσθαι, ἵνα, ὅταν γένηται, πιστεύσητε.

Guide, Helper, and Advocate of the Church. Cp. *Bp. Pearson* on the Creed, Art. viii. pp. 608—616. *Barrow*, Serm. xxxiv. on the Creed, vol. v. pp. 185—189. See *Bp. Andrewes*, iii. pp. 130. 174—178, Sermon v. on the sending of the Holy Ghost.

Here the Paraclete is the Holy Ghost, Whom the Faithful confess to be consubstantial with the Father and the Son. By calling the Person here promised to be sent "*another* Paraclete," He shows that there is One Person, Who sends, of the Son, and another, to be sent, of the Holy Ghost. (*Aug.*) Here is a warning to the Sabellians, who do not give due honour to the Holy Ghost. By the word '*another*,' Christ shows the distinction of Persons; by the word '*Paraclete*,' He declares the equality of dignity. (Cp. *Chrys.*)

The Holy Spirit is here represented in opposition to the Evil Spirit. The Evil Spirit is Διάβολος, our *Calumniator*, Ἐχθρὸς, our *Adversary, enemy, Satan*; our Κατήγορος or *Accuser*. (Job i. 9; ii. 4. Zech. iii. 1. Rev. xii. 10.) The Holy Spirit is our Παράκλητος; compare on Rom. viii. 26.

17. *ὃ ὁ κόσμος οὐ δύναται λαβεῖν*] *the world cannot receive Him*; because worldly hearts desire what is visible; the world does not rise to the love of what is invisible. (*Aug.*)

18. *Οὐκ ἀφήσω ὑμᾶς ὀρφανούς*] *I will not leave you orphans.* *ὀρφανὸς* is used by LXX for יָתוֹם (*yathom*), '*fatherless.*' (Ps. lxviii. 5, 6.) He calls them *τέκνια, children* (xiii. 33),—a word used eight times by St. John. Cp. St. Paul's language 1 Thess. ii. 17.

— *ἔρχομαι πρὸς ὑμᾶς*] *I am coming to you.* Do not think that I am *deserting* you. I am even now *coming* to you in spiritual gifts.

19. *Ἔτι μικρόν*] In a short time I shall be withdrawn from you in body; but you will see Me with the eye of faith, and feel My presence by that of the Spirit. See *Cyril*, and xiii. 33, and xvi. 16.

22. *οὐχ ὁ Ἰσκαριώτης*] *not Iscariot*, for he had 'gone out.' Cp. xiii. 30.

23—31.] For an exposition of these verses see *Greg. M.*, Hom. in Ev. xxx. p. 1575.

23. *ποιήσομεν*] B, L, X have *ποιησόμεθα*.

26. *ὑπομνήσει*] *He shall bring to your remembrance all things which I spake to you.* The Spirit taught them those things which Christ did not teach them, because they were not able to bear them. (John xvi. 12.) And He brought to their remembrance those things which, either through obscurity or slowness of understanding, they were not able to recall. (*Theoph.*)

The Writers of the Gospels, who were unlearned and illiterate men, were enabled by the Holy Ghost to record with minuteness and accuracy the sublime sayings and marvellous acts of Christ. Here is the refutation of all objections to their veracity. They were inspired by the *Spirit of Truth* (v. 17), Who taught them *all things, and brought to their remembrance all things that Christ had said to them.* Therefore objections against the truth and inspiration of the Sacred Writers are in fact sins against Christ, Who sent the Holy Ghost, and against the Holy Ghost, Who was sent to teach them all things, and to lead them into all the truth.

27. *Εἰρήνην ἀφίημι ὑμῖν*] *Peace I leave to you.* He gives us peace in this world, and He will give us His peace in the world to come. He Himself is our peace. (Ephes. ii. 14.) The peace of Christ is serenity of mind, tranquillity of spirit, the bond and fellowship of love; and no one can attain to the inheritance of the Lord, who does not keep this testament of peace, nor can any one have concord with Christ who foments discord among Christians. (*Aug.*)

— *οὐ καθὼς ὁ κόσμος δίδωσιν*] *not as the world giveth.* Men who love the world love not Christ, and love not one another in Christ; and when *they* give peace, it is for their own sake and for the world's sake, not for God's sake. (*Aug.*)

28. *Εἰ ἠγαπᾶτέ με, ἐχάρητε ἄν*] *If ye loved Me, ye would have rejoiced.* He was *going* in that nature which He had as *Man*: but He *remained* with them as *God*. In that nature by which He is *not* equal to the Father He was *going* to the Father, from Whom He will *come again* to judge the quick and the dead. In that *other* nature by which He *is* equal to the Father, He never came away from the Father, but is present with Him every where, and entire, co-equal with Him in that Divinity, which no place can contain.

Ye would have rejoiced. Human nature may *well rejoice*, in that it has been taken up to heaven by the Only-begotten Word; so that Earth is exalted, and Dust sits incorruptible in Christ, at the right hand of the Father. Who does not rejoice, that loves Christ, and contemplates his own nature, now made immortal in Christ, and hopes that he himself will one day be together with Christ? (*Aug.*)

— *ὅτι πορεύομαι*] *because I am going.* So A, B, D, L, X, and many cursive MSS. and Versions. *Elz.* has *ὅτι εἶπον πορεύομαι*.

— *ὁ Πατήρ μ. μείζων μοῦ*] *My Father is greater than I am*, as Man. Christ is speaking of *going*, which cannot be predicated *of God*. My Father is greater than I am, in that nature which *goes to* Him. But I am *equal* to Him in that Nature which is now and ever *with* Him. See on iii. 13, and x. 30, and 1 Cor. xv. 28, and *S. Cyril* here, and *Bp. Bull*, Def. Fid. Nic. sect. 4.

Bp. Pearson (on the Creed, Art. i. p. 62) observes that some

30 Οὐκ ἔτι πολλὰ λαλήσω μεθ' ὑμῖν· [y] ἔρχεται γὰρ ὁ τοῦ κόσμου ἄρχων, y ch. 12. 31. & 16. 11.
καὶ ἐν ἐμοὶ οὐκ ἔχει οὐδέν· 31 [z] ἀλλ' ἵνα γνῷ ὁ κόσμος, ὅτι ἀγαπῶ τὸν Πατέρα, z ch. 10. 18.
καὶ, καθὼς ἐνετείλατό μοι ὁ Πατὴρ, οὕτω ποιῶ. Ἐγείρεσθε, ἄγωμεν ἐντεῦθεν.
XV. 1 Ἐγώ εἰμι ἡ ἄμπελος ἡ ἀληθινὴ, καὶ [a] ὁ Πατήρ μου ὁ γεωργός ἐστι· a Matt. 20. 1. & 21. 33. 1 Cor. 3. 9.
2 [b] πᾶν κλῆμα ἐν ἐμοὶ μὴ φέρον καρπὸν αἴρει αὐτὸ, καὶ πᾶν τὸ καρπὸν φέρον b Matt. 7. 21. & 15. 13.
[c] καθαίρει αὐτὸ, ἵνα πλείονα καρπὸν φέρῃ. 3 [d] Ἤδη ὑμεῖς καθαροί ἐστε διὰ 2 Tim. 3. 5. Rev. 3. 1.
τὸν λόγον ὃν λελάληκα ὑμῖν. 4 [e] Μείνατε ἐν ἐμοὶ, κἀγὼ ἐν ὑμῖν· καθὼς τὸ c Ps. 51. 7—13. Isa. 27. 6—8.
κλῆμα οὐ δύναται καρπὸν φέρειν ἀφ' ἑαυτοῦ, ἐὰν μὴ μείνῃ ἐν τῇ ἀμπέλῳ, Mal. 3. 3. d ch. 13. 10.
οὕτως οὐδὲ ὑμεῖς, ἐὰν μὴ ἐν ἐμοὶ μείνητε. 5 [f] Ἐγώ εἰμι ἡ ἄμπελος, ὑμεῖς τὰ & 17. 17. Eph. 5. 26. e 1 John 2. 6.
κλήματα· ὁ μένων ἐν ἐμοὶ, κἀγὼ ἐν αὐτῷ, [g] οὗτος φέρει καρπὸν πολὺν, ὅτι f Hos. 14. 8. Phil. 1. 11.
χωρὶς ἐμοῦ οὐ δύνασθε ποιεῖν οὐδέν. 6 [h] ἐὰν μή τις μείνῃ ἐν ἐμοὶ, ἐβλήθη & 4. 13. g Rom. 6. 4.
ἔξω ὡς τὸ κλῆμα καὶ ἐξηράνθη· καὶ συνάγουσιν αὐτὰ καὶ εἰς τὸ πῦρ βάλλουσι, & 8. 10. Eph. 3. 16—21.
καὶ καίεται· $\left(\frac{183}{\text{IV}}\right)$ 7 [i] ἐὰν μείνητε ἐν ἐμοὶ, καὶ τὰ ῥήματά μου ἐν ὑμῖν μείνῃ, ὃ ἐὰν Col. 1. 6. 2 Pet. 3. 18. h Matt. 3. 10.
θέλητε αἰτήσασθε, καὶ γενήσεται ὑμῖν. $\left(\frac{184}{\text{X}}\right)$ 8 [k] Ἐν τούτῳ ἐδοξάσθη ὁ Πατήρ & 7. 19. i ch. 16. 23.
μου ἵνα καρπὸν πολὺν φέρητε· καὶ γενήσεσθε ἐμοὶ μαθηταί. 1 John 3. 22. k Matt. 5. 16.
9 Καθὼς ἠγάπησέ με ὁ Πατὴρ, κἀγὼ ἠγάπησα ὑμᾶς, μείνατε ἐν τῇ ἀγάπῃ τῇ Phil. 1. 11. ch. 8. 31.

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of the Ancients interpreted this text of Christ "as the *Son of God*," the Second Person of the Trinity, but still with reference not to His Essence, but to His Generation.

— Πατήρ μου] μου is omitted by A, D, L, X, and some Cursives and Versions.

30. ἔρχεται γὰρ ὁ τοῦ κόσμου ἄρχων] *for the ruler of the world cometh.* The devil is not the prince of creation, but of sinners. Hence the Apostle speaks of our warfare "against principalities, against powers, against the rulers of the darkness of *this world*, against spiritual wickedness in high places." Ephes. vi. 12. (*Aug.*)

— ἐν ἐμοὶ οὐκ ἔχει οὐδέν] *he hath nothing in Me;* because Christ had come as God without sin, and the Virgin conceived and brought forth His flesh, but without any mortal taint of sin. (*Aug.*) Why then did our Lord die? Death in Him was not the penalty of sin, but a gift of mercy to us, that He might free us from eternal death. (*Aug.*, Tract. 3.)

31. Ἐγείρεσθε] *Rise up.* They had been reclining at supper till He said these words. (*Aug.*) They now leave the upper room, in which the Lord's Supper had been instituted, to go to Gethsemane. See xv. 1 and Matt. xxvi. 30. Mark xiv. 26. Luke xxii. 39.

Ch. XV. 1. Ἐγώ εἰμι ἡ ἄμπελος ἡ ἀληθινή] *I am the true Vine.*

The *People* of God had been compared to a Vine in the *Old* Test. (Ps. lxxx. 8. Isa. v. 1—7. Jer. ii. 21. Ezek. xv. 2; xix. 10.) But in the *New* the Son of God is incarnate, and one with His People.

The discourse of our Lord in the last chapter was delivered at the table in the chamber of the paschal supper (see xiv. 31). The following seems to have been suggested by the Vineyards and Gardens, through which they passed in their way toward the Mount of Olives.

It also followed the Institution of the Eucharist, the feast of Love, in which they had just drank of the *fruit of the Vine* in which the Church has Communion with Him for ever. (Matt. xxvi. 29.)

And so this discourse related by St. John falls in with what is recorded by the other Evangelists, and which is not described by St. John.

He is the Vine, because He is the Head of the Church, the Man Christ Jesus, and we are His members; and the Vine and branches are of the same nature; and He is the *true* Vine, as distinguished from that mentioned Isa. v. 4. Jer. ii. 21. (*Aug.*) For other instances of the word ἀληθινὸς as distinguished from what is counterfeit, and as applied to Christ, see i. 9, φῶς ἀληθινόν: vi. 32, ἄρτον ἀληθινὸν, and Rev. iii. 7. 14; xix. 11.

On this discourse see *Williams*, Holy Week, pp. 490—498.

— Πατήρ μου ὁ γεωργός] *My Father is the husbandman.* He tills our hearts with the ploughshare of His Word, and scatters the seeds of His precepts there, and sends us the dew and rain of the Spirit, that He may reap the fruits of holiness.

2. πᾶν κλῆμα ἐν ἐμοὶ μὴ φέρον καρπόν] Unless we bear the fruit of good works, we cannot be said to be branches of the Vine, which is Christ. (*Chrys.*) The genuine *fruits* of the true Vine are described in Gal. v. 22.

— καθαίρει] He pruneth us by afflictions, in order that we may put forth shoots and bear more fruit. (*Chrys.*) Observe the connexion of καθαίρει and καθαρός. We are purified by being pruned. Cp. Latin, *purus*, *putus*, and *puto*, to prune.

3. ὑμεῖς καθαροί ἐστε διὰ τὸν λόγον] *ye are clean through the Word.* Why did He not say, "Ye are clean by Baptism?" Because it is the Word which cleanses in the water. Take away the Word, and what is the water? The Word is added to the Element, and it becomes a Sacrament. Whence is this power of the water, that it touches the body and the heart is cleansed? Whence, but because the Word operates, not merely in being spoken, but in being believed. This word of faith is of so great power in the Church of God, that by means of him (Al. "ipsam," i. e. "Ecclesiam") who believes, and offers an infant for baptism, and by means of him who blesses and baptizes the infant, it cleanses the infant, although as yet not capable of believing unto repentance, and of making confession unto salvation. (*Aug.*)

4. τὸ κλῆμα] *the branch cannot bear fruit of itself, except it abide in the Vine.* Behold here the need of grace. This truth is set at nought by those, who think that they have not need of God for the performance of good works. He who imagines that he can bear fruit *of himself* is not in the Vine; and he who is not in the Vine is not in Christ, Who said, "Without Me ye can do nothing." Here is a proof also of the Two Natures of Christ. If He were not man, He would not be the Vine, of which we are the branches; if He were not God, He could not give grace to the branches, so that without Him they can bear no fruit. (*Aug.*)

6. ἐβλήθη—ἐξηράνθη] Observe the *past* tense in ἐβλήθη and ἐξηράνθη. Whosoever severs himself from Me, is already *cast out*, and *withered*. He is the cause of his own destruction.

— συνάγουσιν αὐτά] i. e. the Angel-reapers will gather them and cast them into everlasting fire. On this use of the third person plural, see on Luke xii. 20.

— εἰς τὸ πῦρ] *Elz.* omits τὸ, which is in A, G, L, M, S, and very many cursive MSS., and is emphatic, '*the* fire,' which is an emblem of *that* fire which is reserved to the wicked, the πῦρ αἰώνιον (Matt. xviii. 8; xxv. 41).

One of two things remains for every branch; either to be in the Vine, or to be in the fire; and if we do not dwell in the Vine, we shall be cast into the fire. (*Aug.*)

7. ἐὰν μείνητε ἐν ἐμοί] *if ye abide in Me.* We abide in Christ, when we do what Christ commands, and love what He promises. (*Aug.*)

— ὃ ἐὰν θέλητε αἰτήσασθε] *ask whatsoever ye will, and it shall be done unto you.* Some MSS. (E, G, H, K, S, U, Δ, Λ) have the future tense here αἰτήσεσθε. They who abide in Christ can only will what He wills, viz. those things which lead to everlasting salvation. Here is the use of the Lord's Prayer; if we never decline from the words and spirit of that prayer in our own prayers, then whatsoever we ask, it shall be done for us. (*Aug.*)

8. γενήσεσθε] B, D, L, M, X have γένησθε.

9. Καθὼς ἠγάπησέ με ὁ Πατήρ] *As the Father loved Me, even so love I you.* The Father also loves us in Christ. (*Aug.*) If the Father loveth us, let us be of good cheer; if the Father is thus glorified, let us bring forth much fruit. And in order that we may never faint and fall away, He adds, "Abide ye in My love;" and how? by keeping My commandments. "If ye keep My commandments, ye shall abide in My love." (*Chrys.*) Let no

l ch. 14. 15. m ch. 17. 13. & 16. 24. n ch. 13. 34. Eph. 5. 2. 1 John 3. 11, 16. & 4. 21. 1 Thess. 4. 9. o ch. 14. 15. & ver. 10, 11. Matt. 12. 50. James 2. 23. p Rom. 8. 15. Gal. 4. 1—7. q ch. 6. 70. & 13. 18. 1 John 4. 10. r 1 John 3. 1, 13. & 4. 5. s ch. 13. 16. Matt. 10. 24. Luke 6. 40. t ch. 13. 16. Matt. 10 24. Luke 6. 40. ch. 15. 20. Heb. 12. 2—4. u ch. 16. 3. Matt. 24. 9. v ch. 9. 41. w Ps. 35. 19. & 69. 5. x ch. 14. 26. & 16. 7. Luke 24. 49.

ἐμῇ· 10 l *ἐὰν τὰς ἐντολάς μου τηρήσητε, μενεῖτε ἐν τῇ ἀγάπῃ μου· καθὼς ἐγὼ*
τὰς ἐντολὰς τοῦ Πατρός μου τετήρηκα, καὶ μένω αὐτοῦ ἐν τῇ ἀγάπῃ. 11 m *Ταῦτα*
λελάληκα ὑμῖν, ἵνα ἡ χαρὰ ἡ ἐμὴ ἐν ὑμῖν μείνῃ, καὶ ἡ χαρὰ ὑμῶν πληρωθῇ.
12 n *Αὕτη ἐστὶν ἡ ἐντολὴ ἡ ἐμὴ, ἵνα ἀγαπᾶτε ἀλλήλους, καθὼς ἠγάπησα ὑμᾶς·*
$(\frac{135}{IV})$ 13 *μείζονα ταύτης ἀγάπην οὐδεὶς ἔχει, ἵνα τις τὴν ψυχὴν αὐτοῦ θῇ ὑπὲρ*
τῶν φίλων αὐτοῦ· $(\frac{136}{X})$ 14 o *ὑμεῖς φίλοι μου ἐστὲ, ἐὰν ποιῆτε ὅσα ἐγὼ ἐντέλ-*
λομαι ὑμῖν· 15 p *οὐκέτι ὑμᾶς λέγω δούλους, ὅτι ὁ δοῦλος οὐκ οἶδε τί ποιεῖ αὐτοῦ*
ὁ κύριος· ὑμᾶς δὲ εἴρηκα φίλους, ὅτι πάντα ἃ ἤκουσα παρὰ τοῦ Πατρός μου
ἐγνώρισα ὑμῖν. 16 q *Οὐχ ὑμεῖς μὲ ἐξελέξασθε, ἀλλ᾽ ἐγὼ ἐξελεξάμην ὑμᾶς, καὶ*
ἔθηκα ὑμᾶς ἵνα ὑμεῖς ὑπάγητε καὶ καρπὸν φέρητε, καὶ ὁ καρπὸς ὑμῶν μένῃ, $(\frac{137}{IV})$
ἵνα ὅ τι ἂν αἰτήσητε τὸν Πατέρα ἐν τῷ ὀνόματί μου δῷ ὑμῖν. $(\frac{138}{X})$ 17 *Ταῦτα*
ἐντέλλομαι ὑμῖν, ἵνα ἀγαπᾶτε ἀλλήλους.

18 *Εἰ ὁ κόσμος ὑμᾶς μισεῖ, γιγνώσκετε ὅτι ἐμὲ πρῶτον ὑμῶν μεμίσηκεν.*
19 r *Εἰ ἐκ τοῦ κόσμου ἦτε, ὁ κόσμος ἂν τὸ ἴδιον ἐφίλει· ὅτι δὲ ἐκ τοῦ κόσμου οὐκ*
ἐστὲ, ἀλλ᾽ ἐγὼ ἐξελεξάμην ὑμᾶς ἐκ τοῦ κόσμου, διὰ τοῦτο μισεῖ ὑμᾶς ὁ κόσμος.
$(\frac{139}{III})$ 20 s *Μνημονεύετε τοῦ λόγου οὗ ἐγὼ εἶπον ὑμῖν,* t *Οὐκ ἔστι δοῦλος μείζων*
τοῦ κυρίου αὐτοῦ· $(\frac{140}{X})$ *εἰ ἐμὲ ἐδίωξαν, καὶ ὑμᾶς διώξουσιν· εἰ τὸν λόγον μοῦ*
ἐτήρησαν, καὶ τὸν ὑμέτερον τηρήσουσιν· $(\frac{141}{I})$ 21 u *ἀλλὰ ταῦτα πάντα ποιήσου-*
σιν ὑμῖν διὰ τὸ ὄνομά μου, $(\frac{142}{III})$ *ὅτι οὐκ οἴδασι τὸν πέμψαντά με.* $(\frac{143}{X})$ 22 v *Εἰ*
μὴ ἦλθον καὶ ἐλάλησα αὐτοῖς, ἁμαρτίαν οὐκ εἶχον· νῦν δὲ πρόφασιν οὐκ ἔχουσι
περὶ τῆς ἁμαρτίας αὐτῶν. $(\frac{144}{I})$ 23 *Ὁ ἐμὲ μισῶν καὶ τὸν Πατέρα μου μισεῖ.*
$(\frac{145}{X})$ 24 *Εἰ τὰ ἔργα μὴ ἐποίησα ἐν αὐτοῖς ἃ οὐδεὶς ἄλλος πεποίηκεν, ἁμαρτίαν*
οὐκ εἶχον· νῦν δὲ καὶ ἑωράκασι καὶ μεμισήκασι καὶ ἐμὲ καὶ τὸν Πατέρα μου·
25 w *ἀλλ᾽ ἵνα πληρωθῇ ὁ λόγος ὁ γεγραμμένος ἐν τῷ νόμῳ αὐτῶν, Ὅτι ἐμίσησάν*
με δωρεάν.

26 x *Ὅταν δὲ ἔλθῃ ὁ Παράκλητος, ὃν ἐγὼ πέμψω ὑμῖν παρὰ τοῦ Πατρὸς, τὸ*

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one therefore deceive himself by saying that he *loves* Christ, when he does not *obey* Christ. We love Christ in the exact proportion that we keep His commandments. (*Aug.*)

He tells us next, *v.* 12, what His will is that we must do. This is My commandment, that ye love one another as I have loved you. (*Theoph.*) And hence it appears, that all the commandments are rooted in Love. As the different boughs of a tree spring from the stem, so the Christian Virtues branch out from Love; and the boughs of good works have no verdure, unless they abide in the root of Love. (*Gregor.* Hom. xxvii. in Evang.)

12. *ἵνα ἀγαπᾶτε ἀλλήλους*] *that ye love one another.* And so love to God and man are woven into one chain. (*Euthym.*)

— *καθὼς ἠγάπησα ὑμᾶς*] *as I loved you.* Hence we may discern true love from false; divine love from human. *Why* did Christ love us? In order that we might reign with Him in glory. Let us love one another with the same intent, and then we shall love one another rightly. (*Aug.*) To what *degree* did He love us? Even so as to lay down His life for us. And because He laid down His life for us, we ought to lay down our own life for the brethren (1 John iii. 16). This the Martyrs did, in the fervour of their love. With one and the same love let us love God and our neighbour; let us love God for Himself, and let us love ourselves and our neighbour for God's sake. (*Aug.* de Trin. viii. 8.)

13. *ἵνα ψυχὴν θῇ*] *that he should lay down his life.* See on x. 11.

For a homily on these verses, 12—14, see *Greg. Mag.* in Evang. xxvii.

15. *οὐκέτι ὑμᾶς λέγω δούλους*] *I call you no more servants.* For He hath given us power to become *sons—sons* of God (i. 12). And yet He will say to the blessed, "Well done, good and faithful *servant*" (Matt. xxv. 23). And we must call ourselves *unprofitable servants* (Luke xvii. 10). Thus we must be as it were servants, and yet not servants, but sons; servants without *servile* fear, but with that *holy* fear which belongs to the servant that entereth "into the *joy* of his Lord;" and *sons* of God, in casting out that slavish fear which belongs to him who "abideth not in the house for ever" (John viii. 35); and loving God as our Father.

16. Οὐχ *ὑμεῖς μὲ ἐξελέξασθε*] Ye, My disciples, did not choose *Me*, Your Master. *But I chose you.* *μὲ* is emphatic.

He did not choose men who were already good, but He *makes* good those whom He has chosen. We may not say, 'I did good works before I believed, and was *therefore* chosen.' What good work can there be, *before* faith? (Rom. xiv. 23.) (*Aug.*)

— *ὅ τι ἂν αἰτήσητε—δῷ ὑμῖν*] *that whatsoever ye ask the Father in My Name He may give it you.* Yet even St. Paul asked, and did not receive what he asked (2 Cor. xii. 9). "Imò; sed si id quod non expedit petitur, non *in nomine Jesu* petitur. *Jesus* est *Salvator*. Paulus non exauditur, quia si liberaretur à tentatione, ei non proderat ad *salutem*." (*Greg. M.*)

20. *εἰ—ἐτήρησαν*] *if they kept My saying;* which is *not* the case, except in some particular instances, though it ought to have been the case in all. Do not therefore despond, if your preaching is rejected, when you remember what has been the reception of Mine.

— *μοῦ*] emphatic.

22. Εἰ *μὴ ἦλθον*] *If I had not come and preached to them, they had not had sin;* i. e. the sin of which they are now guilty, in rejecting Him Who came, that they might believe in Him and be saved by faith in Him. (*Aug.*)

— *εἶχον*] B, L* have *εἴχοσαν* here and *v.* 24, and so *Lachm.*, *Tisch.* Cp. *Winer* (p. 71), who observes that the termination *-οσαν* is frequent in the LXX. In the N. T. it is found in MSS. of the Alexandrine family. Cp. 2 Thess. iii. 6.

24. *οὐδεὶς ἄλλος*] *no other person.* For they had compared the works of *Moses* to those of Christ. (See vi. 31.) Cp. Matt. xii. 28; xvi. 1.

25. *δωρεὰν* = חִנָּם (*chinnam*) (Job i. 9. Ps. xxxv. 15; lxix. 4. Ezek. vi. 10), "sine causâ." See *Vorst.* de Hebr. p. 228.

26. *Ὅταν δὲ ἔλθῃ ὁ Παράκλητος*] He calls the Holy Ghost by the name of *Comforter* on account of His operations, because He frees those with whom He dwells from all perturbations, and imparts to them ineffable joy (see above on xiv. 16); and He is sent by the Son, not as an Angel or Prophet or Apostle is sent, but as it befits the dignity of the Spirit of God to be sent by the Wisdom and Virtue of God; with which Virtue and Wisdom the Spirit of God has the same Nature undivided and entire. The Son of God, when sent by the Father, is not separated from the Father, but

Πνεῦμα τῆς ἀληθείας, ὃ παρὰ τοῦ Πατρὸς ἐκπορεύεται, ἐκεῖνος μαρτυρήσει περὶ
ἐμοῦ· 27 [y] *καὶ ὑμεῖς δὲ μαρτυρεῖτε, ὅτι ἀπ' ἀρχῆς μετ' ἐμοῦ ἐστε.* y Acts 1. 21. & 5. 32.
XVI. 1 [a] *Ταῦτα λελάληκα ὑμῖν, ἵνα μὴ σκανδαλισθῆτε.* 2 *'Αποσυναγώ-* a ch. 15. 18—21. Matt. 13. 21.
γους ποιήσουσιν ὑμᾶς· (146/I) *ἀλλ' ἔρχεται ὥρα, ἵνα πᾶς ὁ ἀποκτείνας ὑμᾶς δόξῃ*
λατρείαν προσφέρειν τῷ Θεῷ. 3 [b] *Καὶ ταῦτα ποιήσουσιν, ὅτι οὐκ ἔγνωσαν* b ch. 15. 21.
τὸν Πατέρα οὐδὲ ἐμέ. 4 [c] *'Αλλὰ ταῦτα λελάληκα ὑμῖν, ἵνα, ὅταν ἔλθῃ ἡ ὥρα,* c Matt. 9. 15. & 24. 25.
μνημονεύητε αὐτῶν, ὅτι ἐγὼ εἶπον ὑμῖν· (147/X) *ταῦτα δὲ ὑμῖν ἐξ ἀρχῆς οὐκ εἶπον,* Mark 2. 19. Luke 5. 34.
ὅτι μεθ' ὑμῶν ἤμην· 5 *νῦν δὲ ὑπάγω πρὸς τὸν πέμψαντά με· καὶ οὐδεὶς ἐξ* ch. 13. 19. & 14. 29.
ὑμῶν ἐρωτᾷ με, Ποῦ ὑπάγεις; 6 *ἀλλ' ὅτι ταῦτα λελάληκα ὑμῖν, ἡ λύπη πεπλή-*
ρωκεν ὑμῶν τὴν καρδίαν. 7 [d] *'Αλλ' ἐγὼ τὴν ἀλήθειαν λέγω ὑμῖν, συμφέρει* d ch. 7. 39. Acts 2. 33.

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remains in Him, and has the Father in Himself. And the Holy Spirit, being sent by the Son, comes forth from the Father, but does not migrate to any other place. For as the Father is not confined to place, no more is the Holy Spirit; being incorporeal, and transcending the essence of all created beings. And when the Son sends the Spirit, the Father sends Him also, since the Spirit comes by the same will both of Father and Son. (*Didymus*, de Spiritu Sancto, ii.)

— τὸ Πνεῦμα τῆς ἀληθείας, ὃ παρὰ τοῦ Πατρός] *the Spirit of truth who proceedeth from the Father.* Some one may inquire, whether the Spirit proceeds *also* from *the Son?* The Son is the Son of the Father, and the Father is the Father of the Son alone. But the Holy Spirit is the Spirit of both Father and Son. Hence our Lord says, "It is the Spirit of your Father that speaketh in you" (Matt. x. 20); and yet the Apostle says (Gal. iv. 6), "God hath sent forth the Spirit of *His Son* into your hearts." And if the Spirit did not proceed from the Son, Christ would not have breathed on His Apostles and said, "*Receive ye the Holy Ghost*" (John xx. 22). Why then did He say, "The Spirit of Truth that proceedeth from *the Father?*" Because He ascribes what is His own to the Father, from Whom He, the Son, Himself is: as when He says, "My doctrine is not Mine, but His that sent Me" (John vii. 16). (*Aug.* See also *Origen*, in Joan. tom. ii. 6.)

The Son is of the Father alone; but the Holy Spirit *is of the Father and the Son.* (See Matt. x. 20. Gal. iv. 6. Rom. viii. 9. 11.) And there are many other passages of Scripture which evidently show that the Person in the Holy Trinity, Who is called the Holy Spirit, is the Spirit of the Father and the Son. (*Aug.*)

On the Procession of the Holy Spirit, see *Bp. Andrewes*, Works, iii. 262. 284; Ninth and Tenth Sermons on the Sending of the Holy Ghost; and *Bp. Pearson* on the Creed, Art. viii. pp. 489—492, and Notes; and below, xvi. 13; and my Sermon on the Procession of the Holy Spirit, London, 1872 (Rivingtons), where the language of the ancient Eastern and Western Churches is harmonized.

27. ὑμεῖς δὲ μαρτυρεῖτε] *and ye also are witnesses.* See the proof of the truth of Christ's prophecy, and of the Comforter's power, in the wonderful change wrought in the character and conduct of St. Peter, once so infirm as to deny Christ, and yet, after the day of Pentecost, coming forward to preach Christ to those who had lately crucified Him (Acts ii. 14).

CH. XVI. 1. ἵνα μὴ σκανδαλισθῆτε] *that ye should not be offended*, or made to stumble by your sufferings for Me (*Aug.*), as He had prophesied they would be (Matt. xxvi. 31).

2. 'Αποσυναγώγους ποιήσουσιν ὑμᾶς] *They will put you out of the synagogues.* Thus our Lord prophesied that the Jews would not receive Himself preached by the Apostles; and therefore would not be true children of Abraham; and thus the natural branches would be cut off (Rom. xi. 17. 21) by putting out of the synagogues those who preached the Gospel of the true Seed of Abraham.

— ἀλλ'] 'imò,' *yea.*

— λατρείαν προσφέρειν] *to offer sacrifice.* See Rom. viii. 36; xii. 1.

3. ποιήσουσιν] *Elz.* adds ὑμῖν with D and L; but it is not in A, B, E, G, H, K, M, S, U, Γ, Δ, Λ, and many Cursives and Versions.

5. οὐδεὶς ἐξ ὑμῶν ἐρωτᾷ με] *and none of you asketh Me, Whither goest thou?* The disciples on hearing what *they themselves* were to suffer, and that they who killed them would think that they did God service, were absorbed with sorrow, and asked no such question of Christ. (*Chrys.*) Before this time they had asked, "*Lord, whither goest thou?*" (xiii. 36,) and had heard from Him that they could not follow Him then. He was now going to heaven, to His Father; and they sought to detain Him; and He knew what was in their hearts, and that not having yet received the spiritual presence of the Comforter, they feared to lose His own corporal presence, and were therefore sad: "Because I have said these things unto you, sorrow hath filled your hearts." But He knew what was best for them, viz. the *internal* vision with which the Holy Spirit would comfort them, and therefore He adds, "It is expedient for you that I go away."

7. συμφέρει ὑμῖν ἵνα ἐγὼ ἀπέλθω] *it is expedient for you, that I go away: for if I go not away, the Comforter will not come.* Christ is ever with us in His divinity; but if He had not departed from us *corporally*, we should always be looking carnally for His *Body*, and should never *believe*: for *Faith* is the evidence of things *not seen*, Heb. xi. 1; and so never be justified and beatified by that Faith which qualifies us to see Him as *God.* (Cp. *Aug.*, Serm. 143.) It was good for them, that the "form of a servant," in which they beheld Christ present with their bodily eyes, should be removed from them, because by looking on *that* they might think that He was only what they saw. I, Who am "the Word made flesh," dwell in you; but I would not that you should love Me after the flesh, and so be content with only the milk of babes (1 Cor. iii. 1). Therefore I remove My Body from you; for if after a fleshly manner you cling to My flesh, you will not be capable of receiving the Spirit. (Cp. *Aug.*, de Trin. i. 9, and Tract. xciv.)

Here is a reproof to those who crave a *carnal* presence in the Holy Eucharist. See above on Mark v. 30, 31, and below, on our Lord's speech to Mary Magdalene (xx. 17).

He says that the Holy Spirit will not come, unless He Himself departs. Why is this? Could not Christ, remaining on earth in His bodily presence, send the Holy Spirit, Who had descended on Him at His Baptism, and Who is never separated from Christ? Yes; but *we cannot receive* the Spirit, so long as we know Christ only according *to the flesh.* (2 Cor. v. 16.) But when Christ disappears from our bodily sight, then the Spirit will come. When Christ had departed *corporally*, not only the Holy Spirit, but the Father and Son also, were present spiritually; for He said, "If a man love Me, he will keep My words, and My Father will love him, and *we will come unto him*, and make our abode with him" (John xiv. 23); and "Lo, I am *with you alway*, even to the end of the world." (Matt. xxviii. 20.) Thus we are taught to believe in, and recognize the presence of, the Holy Trinity, in which a distinction of Persons is clearly presented to us, while there is no diversity of substance. (Cp. *Aug.* here, and Serm. 143.)

It was predetermined in the divine counsel, that each of the Three Persons of the Holy Trinity should exercise His office severally in the salvation of men. The Father sends the Son; the Son redeems them; the Holy Spirit perfects the work of salvation, by sanctifying those who are redeemed. But this several operation of each of the Three Persons would not have been so clearly manifested, unless the Son had gone away. (*Euthym.*)

Our Lord says, it is *expedient* that He should depart, or the Comforter would not come. Is then the Comforter *greater* than Christ? No; but Christ's acts would not be fully available for our salvation, unless the Comforter had come to perfect the work of Christ, by doing His own proper office in *sanctifying* those whom Christ has redeemed. Cp. *S. Basil*, Quæst. 69. (*Maldonat.*)

See also *Greg. Nazian.* p. 566, Orat. xxxi.—an excellent treatise on the Divine Personality and office of the Holy Ghost.

Besides, it was necessary for them to receive the gift of the Holy Ghost; and the gift of the Holy Ghost was to be a *consequence* of Christ's *Ascension*: it was to be the inauguration of His Heavenly Coronation and Royal Session in His glorified humanity at the right hand of God (Ps. lxviii. 18. 28. Eph. iv. 8), and the *Descent* of the Holy Ghost from heaven was to be the *proof* of His *Ascension* into heaven. See *Bp. Andrewes*, Serm. iv. on the Sending of the Holy Spirit, vol. iii. p. 163. *Dr. Barrow*, Serm. iii. 481 (on Acts ii. 38), and below, notes on Acts ii. 1.

ὑμῖν ἵνα ἐγὼ ἀπέλθω· ἐὰν γὰρ ἐγὼ μὴ ἀπέλθω, ὁ Παράκλητος οὐκ ἐλεύσεται
πρὸς ὑμᾶς· ἐὰν δὲ πορευθῶ, πέμψω αὐτὸν πρὸς ὑμᾶς· 8 καὶ ἐλθὼν ἐκεῖνος
ἐλέγξει τὸν κόσμον περὶ ἁμαρτίας, καὶ περὶ δικαιοσύνης, καὶ περὶ κρίσεως·
9 [e] περὶ ἁμαρτίας μὲν, ὅτι οὐ πιστεύουσιν εἰς ἐμέ· 10 περὶ δικαιοσύνης δὲ, ὅτι
πρὸς τὸν Πατέρα μου ὑπάγω, καὶ οὐκ ἔτι θεωρεῖτέ με· 11 [f] περὶ δὲ κρίσεως, ὅτι
ὁ ἄρχων τοῦ κόσμου τούτου κέκριται.
12 [g] Ἔτι πολλὰ ἔχω λέγειν ὑμῖν, ἀλλ' οὐ δύνασθε βαστάζειν ἄρτι· 13 [h] ὅταν
δὲ ἔλθῃ ἐκεῖνος, τὸ Πνεῦμα τῆς ἀληθείας, ὁδηγήσει ὑμᾶς εἰς πᾶσαν τὴν ἀλή-

e Acts 2. 22—37. & 4. 13—18. & 5. 26—28, 32, 33. & 7. 54, 57, 58. Eph. 4. 8.
f ch. 12. 31. Acts 26. 18. Luke 10. 18. Col. 2. 15. Heb. 2. 14.
g 1 Cor. 3. 2.
h ch. 14. 26. & 15. 26. 1 John 2. 20, 27.

— *ἐὰν γὰρ ἐγὼ μὴ ἀπέλθω*] *Elz.* omits ἐγὼ, which is emphatic, and found in A, E, G, H, K, M, U, Γ, Δ, Λ, and very many cursive MSS. and Versions.

— *πορευθῶ*] *shall have made My journey* from earth to heaven, and from you to My Father. See above, xiv. 3.

8. *ἐλέγξει*] '*arguet*;' *He will convict* the world, in the judgment of others, if not convince it in its own. See the use of ἐλέγχω, John viii. 9. 46. 1 Cor. xiv. 24. Eph. v. 13. Jude 15. From these passages it appears, that ἐλέγχειν signifies in the N. T. a process of argument, generally public, by which an offender is proved to be such, and is "pricked to the heart," and "smitten in conscience" (cp. Acts ii. 37), and put to shame and brought to repentance by salutary rebuke and reproof, or, although callous in himself, yet manifestly proved and convicted as a sinner in the eyes of others.

— *ἐλέγξει τὸν κόσμον περὶ ἁμαρτίας*] *He will convict the world for sin*, because they believe not in Christ. It is one thing to believe Christ, and another to believe *in* Him. The devils believe Him (James ii. 19), but not in Him; we believe in Christ when we *hope* in Christ and *love Christ*. (*Aug.*) Cp. xiv. 1.

He will convict the world of sin, and take from the world all excuse for its unbelief, when the world sees the gift of the Holy Spirit poured forth in answer to prayers addressed to *Me* (*Aug.*, Quæst. Nov. et Vet. Test. 89), and when it sees the fruits of your righteousness or justification by Faith in Me. See *Moberly* on the Great Forty Days, p. 88.

He will not only convict the world of sin, in not *believing* the Gospel, but of *sinfulness* generally; by showing that it needed so great a sacrifice as My death to reconcile it to God, and that all, who do not receive Me as their Saviour, are yet in their sins, and in danger of perdition. Cp. *Cyril.* (*Maldonat.*)

10. *δικαιοσύνης*] *of righteousness, because I am going to the Father, and ye see Me no more.* He will convict the world of sin for its unbelief, and convince it of My Righteousness, when it sees Me accepted by the Father, and sending the Holy Ghost. And it will convince the world of your righteousness or justification through Me, when you believe in Me *no longer present* with you in Body, after My departure from you to *the Father*. The unbeliever says, "How shall we believe in Him Whom we do not see?" Your belief will be an answer to that question; and so the faith of the believer will be a condemnation of the unbelief of the world. "Blessed are they who have not seen, and yet have believed." (John xx. 29. Cp. *Aug.* here, and Serm. 143.)

He will convince the world of *My* righteousness. I shall be *condemned* by the *world* as unrighteous. But *My going to the Father* and reception into glory, and the outpouring of the Holy Ghost by My power, and your miracles wrought in My Name, will prove that the world was guilty in condemning Me; and that I am righteous, and the cause of righteousness to others, and am accepted of God as such. (Cp. *Chrys.*) See on Rom. iv. 25.

When you no longer continue to behold Me with the *bodily eye*, yet you will continue to behold Me with *faith*, and thus be justified by Me. For He says (xiv. 19), *ἔτι μικρὸν, καὶ ὁ κόσμος με οὐκ ἔτι θεωρεῖ, ὑμεῖς δὲ θεωρεῖτέ με.*

11. *ὁ ἄρχων τοῦ κόσμου τούτου κέκριται*] *the ruler of this world* has been cast out and *condemned;* and therefore the world, being delivered by Me from the power of Satan, has no excuse for unbelief. (*Aug.*, Serm. 143, 144.) See above, xii. 31. Cp. Rev. xx. 9, 10.

The Rebellion of the Prince of this world and his adherents in the world, is also condemned by the obedience of the servants of Christ, even weak women and children, who show, by their love to Him, and by their courage and endurance in persecution and martyrdom, that His grace is sufficient for them, and that "His commandments are not grievous." (1 John v. 3.) The life and death of the Saints is a condemnation of Satan and the world, and at the Great Day it will judge them. See 1 Cor. vi. 2, 3.

12. *Ἔτι πολλὰ ἔχω λέγειν ὑμῖν*] *I have yet many things to say unto you, but ye cannot bear them now.* Some heretics hence seek to derive a pretext for their false doctrines; as if their heresies were the things which Christ had then to say, and the disciples could not bear, and which were afterwards revealed by the Spirit. But how do we know what the things are which Christ had then to say, and they could not bear? But some may say,—"Have not spiritual men some things in their doctrine, which they may withhold from carnal minds, and unfold to those that are spiritual?" Spiritual men may not withhold altogether spiritual things from the carnal (Matt. x. 27); for the Catholic Faith is to be preached to all. And yet they may not so declare them, that in their desire to bring them to the knowledge of persons who cannot receive them, they may make them rather loathe their discourse, by the truth it contains, than teach them the truth by their discourse. But in order that we may grow in knowledge and receive the food of Christians, and in proportion as we grow may receive it more and more, we must all pray for grace from Him Who gives the increase. (See *Aug.*, Tract. 66—68, who quotes 1 Cor. i. 23; ii. 6. 14; iii. 1, 2; xiv. 37. Gal. iv. 9. Phil. iii. 15. Heb. v. 12—14; vi. 1—12.)

These "*many things*" which the Apostles could not then bear, are not to be sought in the oral traditions of Rome, which indeed "cannot be borne" by Apostles and Apostolic men, who have the Comforter; but they are to be found in the Acts of the Apostles, the Apostolic Epistles, and the Apocalypse,—which, together with the Gospels and the Old Testament, constitute "all the truth." *Bengel*, cp. *Origen*, c. Cels. ii. 2.

Tertullian says (Præscr. Hær. 22), that heretics were "wont to allege, that the Apostles were not acquainted with *all* Christian doctrine, or that they did not declare it fully to the world; not perceiving, that, by these assertions, they exposed Christ Himself to obloquy, for having chosen men who were either ill-informed or else not honest." And this heretical allegation has been revived in recent times by the advocates of the "Doctrine of Development." But our blessed Lord says to His Apostles, that the "Holy Spirit should *teach them all* things, and guide them into *all the truth*, and bring all things to their remembrance whatever He had said unto them." (John xiv. 26.)

He also orders them to *proclaim* to the world what they had heard from Him:—"What I tell you in darkness, that speak ye in light; and what ye hear in the ear, that preach ye upon the housetops." (Matt. x. 27.) "*Teach all* nations to observe *all things* whatsoever I have commanded you." (Matt. xxviii. 19.) Accordingly, St. John testifies that Christ's Disciples "have an unction from the Holy One, and know *all things*." (1 John ii. 20.) And St. Paul declares that he *has kept nothing* back from his hearers; and has not shunned to declare unto them "*all the counsel* of God;" and he intimates that he would *not* have been "pure from their blood,"—that is, he would have been guilty of destroying their souls if he had done so (Acts xx. 20. 26, 27); and that he "uses great plainness of speech" (2 Cor. iii. 12); and "not being rude in knowledge, has been thoroughly made manifest among them in all things" (2 Cor. xi. 6); and he warns all men against building "hay and stubble on the only foundation which is laid" (1 Cor. iii. 11); and says, that, "though an angel from heaven preach unto them any thing *beside* what he preached unto them, and they received from him, let him be accursed," Gal. i. 8, *ἐὰν εὐαγγελίζηται, παρ' ὃ εὐηγγελισάμεθα*, where remark the expression *παρ' ὃ*, i. e. '*besides* what,' &c. These, the words of the original, are very observable, and are conclusive against the "Doctrine of Development." See notes below on that passage.

13. *ἐκεῖνος, τὸ Πνεῦμα*] *He, the Spirit.* Lest by the use of a neuter word Πνεῦμα, we should suppose the Spirit to be only a *quality* or *thing*, He uses the word ἐκεῖνος here and *v.* 14, which shows Him to be a *Person*. (See also xiv. 26; xv. 26; xvi. 8.)

— *εἰς πᾶσαν τὴν ἀλήθειαν*] *into all the* truth; *all that* truth which is opposed to what is false, and is alone *able* to save, and is *necessary* to salvation. D, L have *ἐν τῇ ἀληθείᾳ πάσῃ*.

Here is a divine testimony to the *inspiration* of Holy *Scripture*. The Apostles and Evangelists delivered to us the Gospel, which they first preached by word of mouth; and afterwards committed, by God's will, to the *Holy Scriptures*. After our Lord's Resurrection, they were endued with the power of the Holy Ghost from on high, and had perfect knowledge of all things, and went forth preaching one and the same Gospel to all. *Irenæus*, iii. 1.

θειαν, οὐ γὰρ λαλήσει ἀφ' ἑαυτοῦ, ἀλλ' ὅσα ἂν ἀκούσῃ λαλήσει, καὶ τὰ ἐρχό-
μενα ἀναγγελεῖ ὑμῖν. 14 *'Εκεῖνος ἐμὲ δοξάσει, ὅτι ἐκ τοῦ ἐμοῦ λήψεται, καὶ*
ἀναγγελεῖ ὑμῖν. (148/III) 15 [i] *Πάντα ὅσα ἔχει ὁ Πατὴρ ἐμά ἐστι· διὰ τοῦτο εἶπον,* i ch. 17. 10. & 3. 35.
ὅτι ἐκ τοῦ ἐμοῦ λαμβάνει, καὶ ἀναγγελεῖ ὑμῖν.
(149/X) 16 [j] *Μικρὸν καὶ οὐ θεωρεῖτέ με· καὶ πάλιν μικρὸν, καὶ ὄψεσθέ με· ὅτι* j ch. 7. 33.
ὑπάγω πρὸς τὸν Πατέρα. 17 *Εἶπον οὖν ἐκ τῶν μαθητῶν αὐτοῦ πρὸς ἀλλήλους,* & 12. 35. & 13. 33. & 14. 19.
Τί ἐστι τοῦτο ὃ λέγει ἡμῖν, Μικρὸν καὶ οὐ θεωρεῖτέ με· καὶ πάλιν μικρὸν καὶ
ὄψεσθέ με· καὶ, ὅτι ὑπάγω πρὸς τὸν Πατέρα; 18 *Ἔλεγον οὖν, Τοῦτο τί ἐστιν ὃ*
λέγει, τὸ μικρόν; οὐκ οἴδαμεν τί λαλεῖ. 19 *Ἔγνω ὁ 'Ιησοῦς ὅτι ἤθελον αὐτὸν*
ἐρωτᾷν καὶ εἶπεν αὐτοῖς, Περὶ τούτου ζητεῖτε μετ' ἀλλήλων, ὅτι εἶπον, Μικρὸν
καὶ οὐ θεωρεῖτέ με, καὶ πάλιν μικρὸν καὶ ὄψεσθέ με. 20 *'Αμὴν ἀμὴν λέγω ὑμῖν,*
ὅτι [k] *κλαύσετε καὶ θρηνήσετε ὑμεῖς, ὁ δὲ κόσμος χαρήσεται· ὑμεῖς δὲ λυπηθή-* k ver. 33.
σεσθε, ἀλλ' ἡ λύπη ὑμῶν εἰς χαρὰν γενήσεται. 21 [l] *'Η γυνὴ ὅταν τίκτῃ λύπην* Matt. 9. 15. Luke 6. 21. l Isa. 26. 17.
ἔχει, ὅτι ἦλθεν ἡ ὥρα αὐτῆς· ὅταν δὲ γεννήσῃ τὸ παιδίον, οὐκ ἔτι μνημονεύει

— *οὐ γὰρ λαλήσει ἀφ' ἑαυτοῦ*] ***for He will not speak from Himself*** (see xiv. 10). He will speak nothing contrary to, or independently of, Me. His knowledge and Mine are one.

— *τὰ ἐρχόμενα ἀναγγελεῖ ὑμῖν*] ***He will declare to you the things that are coming to pass.*** A proof of the Godhead of the Holy Ghost, for no one can *reveal the future*, but God. (*Chrys.*)

14. *'Εκεῖνος ἐμὲ δοξάσει*] ***He shall glorify Me.*** Glory is fame with praise. And yet Christ's glorification in the world does not confer any thing on Christ, but it confers something on the world, because the praise of what is good brings a benefit to those who give the praise, not to that which receives it. (*Aug.*)

15. *λαμβάνει*] So B, D, E, G, L, M, S, U, Y, Γ, Δ, Λ.—*Elz.* has *λήψεται.*

— *καὶ ἀναγγελεῖ ὑμῖν*] This Scripture shows the distinction of Persons, and the co-equality of the Father, the Son, and the Holy Ghost. (*Chrys.*, who dilates on this doctrine here.)

16. *Μικρὸν καὶ οὐ θεωρεῖτέ με*] ***A little while and ye do not behold Me present, and again a little while and ye shall see Me appearing.*** Compare vii. 33; xiii. 33; and on xiv. 9. There is a difference in the sense of the words *θεωρεῖτε* and *ὄψεσθε*, as used in the Gospels; *θεωρεῖν* is to *behold* a thing *present*, to contemplate it (cp. *v.* 10); *ὄπτεσθαι* is to see it, or Him, *appearing* (Rev. i. 7, and cp. Acts xx. 38).

The primary sense of this sentence therefore appears to be,

A little time will elapse, and ye no longer *continue to see Me* present (*οὐ θεωρεῖτέ με*), because I shall die and be buried. And again a little time will elapse, and ye shall *see Me reappear* (*ὄψεσθέ με*), because I shall rise again, and then be visible to you.

The words, "Because I go to the Father," which are not found in B, D, L, are omitted by some Editors. But these words are quite in harmony with the sense above expressed. For, *in order* that Christ should *go to the Father*, and be exalted to His Right Hand, it was necessary that He should first *die*, and be *buried*, and *rise* again. His Passion, and Burial, and Resurrection, were necessary preliminaries to His Ascension. See Phil. ii. 8, 9.

This interpretation (authorized by *Cyril, Chrysos., Theodor. Mops., Euthym.*) does not, however, exhaust the meaning of the words,—addressed, as they appear to be, not only to the Apostles, but to all Christians.

We may also (with *Augustine, Bede, Maldonatus*, and others) see in them a more comprehensive sense, as follows:

A little while will elapse, and ye will no longer continue to see Me; for I shall withdraw from you My bodily presence, by departing from you to the Father. (Cp. *v.* 10, where He says, "I go to the Father, and ye no longer see Me.") And again a little time will elapse, and ye will see Me reappear, because I go to the Father, in whose glory I shall come again. The time between the Ascension and the Second Advent is *a little while*, in comparison with Eternity; and when that *little while* is over, ye *shall* see Me again. This is a promise to the Universal Church; and when *this little while* is past, and Christ comes again, and we are admitted to the joys of *Eternity*, we shall feel *how little* a time it has been since His absence from the world.

20. *κλαύσετε κ. θ. ὑμεῖς*] These words also, as well as the preceding, appear to have a double sense; first applicable to the Apostles personally, and next to the Church Universal, of all place and time, to the end.

First. Ye, My Apostles, *shall weep and lament*, when ye see Me crucified and slain; and My enemies—the Jewish World, and Satan himself the Prince of this world, will exult over Me as conquered,—but I will raise Myself, and ascend in glory; and then ye will rejoice with great joy. (Luke xxiv. 52. John xx. 20.)

Secondly. In a larger sense;—after My Ascension, even till the time of My Second Advent, My Church will be in a state of widowhood. She *will weep and lament;* and the World will persecute her and triumph over her. (See Rev. xi. 10.) But I shall reappear in glory, and her sorrow shall be turned into joy (Rev. xi. 12); and her light affliction, which is but for *a moment*, will work for her a far more exceeding and eternal weight of glory (2 Cor. iv. 17); and she will be for ever with her Lord (1 Thess. iv. 17).

21. *'Η γυνὴ ὅταν τίκτῃ*] ***The woman when she is in travail, hath sorrow because her hour is come, but as soon as she is delivered of the child, she remembereth no more the anguish.*** Observe *ἡ γυνὴ, the* woman in her womanhood, and in her peculiar sorrow (see Gen. iii. 16). On this use of the article, see on John iii. 10. So, *διὰ τὴν χαρὰν*, for *the* joy; *her* joy, as a mother.

This reference to the woman in *travail* before the *birth* of *the Man child*, has a near and beautiful connexion with our Lord's Discourse on His own approaching *Death* and *Resurrection;*

His Resurrection was a *Birth;* a Birth from Death to *Life Everlasting;* a Birth which is the source of all other Births, from the Death of Sin to newness of life in this world; and from the Death of the Grave to a glorious Resurrection and a Blessed Immortality, in body and soul, in the life to come. The primitive Church of God went through the throes of parturition, until the day of the Resurrection, when the Second Adam came forth from the womb of the grave; and then she no longer remembered her sorrow, for joy that a *Man*,—the *Man Christ Jesus*,—the *first-begotten* from the *dead* (Col. i. 18. Rev. i. 18) was *born* into the world. And all Humanity was born into the world with Him, for "as in Adam all die, so in Christ all are made alive." (1 Cor. xv. 22.) He Himself is the '*Man Who is born into the world*,' and by His Resurrection the new man is born. (Cp. *Theoph.* here.)

See below on Acts ii. 24, and the sublime description in St. John's Apocalypse, describing the *Woman* in the Wilderness *in travail*, and pained to be delivered (xii. 2), persecuted by the Dragon; and bringing forth *a man child* who is to rule all nations with a rod of iron, and is caught up to God and His throne. See the note there; and compare the words of *S. Ignatius* (the scholar of St. John), quoted in note on Acts ii. 24; and the note on Acts xiii. 33.

In a *secondary* and wider sense, the Church in this world is the Woman in travail; she is in travail with souls for the new-birth to grace and glory. (Gal. iv. 19.) She groans in the pangs of parturition even till the great Day of Regeneration, the Day of the glorious Reappearing of Christ, and the general Resurrection and new-birth to Immortality. (Rom. viii. 22.) Then indeed, "a man will be born into the world." Humanity will cast off its grave-clothes, and be glorified for ever in Christ.

The Church may be compared to this woman, because she brings forth children to God. Now is her time of travail; but when that time is over and her hour is come, then she will rejoice at the birth of a faithful progeny to life eternal. She is now in travail in looking for Christ, she will *then be delivered*, when she sees Him. (*Aug.*)

— *τὸ παιδίον*] *the* child, which has caused her pain.

m Luke 24. 41. Acts 13. 52. 1 Pet. 1. 8
n ch. 14. 13. & 15. 16. Matt. 7. 7. & 21. 22. Mark 11. 24. James 1. 5.
o ch. 14. 13, 14. & 15. 7. 16. Matt. 7. 7.
p ch. 17. 13. & 1. 16. & 3. 34. Eph. 4. 7. 1 Cor. 1. 4—8. Col. 2. 9, 10.
q ch. 17. 8, 25.
r ch. 17. 8.
s ch. 21. 17. Matt. 9. 4.
t Matt. 26. 31, 56. Mark 14. 27, 50.
u ch. 14. 27.
v ver. 1, 2. ch. 15. 18–20. 1 Thess. 3. 3, 4. 2 Tim. 3. 12. 1 Pet. 5. 9. Rev. 7. 14.
a ch. 12. 23.
b Matt. 28. 18. ch. 5. 27.
c ch. 20. 31. 1 John 4. 9, 14. & 5. 20. 1 Cor. 8. 4. ch. 6. 29, 57. & 7. 29. Jer. 9. 23, 24. & 31. 33, 34. 2 Cor. 4. 6. 2 Pet. 1. 2—4.

τῆς θλίψεως, διὰ τὴν χαρὰν ὅτι ἐγεννήθη ἄνθρωπος εἰς τὸν κόσμον· 22 [m] καὶ
ὑμεῖς οὖν λύπην μὲν νῦν ἔχετε· πάλιν δὲ ὄψομαι ὑμᾶς, καὶ χαρήσεται ὑμῶν ἡ
καρδία, καὶ τὴν χαρὰν ὑμῶν οὐδεὶς αἴρει ἀφ' ὑμῶν. 23 [n] Καὶ ἐν ἐκείνῃ τῇ ἡμέρᾳ
ἐμὲ οὐκ ἐρωτήσετε οὐδέν. (150/IV) Ἀμὴν ἀμὴν λέγω ὑμῖν, ὅτι [o] ὅσα ἂν αἰτήσητε
τὸν Πατέρα ἐν τῷ ὀνόματί μου, δώσει ὑμῖν· 24 ἕως ἄρτι οὐκ ᾐτήσατε οὐδὲν ἐν τῷ
ὀνόματί μου· [p] αἰτεῖτε καὶ λήψεσθε, ἵνα ἡ χαρὰ ὑμῶν ᾖ πεπληρωμένη.
(151/X) 25 Ταῦτα ἐν παροιμίαις λελάληκα ὑμῖν· ἔρχεται ὥρα ὅτε οὐκ ἔτι ἐν
παροιμίαις λαλήσω ὑμῖν, ἀλλὰ παῤῥησίᾳ περὶ τοῦ Πατρὸς ἀπαγγελῶ ὑμῖν.
26 Ἐν ἐκείνῃ τῇ ἡμέρᾳ ἐν τῷ ὀνόματί μου αἰτήσεσθε· καὶ οὐ λέγω ὑμῖν ὅτι ἐγὼ
ἐρωτήσω τὸν Πατέρα περὶ ὑμῶν, 27 [q] αὐτὸς γὰρ ὁ Πατὴρ φιλεῖ ὑμᾶς, ὅτι ὑμεῖς
ἐμὲ πεφιλήκατε, καὶ πεπιστεύκατε ὅτι ἐγὼ παρὰ τοῦ Θεοῦ ἐξῆλθον. 28 Ἐξῆλθον
παρὰ τοῦ Πατρὸς, καὶ ἐλήλυθα εἰς τὸν κόσμον· πάλιν ἀφίημι τὸν κόσμον, καὶ
πορεύομαι πρὸς τὸν Πατέρα.
29 Λέγουσιν αὐτῷ οἱ μαθηταὶ αὐτοῦ, Ἴδε νῦν παῤῥησίᾳ λαλεῖς, καὶ παροιμίαν
οὐδεμίαν λέγεις. 30 [r] νῦν οἴδαμεν [s] ὅτι οἶδας πάντα, καὶ οὐ χρείαν ἔχεις ἵνα τίς
σε ἐρωτᾷ· ἐν τούτῳ πιστεύομεν ὅτι ἀπὸ Θεοῦ ἐξῆλθες. (152/IV) 31 Ἀπεκρίθη
αὐτοῖς ὁ Ἰησοῦς, Ἄρτι πιστεύετε; 32 [t] ἰδοὺ ἔρχεται ὥρα, καὶ νῦν ἐλήλυθεν,
ἵνα σκορπισθῆτε ἕκαστος εἰς τὰ ἴδια, καὶ ἐμὲ μόνον ἀφῆτε· καὶ οὐκ εἰμὶ μόνος,
ὅτι ὁ Πατὴρ μετ' ἐμοῦ ἐστι.
(153/X) 33 [u] Ταῦτα λελάληκα ὑμῖν ἵνα ἐν ἐμοὶ εἰρήνην ἔχητε. [v] Ἐν τῷ κόσμῳ
θλῖψιν ἔχετε, ἀλλὰ θαρσεῖτε, ἐγὼ νενίκηκα τὸν κόσμον.
XVII. 1 [a] Ταῦτα ἐλάλησεν ὁ Ἰησοῦς, καὶ ἐπῆρε τοὺς ὀφθαλμοὺς αὐτοῦ εἰς
τὸν οὐρανὸν καὶ εἶπε, Πάτερ, ἐλήλυθεν ἡ ὥρα· δόξασόν σου τὸν Υἱὸν, ἵνα
ὁ Υἱός σου δοξάσῃ σέ· 2 [b] καθὼς ἔδωκας αὐτῷ ἐξουσίαν πάσης σαρκὸς, ἵνα
πᾶν ὃ δέδωκας αὐτῷ, δώσῃ αὐτοῖς ζωὴν αἰώνιον· 3 [c] αὕτη δέ ἐστιν ἡ αἰώνιος

— ἄνθρωπος] '*homo*,' not ἀνήρ, 'vir;' and, in a spiritual sense, the *new man;* regenerate humanity.

23. οὐκ ἐρωτήσετε] Ye shall *ask* nothing of Me, present as Man with men; but whatever ye *pray for in My Name* ye shall receive.

Observe the difference of *αἰτεῖν* and *ἐρωτᾶν*; *αἰτεῖν* is said of a beggar who *asks alms: ἐρωτᾶν* of any one who *asks questions*, or inquiries; or of an equal who desires something to be done by another. Cp. *Trench*, Syn. xl., and 1 John v. 16.

— ὅσα ἂν αἰτήσητε τὸν Πατέρα ἐν τῷ ὀνόματί μου] B, C, L, X, Y, Δ, place *ἐν τῷ ὀνόματί μου* after *δώσει ὑμῖν*, and this is adopted in some editions. But the language of Scripture (xiv. 13; xv. 16; xvi. 26, &c.) and the majority of MSS. is in favour of the received text. And it is not *any* prayer that obtains a favourable answer from God, but only prayer in *Christ's Name:* and *every* prayer so offered is granted, for it is offered in a spirit of submission to His Will.

They who do not believe rightly concerning Christ do not ask in *His Name*. (*Aug.*)

25. ἀπαγγελῶ] So A, B, C*, D, K, L, M, U, X, Y.—*Elz.* has ἀναγγελῶ. See iv. 25; xvi. 13—15.

28. ἀφίημι τὸν κόσμον] *I leave the world and go to the Father.* Christ left the world as Man, and has gone to the Father by bodily Ascension; but as God, He has not left the world, which He governs with His Divine presence; just as when He came forth from the Father into the world, He did not leave the Father. (*Aug.*)

32. ἵνα σκορπισθῆτε] *that ye shall be scattered*, not only in body, by deserting Me personally, but also in mind, by falling away from faith in Me. This was fulfilled when He was apprehended, "and they all forsook Him and fled." Matt. xxvi. 56. (*Aug.*)

33. ἔχετε] So A, B, C, E, G, H, K, L, M, S, U, X, Y, Γ, Λ, and many Cursive MSS.—*Elz.* has ἕξετε, but ἔχετε seems preferable. Tribulation is *your portion* in this life; it is what you *have;* suffering is your inheritance *here*, in order that you may reign hereafter.

— νενίκηκα] *I have conquered the world.* See the sublime vision in St. John's Apocalypse, where Christ goes forth "conquering and to conquer," vi. 2. The *Victory* of Christ over the *World*, and the *Victory* of Christians by means of that Victory, are themes specially appropriated to the last Evangelist St. John. See 1 John ii. 13, 14; iv. 4; v. 4. Rev. ii. 7. 11. 17. 26; iii. 5 12. 21; xii. 11; xv. 2; xvii. 14; xxi. 7.

Ch. XVII. 1. Ταῦτα ἐλάλησεν ὁ Ἰησοῦς] He had said that in the world they should have tribulation, and He now teaches them by His example, that in tribulation they should resort to *prayer*. (*Chrys.*)

— καὶ ἐπῆρε—καὶ εἶπε] *and He lifted up His eyes to heaven and said.* He might have prayed *in silence;* but He *would teach* us by His prayer, how to believe and pray aright. This prayer, offered in the hearing of His Disciples, is designed to instruct us what our own desires, and thoughts, and actions should be. (*Aug.*, *Theoph.*)

— ἐλήλυθεν ἡ ὥρα] *the hour* of suffering *is come;* and yet in suffering Christ was glorified, so that the Centurion confessed Him to be the Son of God. (Matt. xxvii. 54. *Hilary*, de Trin. iii.) And if He was glorified in His Passion, how much more in His Resurrection! (*Aug.*)

— ἵνα ὁ Υἱός σου δοξάσῃ σέ] *in order that Thy Son may glorify Thee;* not by adding to Thy divine glory, but by making it known to all Nations by the Gospel. And as far as Christ's part was concerned, all Nations, to whom it has been offered, have received the Gospel; He has died for all; and has given a commission that the Gospel should be preached to all. (*Aug. Hilary*, de Trin. iii. *Chrys.*)

2. ἔδωκας—δέδωκας] *Thou gavest Him power over all flesh.* Observe these words expressive of *gifts* to Christ, frequently repeated in this Prayer (*vv.* 4. 6, 7, 8, 9. 11, 12. 22. 24), commemorating what Christ has *received* from the Father. Thus this Prayer may be regarded as an example of Thanksgiving;

But how is Christ said to *receive?*

First, in that He is the Son of God; *secondly*, in that His *human nature* has the honour of union with Deity, by virtue of His Incarnation; *thirdly*, in that by means thereof, sundry eminent graces have flowed, as effects from Deity, into that human nature which is coupled with it. On Christ, therefore, there is bestowed the gift of *Eternal Generation*, the gift of *Union*, and the gift of *Unction*.

By the gift of *Eternal Generation* Christ hath *received* of the Father one, and in number the selfsame, substance, which

ζωὴ, ἵνα γινώσκωσί σε τὸν μόνον ἀληθινὸν Θεὸν, καὶ ὃν ἀπέστειλας Ἰησοῦν
Χριστόν. 4 Ἐγώ σε ἐδόξασα ἐπὶ τῆς γῆς· τὸ ἔργον ἐτελείωσα ὃ δεδωκάς
μοι ἵνα ποιήσω· 5 καὶ νῦν δόξασόν με σὺ, Πάτερ, παρὰ σεαυτῷ [d] τῇ δόξῃ d ch. 1. 1, 3.
ᾗ εἶχον πρὸ τοῦ τὸν κόσμον εἶναι παρὰ σοί. 6 [e] Ἐφανέρωσά σου τὸ ὄνομα & 3. 13. & 6. 62. 1 Cor. 15. 47.
τοῖς ἀνθρώποις, οὓς δέδωκάς μοι ἐκ τοῦ κόσμου. Σοὶ ἦσαν, καὶ ἐμοὶ αὐτοὺς Phil. 2. 6, 7. Col. 1. 15—17.
δέδωκας, καὶ τὸν λόγον σου τετηρήκασι. 7 Νῦν ἔγνωκαν ὅτι πάντα ὅσα e Ps. 22. 22. Heb. 2. 12. ch. 1. 18.
δέδωκάς μοι παρὰ σοῦ ἐστιν· 8 [f] ὅτι τὰ ῥήματα ἃ δέδωκάς μοι, δέδωκα αὐτοῖς· f ch. 7. 16.
καὶ αὐτοὶ ἔλαβον, καὶ ἔγνωσαν ἀληθῶς ὅτι παρὰ σοῦ ἐξῆλθον· καὶ ἐπίστευσαν & 16. 27, 30. ver. 25.
ὅτι σύ με ἀπέστειλας.

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the Father hath of Himself, unreceived from any other. For every *beginning is a Father* unto that which cometh of it; and every *offspring is a Son* unto that out of which it groweth. Seeing, therefore, the Father alone is originally that Deity which Christ originally is not (for Christ is God, by being of God, Light by issuing out of Light), it followeth hereupon, that whatsoever Christ hath common unto Him with His heavenly Father, the same of necessity must be *given* Him, but naturally and *eternally given*, not bestowed by way of benevolence and favour, as the other gifts both are. And, therefore, where the Fathers give it out for a rule, that whatsoever Christ is said in Scripture to have *received*, the same we ought to apply only to the *manhood* of Christ; their assertion is true of all things which Christ hath received *by grace*, but to that which He hath received of the Father by eternal nativity or birth it reacheth not;

Touching union of Deity with *manhood*, it is by grace, because there can be no greater grace showed towards man, than that God should vouchsafe to unite to man's nature the person of his only-begotten Son. Because "the Father loveth the Son" as man, He hath, by uniting Deity with manhood, "*given* all things into His hands." It hath pleased the Father that in Him "all fulness should dwell." The "Name" which He hath "above all names" is *given* Him. "As the Father hath life in Himself," the "Son in Himself hath life also" by the gift of the Father. The gift, whereby God hath made Christ a fountain of life, is that "conjunction of the nature of God with the nature of man" in the person of Christ, "which gift," saith Christ to the woman of Samaria, "if thou didst know, and *in that respect* understand *Who it is* which asketh water of thee, thou wouldst ask of Him that He might give thee living water." The union, therefore, of the flesh with Deity, is to *that flesh* a *gift* of principal grace and favour. For by virtue of this grace man is really made God, a creature is exalted above the dignity of all creatures, and hath all creatures else under it. (*Hooker*, V. liv.)

— *ἐξουσίαν σαρκός*] *authority over flesh*. So Matt. x. 1, *ἐξουσίαν πνευμάτων*.

3. *ἵνα γινώσκωσι*] *that they may know*; i. e. acknowledge, love, honour, and obey, suitably to the attributes of God and Christ, which that knowledge reveals.—*γινώσκειν* is the Hebr. יָדַע (*yadha*), which not only signifies mental knowledge, but also the moral and spiritual affections, and acts consequent on it. See *Buxtorf* in v.

— *τὸν μόνον ἀληθινὸν Θεόν*] *the only true God*. Not that (as the Socinians say) Christ is not God. Christ is *praying*. He first speaks as *Man*; and of what is *given* to Him as such (*vv*. 1, 2, and in *v*. 6). He then speaks of the Glory, that He Himself had with the Father, before the world was; and says, that all things that the *Father* has are *His* (*v*. 10), and that He and the Father are *one* (*ἕν*, one nature and substance, *vv*. 11. 22). And He says that the Father is in Him, and He in the Father (*v*. 21). Our knowledge, therefore, of the Father, as the Only true God, must include the knowledge of the Son as in Him, and Co-equal, Co-eternal, and Consubstantial with Him; and it would be incomplete without it; as the knowledge of the Solar Orb includes the knowledge of the Light which beams from it.

The Father, as *πηγὴ Θεότητος*, *or fountain of Deity*, may in Himself be called *μόνος*, *only*, and in this sense the text was understood by some in ancient times. See *Hooker*, quoted on *v*. 2, and *Bp. Bull* (Def. Fid. Nic. iv. 1), who says, "The ancients did not shrink from calling God the Father the *One* and *Only* God, as being the principle, cause, author, and fountain of the Son. For thus the Nicene fathers themselves commence their creed: 'We believe in One God the Father Almighty,' &c. And thus subjoin, 'and in one Lord Jesus Christ, ... *God of God*.' And the great *Athanasius*, in his Oration against the Sabellians, not far from the beginning, allows that the Father is rightly designated '*the Only God*, because He alone is unbegotten, and alone is the fountain of Godhead.' To his testimony I will only add that of *Hilary*, who, in the third book of his work on the Trinity, setting forth the passage of the Evangelist John (xvii. 3), where the Father is called 'the Only true God,' writes as follows: 'Due honour is rendered by the Son to the Father,' when He says, 'Thee, the Only true God;' the Son, however, does not separate Himself from the truth of Godhead when He adds, 'And Jesus Christ whom Thou hast sent.' The confession of the faithful puts no interval [between Them], because in Both is the hope of life; nor is true God[head] wanting to Him, Who, when They are put together, comes second in order. When, therefore, it is said, 'That they may know Thee, the Only true God, and Jesus Christ whom Thou hast sent,' under this meaning, that is, 'that of Sender and Sent, the truth and Godhead of the Father and of the Son, is not distinguished under any difference of meaning or extent, but the faith of [our] religion is instructed unto the confessing of the Begetter and the Begotten.' And now to all these testimonies I will add this, by way of conclusion; that the doctrine, that in the Trinity there is Only One Beginning without Beginning, even the Father, was so fixed, decreed, and established in the primitive Church, that in the forty-ninth of what are called the Apostolical Canons, he is condemned who shall baptize into 'three [Persons] without beginning,' *εἰς τρεῖς ἀνάρχους*. On which canon *Zonaras* has made this comment; 'For the Church has received to worship One without beginning, even the Father, because of His being uncaused; and One Son because of His ineffable generation; and One Comforter, the Holy Ghost, by reason of His procession.'"

Observe, also, our Lord adds the word *ἀληθινὸν*, *true*. This shows, that He is not contemplating the Father as distinct in His Divine Nature from the *Son*, but as the *true* God, distinguished from *false* gods, who have no life, and cannot give it. Thus St. Paul says, "There is none other God but One" (1 Cor. viii. 4). "And ye turned from *idols* to serve the *living* and *true* God" (1 Thess. i. 9. Cp. Rom. xvi. 27. 1 Tim. i. 17). Thus Christ shows, that the distinction He makes between Himself and the Father is not in regard to Godhead, but as to Manhood; as St. Paul does, when he says, "There is *One God* and One Mediator between God and men, the Man Christ Jesus." (1 Tim. ii. 5.) And yet St. Paul calls *Christ* the blessed and *Only* Potentate, King of Kings, and Lord of Lords. (1 Tim. vi. 15. Cp. Jude 4. 25, where *Christ* is called the *Only* Lord.) This is the sense in which the passage is understood by *Cyprian*, Exhort. ad Martyr. *Greg. Nazian*. Orat. 4. *Basil*, c. Lunom. lib. v. *Chrys*. and *Cyril* here, and *Theodoret* in Caten. See *Maldonat*., who well says: "These words, *the only true God*, are to be referred to the Father, not however to the exclusion of the Son, but to the exclusion of *idols*. The Father is not here contrasted with the Son, or with the Holy Ghost, but with *idols*." And see *Waterland* (Defence of some Queries, Qu. 2, vol. i. p. 6), and *Trench* (Syn. N. T. § viii.) on the distinction between *ἀληθινὸς* and *ἀληθής*. St. John himself has thus explained the passage by what he says at the close of his first Epistle, which is the best comment on it: "We know that the Son of God is come, and hath given us understanding that we may know Him that *is true* (*τὸν ἀληθινόν*); and we are in Him *that is true* (*τῷ ἀληθινῷ*), in His Son Jesus Christ; this is *the true God* (*ὁ ἀληθινὸς Θεὸς*) and eternal Life. Little children, keep yourselves from *idols*."

5. *νῦν δόξασόν με σὺ, Πάτερ*] *now, O Father, glorify Thou Me with Thine own self, with the glory which I had with Thee before the world was*. He prays that His *human nature*, which He had assumed in *time*, may be received into that Divine Glory, which He had with the Father from *eternity*. (*Hilary*, de Trin. iii. *Chrys*., *Cyril*. Cp. *Iren*. iii. 14.) See on 1 Cor. xv. 24.

7. *ἔγνωκαν*] On this Alexandrine form for *ἐγνώκασι*, see *Winer*, p. 71. Cp. Rev. xix. 3, *εἴρηκαν*.

g Luke 22. 32. Rom. 8. 34. Heb. 7. 25. & 9. 24. 1 John 2. 1.
h ch. 16. 15.
i ch. 10. 30. & ver. 21.
j ch. 6. 39. & 18. 9. Heb. 2. 13.
k ch. 15. 11. & 16. 24.
l ch. 15. 13. 1 John 3. 13.
m Matt. 6. 13. 2 Thess. 3. 3. 1 John 5. 18.
n ch. 15. 3. Ps. 119. 142.
o 1 Cor. 1. 2, 30. Heb. 10. 10.
p ch. 10. 38. & 14. 10. 1 John 1. 3. & 3. 24.

9 g Ἐγὼ περὶ αὐτῶν ἐρωτῶ· οὐ περὶ τοῦ κόσμου ἐρωτῶ, ἀλλὰ περὶ ὧν δέδωκάς
μοι, ὅτι σοί εἰσι· 10 h καὶ τὰ ἐμὰ πάντα σά ἐστι, καὶ τὰ σὰ ἐμά· καὶ δεδόξασμαι
ἐν αὐτοῖς· 11 i καὶ οὐκέτι εἰμὶ ἐν τῷ κόσμῳ, καὶ οὗτοι ἐν τῷ κόσμῳ εἰσὶ, καὶ ἐγὼ
πρός σε ἔρχομαι. Πάτερ ἅγιε, τήρησον αὐτοὺς ἐν τῷ ὀνόματί σου, ᾧ δέδωκάς
μοι, ἵνα ὦσιν ἓν καθὼς ἡμεῖς. 12 j Ὅτε ἤμην μετ᾽ αὐτῶν ἐν τῷ κόσμῳ, ἐγὼ
ἐτήρουν αὐτοὺς ἐν τῷ ὀνόματί σου· οὓς δέδωκάς μοι ἐφύλαξα, καὶ οὐδεὶς ἐξ
αὐτῶν ἀπώλετο, εἰ μὴ ὁ υἱὸς τῆς ἀπωλείας, ἵνα ἡ γραφὴ πληρωθῇ. 13 Νῦν δὲ
πρός σε ἔρχομαι, καὶ ταῦτα λαλῶ ἐν τῷ κόσμῳ, k ἵνα ἔχωσι τὴν χαρὰν τὴν
ἐμὴν πεπληρωμένην ἐν αὐτοῖς. 14 l Ἐγὼ δέδωκα αὐτοῖς τὸν λόγον σου· καὶ ὁ
κόσμος ἐμίσησεν αὐτοὺς, ὅτι οὐκ εἰσὶν ἐκ τοῦ κόσμου, καθὼς ἐγὼ οὐκ εἰμὶ ἐκ
τοῦ κόσμου. 15 m Οὐκ ἐρωτῶ ἵνα ἄρῃς αὐτοὺς ἐκ τοῦ κόσμου, ἀλλ᾽ ἵνα τηρήσῃς
αὐτοὺς ἐκ τοῦ πονηροῦ. 16 Ἐκ τοῦ κόσμου οὐκ εἰσὶ, καθὼς ἐγὼ οὐκ εἰμὶ ἐκ
τοῦ κόσμου. 17 n Ἁγίασον αὐτοὺς ἐν τῇ ἀληθείᾳ σου· ὁ λόγος ὁ σὸς ἀλήθειά
ἐστι. 18 Καθὼς ἐμὲ ἀπέστειλας εἰς τὸν κόσμον, κἀγὼ ἀπέστειλα αὐτοὺς εἰς τὸν
κόσμον· 19 o καὶ ὑπὲρ αὐτῶν ἐγὼ ἁγιάζω ἐμαυτὸν, ἵνα ὦσι καὶ αὐτοὶ ἡγιασμένοι
ἐν ἀληθείᾳ.
20 Οὐ περὶ τούτων δὲ ἐρωτῶ μόνον, ἀλλὰ καὶ περὶ τῶν πιστευόντων διὰ τοῦ
λόγου αὐτῶν εἰς ἐμὲ, 21 p ἵνα πάντες ἓν ὦσι, καθὼς σὺ, Πάτερ, ἐν ἐμοὶ, κἀγὼ ἐν

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9. *οὐ περὶ τοῦ κόσμου ἐρωτῶ*] *I pray not for* those who live according to the lusts and vanities of *the world*. (*Aug.*, *Theoph.*)

11. *ᾧ*] So A, B, C, E, G, H, K, L, M, S, Y, Γ, Δ, Λ, and many Cursives. *Elz.* *οὓς*. The *ὄνομα* or *Name* here specified is not the divinity of Christ, but the attributes which He has by virtue of His Incarnation. These are said to be *given* Him by the Father. Hence St. Paul says, that "God has *given* Him a *Name* above every Name, that at the Name of *Jesus* every knee should bow." Phil. ii. 9, 10. See note there, and on Matt. xxviii. 18. John iii. 34, 35; v. 27; xiii. 3; xvii. 8. Rev. vi. 2, and above on *v.* 2.

— *ὦσιν ἓν*] *may be one*. See *vv.* 20—22.

12. *ἐγὼ ἐτήρουν*] *I was keeping them in Thy Name*. Observe *ἐτήρουν* and *ἐφύλαξα* here; one the *imperfect tense*, and signifying *conservabam*,—the other the *aorist*, and meaning *custodivi*.

— *οὓς δέδωκάς μοι*] *whom Thou hast given Me*. It appears from this and the following words that Judas was *given* to the Son by the Father, and that therefore he was once in a state of salvation; and *became* a betrayer and murderer (*ἐγένετο προδότης*, Luke vi. 16) by his own will. Even after he had betrayed Christ, he might have been saved by the merits of the innocent blood, which he had betrayed. (*Aug.* in Ps. lxviii. *Leo M.*, Serm. i. 3. 5, de Passione; and *Chrys.* here.) Our Lord appears to have referred to Judas here for the purpose of saying that none of His Sheep had been lost by the Shepherd, but by their own sin; and even in that there was a proof of His own truth. See next note, and on Luke xv. 9.

On the case of Judas, see *Hammond*, Letter to Sanderson concerning God's grace and decrees, in *Bp. Sanderson's* Works, v. p. 324.

— *ὁ υἱὸς τῆς ἀπωλείας*] *the son of perdition*: one who is moved by the spirit of destruction (*Ἀβαδδὼν*, Rev. ix. 11, אֲבַדּוֹן, rendered by the LXX *ἀπώλεια*), and who draws others to destruction, and whose end is destruction. This phrase is a Hebraism, בֶּן־מָוֶת (*ben-maveth*), *υἱὸς θανάτου* (1 Sam. xxvi. 16. 2 Sam. xii. 5), בֵּן מַשְׁחִית (*ben mashchith*), Isa. i. 4, i.e. '*filius mortis et perditionis, quatenus morte et perditione dignus eâque puniendus.*' Cp. *Rosenmüller* here, and Matt. xxiii. 15, *υἱὸν γεέννης*, and note on *υἱοὶ νυμφῶνος* (Matt. ix. 15).

On the use of the term "Son of Perdition," applied to the "Man of Sin" prefigured by Judas, the Traitor Apostle, see on 2 Thess. ii. 3.

— *ἵνα ἡ γραφὴ πληρωθῇ*] He perished *in order that the Scripture might be fulfilled*. But the Scripture would not have been written by God, unless God had foreseen that he would perish. And this divine Prescience, though it foreknew and foretold that he would perish, did not in any way *cause* him to perish. Why then was this Scripture written? In order that even his perishing might be an evidence of God's foresight; and so the Traitor himself, even in the hands of Satan, and betraying Christ, might be a witness of the truth, even by his perishing; and so Judas, 'the son of Perdition,' might still, even in his perdition, be an Apostle of the Son of God.

14. *οὐκ εἰσὶν ἐκ τοῦ κόσμου*] *they are not of the world*, but citizens of heaven. (*Chrys.*)

15. *τοῦ πονηροῦ*] *the Evil One*.

17. *Ἁγίασον αὐτοὺς ἐν τῇ ἀληθείᾳ σου*] Make them holy by the gift of the Spirit and sound doctrine. Set them apart from the world and consecrate them as living sacrifices for Thyself. (*Chrys.*, *Theoph.*)

The word *ἅγιος*, *holy*, properly signifies what is set apart *from* profane and common uses, and dedicated *to* God; and is therefore opposed to *κοινὸς*, *common*, or *unclean*. Hence *τὸ ἅγιον* in the Temple is the Holy Place, and *ἅγια ἁγίων* the Most Holy; separated from all other places by partitions, and consecrated to God. And *ἁγιάζω* means, to set apart as holy to God, and is explained by *Theodoret* (ad Joel iii.) as equivalent to *ἀφορίζω*. Cp. Matt. xxiii. 17. 19. Rom. xv. 16. 2 Tim. ii. 21. (*Schleusner.*)

19. *ὑπὲρ αὐτῶν ἐγὼ ἁγιάζω ἐμαυτόν*] *for their sakes I sanctify Myself*: I set Myself apart from the world, and dedicate Myself to Thee. I offer Myself as an oblation, a holy victim to Thee, that they also may be sanctified and presented as oblations to Thee. Cp. John x. 11. 15. 17. Heb. ix. 14.

I sanctify or hallow Myself, My Body, as an offering for sin (Heb. x. 5), and I sanctify My Body the Church, whose members are members of Christ and are sanctified in Him. Heb. ii. 11. (*Aug.*) Cp. on xi. 55.

Christ, our Great High Priest, Who offers Himself, is our Head, and we are His members. And as He offered Himself, so must we, according to the Apostolic saying (Rom. xii. 1): "I beseech you, brethren, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." (*Chrys.*, *Theoph.*)

— *ἵνα ὦσι καὶ αὐτοί*] This is the order of the words in many of the best MSS. and Versions.

20. *ἐρωτῶ μόνον, ἀλλὰ καὶ περὶ τῶν πιστευόντων*] *Elz.* has *πιστευσόντων*. But *πιστευόντων*, the reading of the best MSS., is preferable as signifying all *believers*, present at once to the Eye of Christ's Omniscience.

21. *ἵνα πάντες ἓν ὦσι*] *that they all may be one*. On the Socinian objection drawn from these words, see above on x. 30. Our Lord prays that all may be one ('unum') *as* Thou, O Father, in Me, and I in Thee, are one ('unum'). The Father is in such a manner in the Son, that they are '*unum*' (one substance). *We* may be *in them*, but we cannot be '*unum*' *with* them, for we are not consubstantial with them; inasmuch as the Son with the Father is God. The Father and Son are in us, as God is in a temple; and we are in them, as a creature is in its Creator. He adds, that they may be one ('unum') *in us*, because our unity *in Love* is due not to ourselves, but to Divine Grace. *Aug.*, *Hilary*, de Trin. viii.; and cp. *Athanas.* c. Arian. iii. 17, pp. 449—454. For a fulfilment of this petition, see Acts iv. 32.

He prays that we all may be one—"perfectly joined together

σοὶ, ἵνα καὶ αὐτοὶ ἐν ἡμῖν ἓν ὦσιν, ἵνα ὁ κόσμος πιστεύσῃ ὅτι σύ με ἀπέστειλας.
22 Καὶ ἐγὼ τὴν δόξαν ἣν δέδωκάς μοι δέδωκα αὐτοῖς, ἵνα ὦσιν ἓν, καθὼς ἡμεῖς
ἕν ἐσμεν, 23 ἐγὼ ἐν αὐτοῖς καὶ σὺ ἐν ἐμοὶ, ἵνα ὦσι τετελειωμένοι εἰς ἓν, καὶ ἵνα
γινώσκῃ ὁ κόσμος ὅτι σύ με ἀπέστειλας, καὶ ἠγάπησας αὐτοὺς, καθὼς ἐμὲ
ἠγάπησας. 24 [q] Πάτερ, οὓς δέδωκάς μοι, θέλω ἵνα ὅπου εἰμὶ ἐγὼ κἀκεῖνοι ὦσι q ch. 12. 26. & 14. 3.
μετ' ἐμοῦ, ἵνα θεωρῶσι τὴν δόξαν τὴν ἐμὴν ἣν δέδωκάς μοι, ὅτι ἠγάπησάς με 1 Thess. 4. 17. ver. 5.
πρὸ καταβολῆς κόσμου. (154/III) 25 [r] Πάτερ δίκαιε, καὶ ὁ κόσμος σε οὐκ ἔγνω, r 1 Pet. 2. 23. ch. 8. 19, 49, 50.
ἐγὼ δέ σε ἔγνων, (155/X) καὶ οὗτοι ἔγνωσαν ὅτι σύ με ἀπέστειλας, 26 καὶ ἐγνώρισα & 15. 21. & 16. 3. Rom. 3. 3, 4.
αὐτοῖς τὸ ὄνομά σου, καὶ γνωρίσω, ἵνα ἡ ἀγάπη ἣν ἠγάπησάς με ἐν αὐτοῖς ᾖ, Matt. 11. 25—27. ch. 6. 68, 69. & 16. 27, 30.
κἀγὼ ἐν αὐτοῖς.

XVIII. (156/I) 1 [a] Ταῦτα εἰπὼν ὁ Ἰησοῦς ἐξῆλθε σὺν τοῖς μαθηταῖς αὐτοῦ a Matt. 26. 36. Mark 14. 32.
πέραν τοῦ χειμάῤῥου τῶν Κέδρων, ὅπου ἦν κῆπος, εἰς ὃν εἰσῆλθεν αὐτὸς καὶ Luke 22. 39. 2 Sam. 15. 23.

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in one Will and Mind and Judgment"—as He and the Father are One. Nothing is such a stumbling-block to those who learn, as discord among their Teachers. How will any one be willing to listen to those who have not the same mind? Therefore Christ prays that they may be one, as He and the Father are One. *Theoph.*, *Euthym.*, whose words deserve to be transcribed: "Our Lord foresaw that nothing would be so great a hindrance to the Preaching of the Gospel, as discord among its Preachers, whether in discrepancy of teaching, or in personal animosity. Because, if they are at variance with one another, men will say, that they cannot be indeed disciples of Him Who was the Prince of Peace, and if they are not His disciples, they are not sent by God. 'But if they are all of one mind, and keep My commandments,' says Christ, 'all men will know that they are My disciples indeed, and that Thou, O Father, hast sent Me.'" Memorable words; deserving to be engraven on the minds of all Missionaries and Ministers of Christ, and of all who endeavour to promote the Missionary cause at home and abroad.

Our Lord had just instituted the *Holy Communion*; in which the Church is *made one* with Him and with the Father in Him.

24. θέλω ἵνα ὅπου εἰμὶ ἐγὼ κἀκεῖνοι ὦσι] *I will that they also whom Thou hast given Me, be with Me where I am.* He had said before (iii. 13), "No man hath ascended up to heaven but He that came down from heaven;" and what He now says is in unison with that; for our Lord is the Head of His members, and we are made one in Him. He ascends and carries us to that place, whence He Himself alone came down. See Eph. ii. 6. *Greg.* Mor. xxvii. 1.

— θεωρῶσι] *may contemplate.* See xii. 45; and on xiv. 19; xvi. 16.

25. Πάτερ δίκαιε] *Righteous Father.* When our Lord prays that they may be *sanctified*, He says Πάτερ ἅγιε (xvii. 11); He now appeals to His Father's *Justice*, which will be seen in *punishing* the *world*, which refused to *know* Him (*v.* 25), and in *glorifying* those who are sanctified by the offering of Christ (*v.* 10), and who *recognize* that God has sent Him, and are *sanctified* in His *truth*, and will therefore be *glorified* with Him (*v.* 24).

Ch. XVIII. 1. ἐξῆλθε] *He went out* of the City.

— χειμάῤῥου] *winter torrent,—ravine.*

— τῶν Κέδρων] *Cedron.* Its vernacular form is קִדְרוֹן (*Kidron*, 2 Sam. xv. 23. 1 Kings xv. 13. 2 Kings xxiii. 4), from root קָדַר (*kadhar*), *to be black.* This brook flows in the valley or ravine between the City and the Mount of Olives, toward the Dead Sea. Cp. *Robinson*, Palestine, ii. 32. *Winer*, i. p. 655.

I have not ventured to follow some recent Editors here in changing this reading into τοῦ Κεδρών. It may perhaps be the right reading; but there is *not sufficient evidence* to justify its adoption. The very great majority of MSS. have τῶν Κέδρων. The other reading, τοῦ Κεδρὼν, is only found in three uncials, A, S, Δ, and one cursive MS.

Doubtless τοῦ Κεδρὼν is etymologically correct; though according to strict etymology, it should be Κιδρών. But the Greek and Latin inhabitants of Jerusalem may have Grecized and Latinized the Hebrew *Kidron* into a form which gave an intelligible sense in their own languages; and so the "brook *Kidron*" may have been known to them as the brook τῶν Κέδρων, of *Cedars*.

Thus it might have been accommodated in its name to other neighbouring places, such as the *Garden* of Gethsemane and the Mount of *Olives*. It is observable that the Hebrew brook *Kishon* has also been Grecized in like manner into χειμαῤῥοῦς τῶν Κισσῶν, or brook of *Ivy*. See *Suidas*, v. Ἰαβίν. (Cp. *Bp. Middleton.*)

We see this process of modification, for the sake of intelligibility, operating on the names of places in all languages. Thus Μαλόεις became first *Maleventum*, and then *Beneventum*; which no Critic would correct on etymological grounds. Thus the *Euripus* has been Italianized into *Negro-ponte*. Thus the *Hebrew* name of *Jerusalem* itself has been Grecized into Ἱερο-σόλυμα, which no one would expunge on principles of strict etymological accuracy from the pages of the New Testament. See the remarks of *Gregory Nazianz.* Orat. xlv. § 10, on the word πάσχα.

Besides, we find the very words of the text of the MSS. here, χειμάῤῥους τῶν Κέδρων, actually used as a translation of the Hebrew '*brook Kidron*' in the LXX Version of 2 Sam. xv. 23, describing *David's* sorrowful passage over it: πᾶσα ἡ γῆ ἔκλαιε φωνῇ μεγάλῃ· καὶ πᾶς ὁ λαὸς παρεπορεύοντο ἐν τῷ χειμάῤῥῳ τῶν Κέδρων· καὶ ὁ βασιλεὺς διέβη τὸν χειμάῤῥουν Κέδρων. Had not St. John this passage in his mind, when he described the mournful transit of the *Son* of *David* over the same brook?

It may indeed be alleged, that almost all the MSS. have been altered here by a blunder of the Copyists, who did not understand Hebrew, and have introduced a Greek form. But is this consistent with a due regard to the authority of the MSS.? And if we are to abandon that authority, and resort for refuge to the individual opinions of a discordant criticism, where will be the Text itself? Is it not at least as probable, that the four MSS. which have τοῦ Κεδρὼν here, may have been altered to suit the Hebrew sense, as that the four hundred which have τῶν Κέδρων have been altered to suit the Greek? The reading τῶν Κέδρων appears also to be recommended by the usage of *Josephus.* He uses the form Κεδρὼν (φάραγξ κεδρῶνος, Ant. ix. 7. 3. Cp. viii. 1. 5. B. J. v. 6. 1); and every Greek reader would suppose that as Ἐλαιὼν is to be rendered *Olivetum*, or a place of *Olives*; so Κεδρὼν is *Cedretum*, a place of *Cedars.* Cp. ἰτεὼν, *salicetum*; ῥοδὼν, *rosetum*; ἰὼν, *violetum*; μυρτὼν, *myrtetum*; ἀμπελὼν, *vinetum*; and many others. The word Κέδρος, *Cedrus*, *Cedar*, may also be derived from the Hebrew root signifying *dark*; and it is by no means improbable that there were *Cedars* near the brook Kedron.

On the whole, it seems more consistent with reverence for the sacred Text, and with respect for its readers, not to disturb the reading of the vast majority of the MSS., than to insert in the Text another reading in its place upon very slender authority.

As was before observed, the *name* of the brook is probably here mentioned by the Evangelist in order to suggest a reference to the history of David in his passage '*over the brook Kidron*' when he fled from his rebellious son (2 Sam. xv. 23). So He, Who in His sufferings was prefigured by David, now passes over it, being rejected by His own City and People.

This was the time of His Agony; and now His *Passion* may be said to begin. The descent into this Vale, and the passage over this *dark Brook*, were His path to light and glory. "He drank of the *Brook* in the way; therefore shall He lift up His head" (Ps. cx. 7.)

This brook lay at the foot of the Mount of *Olives*, where He had been hailed by prophetic hosannas, and His path had been strewn by *branches of palm*; from that Mount He was about to ascend into heaven, and to hold forth the Olive branch of Peace to a reconciled World. Thus the dark boughs of the Cedars of the brook, in the Vale of Suffering, which led our Saviour to the Hill of Glory, were entwined with Palm branches of Victory, and with Olive leaves of Peace. Such was the Path of Christ; and such is the path of all, who would follow Him to glory.

— ὅπου ἦν κῆπος] *where was a garden.* The Garden of Gethsemane. (See Matt. xxvi. 36. Mark xiv. 32. Luke xxii. 40.)

b Luke 22. 39. οἱ μαθηταὶ αὐτοῦ. ($\frac{157}{\text{X}}$) 2 [b] Ἤιδει δὲ καὶ Ἰούδας ὁ παραδιδοὺς αὐτὸν τὸν τόπον
c Matt. 26. 47. Mark 14. 43. Luke 22. 47. Acts 1. 16. ὅτι πολλάκις συνήχθη ὁ Ἰησοῦς ἐκεῖ μετὰ τῶν μαθητῶν αὐτοῦ. ($\frac{158}{\text{I}}$) 3 [c] Ὁ οὖν
Ἰούδας λαβὼν τὴν σπεῖραν, καὶ ἐκ τῶν ἀρχιερέων καὶ Φαρισαίων ὑπηρέτας,
ἔρχεται ἐκεῖ μετὰ φανῶν καὶ λαμπάδων καὶ ὅπλων.
d Matt. 16. 21. ($\frac{159}{\text{X}}$) 4 Ἰησοῦς οὖν [d] εἰδὼς πάντα τὰ ἐρχόμενα ἐπ᾽ αὐτὸν ἐξελθὼν εἶπεν αὐτοῖς,
Τίνα ζητεῖτε; 5 Ἀπεκρίθησαν αὐτῷ, Ἰησοῦν τὸν Ναζωραῖον. Λέγει αὐτοῖς ὁ
Ἰησοῦς, Ἐγώ εἰμι· εἱστήκει δὲ καὶ Ἰούδας ὁ παραδιδοὺς αὐτὸν μετ᾽ αὐτῶν.
e Matt. 26. 53, 54. ch. 10. 18. Acts 9. 3. 6 Ὡς οὖν εἶπεν αὐτοῖς, Ὅτι ἐγώ εἰμι, [e] ἀπῆλθον εἰς τὰ ὀπίσω, καὶ ἔπεσον χαμαί.
7 Πάλιν οὖν αὐτὸς ἐπηρώτησε, Τίνα ζητεῖτε; οἱ δὲ εἶπον, Ἰησοῦν τὸν Ναζωραῖον.
8 Ἀπεκρίθη Ἰησοῦς, Εἶπον ὑμῖν, ὅτι ἐγώ εἰμι· εἰ οὖν ἐμὲ ζητεῖτε, ἄφετε τούτους
f ch. 17. 12. ὑπάγειν· 9 [f] ἵνα πληρωθῇ ὁ λόγος ὃν εἶπεν, Ὅτι οὓς δέδωκάς μοι, οὐκ ἀπώλεσα
ἐξ αὐτῶν οὐδένα.
($\frac{160}{\text{I}}$) 10 Σίμων οὖν Πέτρος ἔχων μάχαιραν εἵλκυσεν αὐτὴν, καὶ ἔπαισε τὸν
τοῦ ἀρχιερέως δοῦλον, καὶ ἀπέκοψεν αὐτοῦ τὸ ὠτίον τὸ δεξιόν· ἦν δὲ ὄνομα τῷ
g Matt. 20. 22. δούλῳ Μάλχος. ($\frac{161}{\text{I}}$) 11 [g] Εἶπεν οὖν ὁ Ἰησοῦς τῷ Πέτρῳ, Βάλε τὴν μάχαιραν εἰς
τὴν θήκην· τὸ ποτήριον ὃ δέδωκέ μοι ὁ Πατὴρ, οὐ μὴ πίω αὐτό;
h Matt. 26. 57. Mark 14. 53. Luke 22. 54. ($\frac{162}{\text{I}}$) 12 [h] Ἡ οὖν σπεῖρα καὶ ὁ χιλίαρχος καὶ οἱ ὑπηρέται τῶν Ἰουδαίων συν-
i Luke 3. 2. έλαβον τὸν Ἰησοῦν καὶ ἔδησαν αὐτὸν, ($\frac{163}{\text{X}}$) 13 [i] καὶ ἀπήγαγον αὐτὸν πρὸς Ἄνναν

Our Lord's Passion began with His Agony in the Garden; and He arose from the dead in a Garden. The first Adam fell, and we fell with him, in a Garden, in a *Gan-Eden*, or Garden of Delight. And we suffered with the Second Adam in the Garden of Agony, the Garden of Gethsemane; and we arose with Him in the Garden of Calvary, and by that we are restored to the Paradise of God; the *Gan-Eden* of everlasting joy.

Our Lord was wont to teach on mountains and in gardens, places sequestered from tumults, and congenial to religious meditation. (*Chrys.*)

3. *τὴν σπεῖραν*] *The band* assigned by the Procurator to attend the Sanhedrim on the great festivals; part of the garrison of the Temple. (*Michaelis, Rosenmüller.*) Cp. Luke xxii. 52.

— *φανῶν καὶ λαμπάδων*] *lanterns and torches*,—'lanternis et facibus.' (*Vulg.*) *Eustathius* says that *φανοὶ* are made of 'lighted twigs.' *Lobeck*, Phryn. p. 60. *λαμπὰς* is a *torch* generally in the LXX and N. T. Cp. *Trench*, Syn. xlvi.

They came with lanterns and torches, to look for Him (though it was full moon), lest He should hide Himself among the trees of the Garden. But He comes forth and says Ἐγώ εἰμι, *I am*; and they fall to the ground.

Here is a striking contrast between the quest in the Garden of Eden for the First Adam, and this search in the Garden of Gethsemane for the Second. The first Adam *hides himself* amongst the trees of the Garden (Gen. iii. 8). He trembles before Him Who seeks for him. The Second Adam *comes forth* and says *I am*. And at the sound of His Voice, they who came to take Him, go back and fall to the ground. The First Adam inculpates Eve; the Second Adam pleads for His disciples. The First Adam is overcome by the Tempter, and loses Paradise; the Second Adam overcomes Satan, and restores His spouse, the Church, to Paradise, and raises her to Heaven.

4. *ἐξελθών*] *having come forth*; not out of the *garden* (see *v.* 26), but He came forward voluntarily from the company of the disciples.

6. *ἀπῆλθον εἰς τὰ ὀπίσω, καὶ ἔπεσον χαμαί*] *they went backward, and fell to the ground.* On the effects of our Lord's aspect and demeanour see note on Mark x. 32. A single word from Christ threw them prostrate,—them who were armed and exasperated against Him. He did this, when He was about to be judged; how awful therefore will be His power and majesty when He comes to judge! He who did this when about to die, what will He do when reigning in Glory?

In order that no one might say that Christ tempted the Jews to commit the sin of taking Him, He did every thing that might have deterred them from doing so. (*Chrys.*)

10. *a sword*] This fits in well with Luke xxii. 36—38.

— *τὸν δοῦλον*] '*the* servant.' So in all the Evangelists. The Article does not imply (as some have thought) that the person struck was a special officer in command over the rest, but it marks Peter's boldness. He whom he struck was not an ordinary person, but he was in *the service* of the High Priest. It distinguishes the person struck from all who were *not servants* of the High Priest. See this use of the Article above, iii. 10. It is certain that *this* servant was not *the* only servant of the High Priest that was in the Garden (see *v.* 26); and therefore he is not distinguished here from other servants, but from those who were *not servants* of the High Priest. So *ὁ ἐσθίων* in Mark xiv. 18, and cp. on Acts xviii. 8, and note on 2 Cor. xii. 12, *τοῦ ἀποστόλου*.

— *Μάλχος*] The names of *Peter* and *Malchus* are mentioned only by St. John; St. Peter being then dead. Cp. Matt. xxvi. 51. Mark xiv. 47. Luke xxii. 50.

11. *τὸ ποτήριον*] *the cup*. An expression explained by His Prayer, recited in the *other* Gospels,—Matt. xxvi. 39. Mark xiv. 36. Luke xxii. 42.

The cup, which His Father gave Him, is that to which the Apostle refers (Rom. viii. 32),—"He spared not His own Son, but freely *gave Him* for us all." And yet He Who drank the cup, gave to Himself the cup; for the same Apostle says, "Christ loved us, and hath *given Himself* for us." Eph. v. 2. (*Aug.*)

12. *ἔδησαν αὐτόν*] *they bound Him.* The binding of our Lord is mentioned by St. John alone. They bound Him, Who came to loose all from the chains of Satan and of sin (Luke iv. 18), and "to bind the strong man in his house" (Matt. xii. 29).

13. *Ἄνναν*] *Annas.* St. John omits for the most part what had been already narrated by the former Evangelists, and here he does not describe the leading of our Lord to *Caiaphas* (Matt. xxvi. 57. Mark xiv. 53. Luke xxii. 54), except by the single word *πρῶτον*, which intimates that our Lord was led to Annas *before* He was led to Caiaphas, and by saying (*v.* 24) *ἀπέστειλεν αὐτὸν ὁ Ἄννας δεδεμένον πρὸς Καϊάφαν τὸν ἀρχιερέα.*

It has been said by some (e. g. by *Meyer*, and see above on Luke xxii. 54) that there is a discrepancy here between St. John and the other Evangelists, as if *he* asserted that the interrogatory examination of our Lord, and one of Peter's denials, took place in the house of *Annas*, whereas *they* describe it as in that of *Caiaphas*. But cp. John xviii. 18, with Mark xiv. 54. 67. Luke xxii. 55, 56. From the mention of the *fire*, it appears that all the Evangelists are speaking of one and the same place; which is described as the palace, or rather, the *court-yard* of *the High Priest*, by Matt. xxvi. 58, compared with Mark xiv. 53. Luke xxii. 54.

St. John here calls the place, into which our Lord was brought, the *court-yard of the High Priest* (*v.* 15), and it is evident that by the word '*High Priest*' he means *Caiaphas*. See *v.* 24, *ἀπέστειλεν αὐτὸν ὁ Ἄννας δεδεμένον πρὸς Καϊάφαν τὸν ἀρχιερέα.*

But it may be asked, If the events narrated in *vv.* 15—18, and the conversation recorded by St. John in *vv.* 19—23, did not take place in the house of *Annas*, why is the leading to Annas mentioned at all? The reason seems to be, that St. John designed to show that our Lord passed through all the successive stages of interrogation that were possible under the circumstances; and that the Jewish Nation, by *all its* Representatives, made itself responsible for His condemnation and crucifixion.

Annas was an important person, being High Priest *de jure*, and the head of the sacerdotal order. (See on Luke iii. 2.) Our Lord is brought *bound* to him, and Annas does *nothing* to *release*

πρῶτον· ἦν γὰρ πενθερὸς τοῦ Καϊάφα, ὃς ἦν ἀρχιερεὺς τοῦ ἐνιαυτοῦ ἐκείνου·
14 [k] ἦν δὲ Καϊάφας ὁ συμβουλεύσας τοῖς Ἰουδαίοις, ὅτι συμφέρει ἕνα ἄνθρωπον k ch. 11. 50.
ἀπολέσθαι ὑπὲρ τοῦ λαοῦ. ($\frac{164}{IV}$) 15 [l] Ἠκολούθει δὲ τῷ Ἰησοῦ Σίμων Πέτρος, l Matt. 26. 58. Mark 14. 54.
καὶ ὁ ἄλλος μαθητής· ($\frac{165}{X}$) ὁ δὲ μαθητὴς ἐκεῖνος ἦν γνωστὸς τῷ ἀρχιερεῖ, καὶ Luke 22. 54.
συνεισῆλθε τῷ Ἰησοῦ εἰς τὴν αὐλὴν τοῦ ἀρχιερέως· ($\frac{166}{I}$) 16 [m] ὁ δὲ Πέτρος m Matt. 26. 69.
εἱστήκει πρὸς τῇ θύρᾳ ἔξω. ($\frac{167}{X}$) Ἐξῆλθεν οὖν ὁ μαθητὴς ὁ ἄλλος, ὃς ἦν
γνωστὸς τῷ ἀρχιερεῖ, καὶ εἶπε τῇ θυρωρῷ καὶ εἰσήγαγε τὸν Πέτρον. ($\frac{168}{I}$) 17 Λέγει
οὖν ἡ παιδίσκη ἡ θυρωρὸς τῷ Πέτρῳ, Μὴ καὶ σὺ ἐκ τῶν μαθητῶν εἶ τοῦ
ἀνθρώπου τούτου; λέγει ἐκεῖνος, Οὐκ εἰμί. ($\frac{169}{X}$) 18 Εἱστήκεισαν δὲ οἱ δοῦλοι
καὶ οἱ ὑπηρέται, ἀνθρακιὰν πεποιηκότες ὅτι ψῦχος ἦν, καὶ ἐθερμαίνοντο· ἦν δὲ
μετ' αὐτῶν ὁ Πέτρος ἑστὼς καὶ θερμαινόμενος. 19 Ὁ οὖν ἀρχιερεὺς ἠρώτησε n ch. 7. 26.
τὸν Ἰησοῦν περὶ τῶν μαθητῶν αὐτοῦ, καὶ περὶ τῆς διδαχῆς αὐτοῦ. ($\frac{170}{I}$) 20 [n] Ἀπ- Luke 4. 15. Matt. 26. 55.
εκρίθη αὐτῷ ὁ Ἰησοῦς, [o] Ἐγὼ παῤῥησίᾳ λελάληκα τῷ κόσμῳ· ἐγὼ πάντοτε o ch. 7. 14, 25, 26, 28.
ἐδίδαξα ἐν συναγωγῇ καὶ ἐν τῷ ἱερῷ, ὅπου πάντες οἱ Ἰουδαῖοι συνέρχονται, Matt. 4. 23. & 9. 35. & 13. 54. Mark 1. 31, 39.
καὶ ἐν κρυπτῷ ἐλάλησα οὐδέν. ($\frac{171}{X}$) 21 Τί με ἐρωτᾷς; ἐπερώτησον τοὺς ἀκηκο- Luke 4. 15, 16, 44.
ότας, τί ἐλάλησα αὐτοῖς· ἴδε οὗτοι οἴδασιν ἃ εἶπον ἐγώ. ($\frac{172}{I}$) 22 [p] Ταῦτα δὲ p Jer. 20. 2. Acts 23. 2.

Him. On the contrary, he sends Him *bound* to Caiaphas (*v.* 24), whose murderous counsel and intentions he must have known; and therefore St. John refers to them here (*v.* 14; cp. xi. 49). And thus *Annas*, the High Priest *de jure*, adopts the policy of the High Priest *de facto*, and makes himself also responsible for it. This was a sufficient reason for the mention of the leading to *Annas first*. Cp. notes on Luke iii. 2 and Acts iv. 6.

The next stage of interrogation was before *Caiaphas*, described here by *St. John*, and by him only (*vv.* 19—23). This took place before *daybreak*, and before the Sanhedrim had been assembled in the palace of the High Priest.

As soon as *it was day*, the Sanhedrim came together at the High Priest's house (Luke xxii. 66, cp. with John *v.* 28); and then, at that meeting of the *Sanhedrim*, at which Caiaphas presided, our Lord went through the next process of interrogation described by the first three Evangelists (Matt. xxvi. 57—68. Mark xiv. 53-65. Luke xxii. 67—71) in the High Priest's palace, and *not* mentioned by *St. John*, as being already known from their Gospels.

The next stage of proceeding is the arraignment before *Pilate*, mentioned by all the Evangelists; and with some particulars, supplementary to those of the former three, by St. John. (Matt. xxvii. 1. 2. 11—23. Mark xv. 1—15. Luke xxiii. 1—5. John xviii. 28—38; xix. 1—16.)

The next arraignment is before Herod. (Luke xxiii. 6—12.)

Thus from the narratives of the Evangelists taken together, it appears that all the Authorities of Judæa and Galilee, Civil and Ecclesiastical, Roman and Jewish, Rulers and People, were concerned in the condemnation of Christ, and were responsible for it.

It is true that some of the Fathers understand the narrative in *vv.* 13—23 to describe what took place before *Annas*, and not *Caiaphas*. Thus *Augustine*; "Explicat quod in domo *Annæ* de trinâ ejus negatione contigerat." But *Aug.* supposes that Annas and Caiaphas were *together* at the same place, "in *domo Annæ*, quo ad audiendum Jesum *ambo* convenerant." See also *Aug.*, de Consensu Evang. iii. 20. *Chrys.* says on *v.* 24, εἶτα μηδὲ οὕτως εὑρίσκοντές τι πλέον, πέμπουσιν αὐτὸν δεδεμένον πρὸς Καϊάφαν. But he also supposes Caiaphas to have been in the same place with Annas. He says of Peter after this, ἔτι θερμαίνεται, and that our Lord looked upon him διὰ βλέμματος ἀνιστὰς, and that all the Evangelists ὁμοφώνως περὶ αὐτοῦ ἀνέγραψαν. And so *Theophyl.* This is clearly stated by *Euthymius*, who says (on Matt. xxvi. 58, p. 545), "The three Evangelists say that Peter denied his Master thrice in the court-yard of *Caiaphas*; but John says that it was in that of *Annas*, his father-in-law. There is no discrepancy here;' for both had *one house and one court-yard*, which had in it two separate establishments."

S. Cyril (p. 1030) adopts the opinion which is expressed in the Syriac and Arabic Versions, and in our own,—viz. ἀπεστάλθαι τὸν Ἰησοῦν παρὰ τοῦ Ἄννα πρὸς τὸν Καϊάφαν, and that the interrogation in *vv.* 19—22 was before *Caiaphas*. St. John, when he wrote his Gospel, knew what had been written by the other Evangelists in their Gospels. He knew that they had related that St. Peter denied his Master three times in the house of the *High Priest*; and St. John's narrative is to be construed accordingly. In no case does any one of the Four Evangelists speak of the house or court-yard of *Caiaphas*, or of the house or court-yard of *Annas*; they speak of the house and court-yard of the *High Priest*. The three denials took place in the *official* residence of *the High Priest*. There is much probability in the opinion above expressed by *Euthymius*, that Annas and Caiaphas dwelt together in that official house; at least, it is very probable that they were both together in the sacerdotal palace on that important occasion.

15. ὁ (omitted by some) ἄλλος μαθητὴς] *the other disciple*; not ἕτερος, but ἄλλος; not *different* in degree, but *second* in number. Cp. Gal. i. 6. This is one of the modes of speech by which St. John,—who seems to *avoid* the mention of his own *name* in his Gospel, in which it never occurs,—describes himself. See *v.* 16, and xx. 2, 3, 4. 8. In his humility he loves to describe himself as a *disciple* (see here, 15, 16, and xxi. 23, 24), the *disciple* whom Jesus loved (xix. 26, 27; xx. 2; xxi. 7. 20). The adjunct ὁ ἄλλος, *the other*, seems to have been adopted with reference to *St. Peter*. It first occurs in connexion with him here. Compare xx. 2, 3, and would be very intelligible to the Christian world, from the History of the Acts of the Apostles, where he and St. Peter are constant companions; and it is an edifying record of their fraternal affection in the discipline of Christ.

The word μαθητὴς, *disciple*, is never used in the Epistles to designate an apostle, as here. After the Day of Pentecost the *Disciples* had become *Teachers*.

— αὐλὴν] *court-yard*, *atrium*, open to the sky, probably paved; hence perhaps the fire kindled in it (*v.* 18); a rectangular area, entered from the street by a προαύλιον, or *vestibule* (Mark xiv. 68), and πυλὼν, or *portal* (Matt. xxvi. 71), in which was a θύρα, or *wicket* (*v.* 16).

The interrogation before Caiaphas and the Sanhedrim appears to have taken place in an apartment raised above the ground, and looking, with a large open window, into this court-yard. St. Peter was *beneath*, in the court-yard (Mark xiv. 66), when our Lord looked down upon him from the audience-chamber. (Luke xxii. 61.) This court-yard was the scene of St. Peter's triple denial. "Uná in aulâ Pontificis, quamquàm in diversis ejus locis, ter negavit Christum Petrus." (*Bengel.*)

16. Ἐξῆλθεν ὁ μαθητὴς—τὸν Πέτρον] *Then the other disciple went out and brought in Peter*. St. John alone *adds* these particulars to the narrative of the other Evangelists concerning the denials of St. Peter. He thus intimates that he himself had some share in *St. Peter's sin* in denying Christ; in not reminding him of our Lord's warning to him, and in bringing him, weak as he then was, into a place of temptation, after that warning which he had heard.

— τῷ ἀρχιερεῖ] B, C*, L, X have τοῦ ἀρχιερέως, received by *Tisch.* and *Alf.*

17. καὶ σύ] *thou also*. She knew *some one else* there present (viz. St. John) to be Christ's disciple. Did he boldly confess it?

18. ἀνθρακιάν] *a fire of charcoal.*

19. περὶ τῶν μαθητῶν] *concerning His disciples*. Another reason for St. Peter's fear; cp. *v.* 24.

20. ἐν συναγωγῇ] So the best MSS. *Elz.* has ἐν τῇ. He taught in *the* Temple, and "in Synagogue;" i. e. in Synagogues generally.

— πάντες] So A, B, C*, L, X. *Elz.* has πάντοτε.

21. μέ] *me*, emphatic.

αὐτοῦ εἰπόντος, εἷς τῶν ὑπηρετῶν παρεστηκὼς ἔδωκε ῥάπισμα τῷ Ἰησοῦ εἰπών,
Οὕτως ἀποκρίνῃ τῷ ἀρχιερεῖ; (178/X) 23 Ἀπεκρίθη αὐτῷ ὁ Ἰησοῦς, Εἰ κακῶς
ἐλάλησα, μαρτύρησον περὶ τοῦ κακοῦ· εἰ δὲ καλῶς, τί με δέρεις;
q Matt. 26. 57. Mark 14. 53. Luke 22. 54. (174/I) 24 q Ἀπέστειλεν αὐτὸν ὁ Ἄννας δεδεμένον πρὸς Καϊάφαν τὸν ἀρχιερέα.
r Matt. 26. 69. Mark 14. 66. Luke 22. 55. (175/I) 25 r Ἦν δὲ Σίμων Πέτρος ἑστὼς καὶ θερμαινόμενος· εἶπον οὖν αὐτῷ, Μὴ
καὶ σὺ ἐκ τῶν μαθητῶν αὐτοῦ εἶ; ἠρνήσατο ἐκεῖνος καὶ εἶπεν, Οὐκ εἰμί.
26 Λέγει εἷς ἐκ τῶν δούλων τοῦ ἀρχιερέως, συγγενὴς ὢν οὗ ἀπέκοψε Πέτρος τὸ
ὠτίον, Οὐκ ἐγώ σε εἶδον ἐν τῷ κήπῳ μετ' αὐτοῦ; 27 Πάλιν οὖν ἠρνήσατο Πέτρος,
καὶ εὐθέως ἀλέκτωρ ἐφώνησεν.
s Matt. 27. 1. Mark 15. 1. Luke 23. 1. Acts 10. 28. & 11. 3. t Matt. 26. 17. (176/I) 28 s Ἄγουσιν οὖν τὸν Ἰησοῦν ἀπὸ τοῦ Καϊάφα εἰς τὸ πραιτώριον· ἦν
δὲ πρωΐ· (177/X) καὶ αὐτοὶ οὐκ εἰσῆλθον εἰς τὸ πραιτώριον, ἵνα μὴ μιανθῶσιν,
t ἀλλ' ἵνα φάγωσι τὸ πάσχα.

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23. Ἀπεκρίθη αὐτῷ ὁ Ἰησοῦς] *Jesus answered.* What more true, mild, and just, than this answer? He Who received the blow was He Who created the world, and might have consumed with fire or earthquake him who gave the blow. He was able to do this. The world was made by Him; but He preferred to teach us patience, by which the world is overcome.

It may be asked here, why did not Christ follow His own precept, "to him that smiteth thee on the one cheek turn the other also?" (Matt. v. 39. Luke vi. 29.)

He did so *in spirit.* For He replied mildly, and gave His cheek to the smiter (Isa. l. 6), and His body to them that pierced it and nailed it to the cross. He thus showed us that His precepts of patience are not to be followed so much by visible exhibition of the body, as by the spiritual preparation of the heart, "non ostentatione corporis, sed præparatione cordis." An *angry* man may turn, in sullenness, the other cheek visibly to the smiter; better is he, who makes a true answer with mildness, and prepares his heart in peace to endure greater sufferings. (*Aug.*)

24. Ἀπέστειλεν] *Annas sent Him bound to Caiaphas the High Priest.* This is not an instance of an *aorist* for a *plusquam perfectum* (though for clearness' sake it is properly rendered *had sent*, in the Authorized Version), but it is an example of a mode of speech very common in the N. T., according to which, the writer *goes back* to a previous point, and writes *from it.*

The full meaning is, Annas sent Him *bound* to Caiaphas, when Annas sent Him to that interrogation which I have described (*vv.* 15—23), and to that more formal trial which has been already fully described by the three former Evangelists. The emphatic word is δεδεμένον, *in chains.* See on *v.* 13. It makes Annas responsible for the Acts of Caiaphas. It shows that the indignities done to Christ (*v.* 22) were done to Him *bound.* It suggests *a reason* for St. Peter's *fears* (who saw his Master accused and in chains), which led so soon to the *denial.* It anticipates the objections which have been made on the ground of alleged discrepancy between St. John and the other Evangelists. It shows that the first denial did *not* take place when our Lord was before *Annas* (as might have been, perhaps, supposed from *v.* 17, compared with *v.* 13), but, as the other Evangelists had related, in the *court-yard* of the High Priest Caiaphas. So ἔδησεν, Matt. xiv. 3. John iv. 45, 46; vi. 16; ix. 18; xi. 30; xiii. 12; xix. 23; xxi. 9. Acts i. 2; v. 24. *Winer*, Gr. Gr. § 40, p. 246.

B, C*, L, X, Δ have οὖν after ἀπέστειλεν, and so *Elz.*, but οὖν is not in A, D, E, G, H, K, M, S, U, Y.

25. εἶπον] *they said.* An example of the silent manner in which St. John's Gospel *reconciles seeming discrepancies* in the preceding ones.

St. Matthew says (xxvi. 71), ἄλλη λέγει.

St. Mark says (xiv. 69), ἡ παιδίσκη (the *same* as before, *not* ἄλλη) ἤρξατο λέγειν.

St. Luke says (xxii. 58), ἕτερος (a *man*, not a maiden). Here are three accounts of *three different persons* doing the same thing.

St. John reconciles them all by his εἶπον, '*they* said;' each and all did so.

— ἠρνήσατο] *He denied.* Observe, Christ is denied, not only by those who deny *Him* to be Christ, but by those who *deny themselves* to be Christians. Our Lord did not say to Peter, thou shalt deny thyself to be My Disciple, but, thou shalt deny *Me.* St. Peter denied *Christ* when he said, "I am not *His* disciple." We deny Christ, by speaking and acting in a manner unbecoming the disciples of Christ. (Cp. *Aug.*)

27. Πάλιν οὖν ἠρνήσατο—ἐφώνησεν] *Peter then denied again.* See the prediction of the Divine Physician accomplished, and the presumption of the human patient convicted. The latter had said, "I will lay down my life for Thy sake;" the other, "Before the cock crow, thou shalt deny Me thrice." But what wonder that God should prophesy what was true, and man presume what is false? (*Aug.*) All the Evangelists narrate the denial of Peter, not for the sake of blaming him, but in order to instruct us how dangerous it is to trust in ourselves, and not in God. (*Chrys.*)

St. John, who is thus minute in his history of his brother Apostle's *sin*, would certainly have also described his *repentance*, if he had not known that this had been sufficiently done by the *other* Evangelists; cp. *v.* 16.

28. εἰς τὸ πραιτώριον] *into the Prætorium*, or palace of Pilate, the Roman Procurator. See on Matt. xxvii. 2. 27, and Phil. i. 13.

— ἵνα μὴ μιανθῶσιν] *in order that they might not be defiled*, by contracting a ceremonial pollution from intercourse with heathens, *but* that they might be legally clean, *and eat the Passover.*

Here the questions arise,—Had not the Passover been eaten on the preceding day? Had not our Lord Himself eaten the Passover? And if He did eat it, did He not eat it at the right time? or did He *anticipate* the time by a day, and eat it on the day before it was eaten by the Jews?

To these questions it has been replied by *Lightfoot* (ii. p. 610), and many others, that by φαγεῖν τὸ πάσχα, St. John here does not mean to *eat the Paschal Lamb*, but to eat the *Chagigah*, or festive thank-offering at the Passover. Deut. xvi. 2, 3. 2 Chron. xxxv. 8, 9.

But this is not the proper signification of the words, and has no example in the Gospels, and it has not been shown that the Chagigah was eaten on the fifteenth day.

How then are these words to be explained?

There can be no reasonable doubt, that our *Lord* and His disciples killed and ate the Passover at the *proper time* appointed by the Levitical Law. See Mark xiv. 12. Luke xxii. 7.

But it appears (from Matt. xxvii. 1, 2. Mark xv. 1. Luke xxiii. 1) that they who led our Lord to *Pilate* were "the *Chief Priests* and *Elders*," "*the whole Council.*"

Now it seems that they had been *continually engaged* during the whole of the preceding afternoon, in taking counsel how they might kill Jesus. See Matt. xxvi. 3. 14. 47. 50—66. Mark xiv. 10, 11. Luke xxii. 1—6. 52. John xviii. 3.

In a word, they were so eager to kill Him, Who was the Evangelical Passover, that they had no time to go to the *Temple to kill* the Levitical Passover, and to go to their own *houses to eat it.*

This appears to be the true solution of the difficulty.

It has already been suggested in the fourth century by *Eusebius* (de *Paschate*, in *Mai.* Coll. Vat. iv. p. 216). See above, note on Luke xxii. 1. Compare also *Chrysostom*, who says (on Matt. xxvi. 56), that *our Lord ate the Passover at the right time*, but the *High Priest*, and those who were with him, spent their time in plotting against Christ during the night when they *ought to have* eaten the Passover; and they would not enter Pilate's Hall (John xviii. 28), that they might *afterwards* eat it; and so they broke the Law in their malignant zeal against Christ.

Thus, also, we see there was something strikingly prophetic in our Lord's words, "Did not Moses give you the Law, and yet *none* of you *keepeth the Law?* Why go ye about to *kill Me?*" (John vii. 19.)

The Priests, perhaps, pleaded for themselves, and quieted their consciences, by the pretext that they were engaged in *doing God service* by putting Christ to death, and that therefore they might be excused for postponing their Paschal meal to another day.

29 Ἐξῆλθεν οὖν ὁ Πιλάτος πρὸς αὐτοὺς καὶ εἶπε, Τίνα κατηγορίαν φέρετε
κατὰ τοῦ ἀνθρώπου τούτου; 30 Ἀπεκρίθησαν καὶ εἶπον αὐτῷ, Εἰ μὴ ἦν οὗτος
κακοποιὸς, οὐκ ἂν σοι παρεδώκαμεν αὐτόν. 31 Εἶπεν οὖν αὐτοῖς ὁ Πιλάτος,
Λάβετε αὐτὸν ὑμεῖς, καὶ κατὰ τὸν νόμον ὑμῶν κρίνατε αὐτόν. Εἶπον οὖν αὐτῷ
οἱ Ἰουδαῖοι, Ἡμῖν οὐκ ἔξεστιν ἀποκτεῖναι οὐδένα· 32 [u] ἵνα ὁ λόγος τοῦ Ἰησοῦ u Matt. 20. 19. Mark 10. 33. Luke 18. 32.
πληρωθῇ, ὃν εἶπε σημαίνων ποίῳ θανάτῳ ἤμελλεν ἀποθνήσκειν.
$(\frac{178}{1})$ 33 [v] Εἰσῆλθεν οὖν πάλιν εἰς τὸ πραιτώριον ὁ Πιλάτος, καὶ ἐφώνησε τὸν v Matt. 27. 11. Mark 15. 2. Luke 23. 3.
Ἰησοῦν καὶ εἶπεν αὐτῷ, Σὺ εἶ ὁ βασιλεὺς τῶν Ἰουδαίων; $(\frac{179}{X})$ 34 Ἀπεκρίθη ὁ
Ἰησοῦς, Ἀφ' ἑαυτοῦ σὺ τοῦτο λέγεις, ἢ ἄλλοι σοὶ εἶπον περὶ ἐμοῦ; 35 Ἀπεκρίθη
ὁ Πιλάτος, Μήτι ἐγὼ Ἰουδαῖός εἰμι; τὸ ἔθνος τὸ σὸν καὶ οἱ ἀρχιερεῖς παρέδωκάν
σε ἐμοί· τί ἐποίησας; 36 Ἀπεκρίθη Ἰησοῦς, [w] Ἡ βασιλεία ἡ ἐμὴ οὐκ ἔστιν ἐκ τοῦ w ch. 6. 15. Dan. 2. 44 45. & 7. 13, 14. 27.
κόσμου τούτου· εἰ ἐκ τοῦ κόσμου τούτου ἦν ἡ βασιλεία ἡ ἐμὴ, οἱ ὑπηρέται ἂν Rev. 11. 15.

There seems to be a confirmation of this opinion in St. Luke's words, ἐν ᾗ ἔδει θύεσθαι τὸ πάσχα (xxii. 7, where see note). Cp. *Clem. Alex.* in Chron. Paschal. p. 7.

It is well said by *S. Leo* (Serm. lvi. p. 126), that the Institution of the *Christian* Passover was the consummation of the Levitical Passover; and in *that*, Christ represented His own Passion, at the time when the Levitical Passover was slain; and that *He kept the Passover*, and consummated the Passover, while *the Chief Priests* in their impious haste to kill Him Who is the true Passover, neglected to keep the Passover. Oportebat enim ut manifesto implerentur effectu, quæ diu fuerunt figurato promissa mysterio; ut ovem significativam Ovis vera removeret, et ut uno expleretur Sacrificio variarum differentia victimarum. Nam omnia illa, quæ de immolatione Agni divinitùs per Mosen fuerant præstituta, Christum prophetaverant, et Christi occisionem propriè nunciaverant.

Ut ergo umbræ cederent corpori, et cessarent imagines sub præsentiâ veritatis, antiqua observantia novo excluditur Sacramento, hostia in Hostiam transit, Sanguine sanguis aufertur, et legalis festivitas, dum *mutatur*, *impletur*.

Unde *cùm scribas et seniores populi ad impietatis concilium Pontifices congregarent*, omniumque animos sacerdotum cura admittendi in *Jesum* sceleris occupasset, *ipsi se doctores legis lege privarunt*, et *spontaneo defectu ritus sibi patrios sustulerunt*. Incipiente enim festivitate Paschali, qui ornare templum, mundare vasa, victimas providere, et legitimis purificationibus sacratiorem diligentiam adhibere *debuerant*, parricidalis odii furore concepto, ad unum opus vacant, et in unum facinus simili crudelitate conjurant. Quid assecuturi supplicio innocentiæ, condemnatione justitiæ, nisi ut et nova mysteria non apprehenderent, et antiqua violarent?

Providentibus ergo principibus, ne in die sancto tumultus oriretur, non devotioni, sed facinori studebatur; nec religioni serviebat hæc cura, sed crimini. Diligentes enim Pontifices, et soliciti Sacerdotes seditiones turbarum fieri in præcipuâ solennitate metuebant, non ut populus non peccaret, sed ne Christus evaderet.

At *Jesus* consilii sui certus, et in opere Paternæ dispositionis intrepidus, Vetus Testamentum consummabat, et Novum Pascha condebat. Discumbentibus enim Discipulis ad edendam mysticam cœnam, cùm in Caiaphæ atrio tractaretur quomodò Christus posset occidi, ille Corporis et Sanguinis sui ordinans Sacramentum docebat qualis Deo hostia deberet offerri.

Similarly, be it observed, that the Chief Priests violated the holy *rest* of the great Paschal *Sabbath* by going into Pilate's presence, and begging a watch of Roman soldiers, and going to the sepulchre with the soldiers to seal it (Matt. xxvii. 62—66), while the *faithful women* were *resting* on the Sabbath-day, "according to the Commandment" (Luke xxiii. 56), and while *Christ rested* in the grave.

Another ingenious solution of the difficulty here has been suggested by the *Rev. F. W. Fowler*, as follows: It is true that the Talmud says (Mishna de Pasch. ii. p. 175, ed. Surenhus.), "The Passover, if eaten after midnight, defiles the hands," and (ibid. de Sacrif. v. p. 25) "The Passover is not eaten except at night, and until midnight." But (de Bened. ibid. i. p. 1) it is said, that the precept holds good till "the pillar of the dawn ascends" with regard to eating generally, and it may be inferred that the eating of the Passover is comprised in that permission.

The time allowed by the Talmudic tradition for eating the Passover *had not yet expired*. Perhaps the solution may be that they had killed their Paschal Lamb at the proper time, but, being engaged in other business, they had not time to "*eat* the Passover."

They went not in, lest they should be defiled. O impious blindness! they are afraid of being defiled by the hall of a heathen judge, but not by shedding the blood of the Lord of life! (*Aug.*)

30. Εἰ μὴ ἦν οὗτος κακοποιός] *If he were not a malefactor.* Let those be examined, on whom Christ worked His miracles of mercy; those who were delivered by Him from evil spirits, the blind to whom He gave sight, the dead raised by Him to life, and those who before were ignorant, to whom He gave true wisdom; let *them* be asked, whether *He is a malefactor?* But what Jesus had before prophesied by the Psalmist (Ps. xxxviii. 20), is now fulfilled. "They also that reward evil for good are against Me." (*Aug.*)

31. Ἡμῖν οὐκ ἔξεστιν ἀποκτεῖναι οὐδένα] *We have not authority to put any one to death.* Yet they had often tried to *stone* Him. They say this, because they wished to show that His crime was against Cæsar and the government; and that He was setting up a rival kingdom to theirs, and ought therefore to suffer by a Roman punishment, viz. Crucifixion, and so become more infamous. Thus our Lord's prophecy was fulfilled, signifying by what *manner* of death He should die; viz. "Behold, we go up to Jerusalem; and the Son of Man shall be delivered unto the Chief Priests, and unto the Scribes; and they shall condemn Him to death, and *shall deliver Him to the Gentiles.*" (Mark x. 33.) The Son of Man shall be delivered to *be crucified*. (Matt. xxvi. 2.) See *Bp. Pearson* on the Creed, Art. iv. ("Suffered under Pontius Pilate"), p. 305.

32. ἵνα ὁ λόγος] *that the saying of Jesus might be fulfilled, signifying by what kind of death He should die.* This saying is not recorded by St. John; but he takes for granted that it is well known to the reader, from the other Gospels. Matt. xx. 19. Cp. below, xx. 1.

34. ἀφ' ἑαυτοῦ] *of thyself.* On this use of the pronoun see *Winer*, p. 136. Rom. xiii. 9. Gal. v. 14.

36. Ἡ βασιλεία ἡ ἐμὴ οὐκ ἔστιν ἐκ τοῦ κόσμου τούτου] *My kingdom is not from this world.* Our Lord would first show the vanity of the opinion,—whether of Gentiles or of Jews,—that He was guilty of death, for aspiring to an earthly dynasty; and that therefore it was necessary for them to take care, lest His kingdom should be imagined to supplant theirs. He replies as follows: Hear this, ye Jews and Gentiles; I do not impede your domination in the world. What do ye desire more? Come ye by faith to that kingdom which is not of this world. For what is Christ's kingdom, but the kingdom of those who believe in Him, and to whom He says, ye are not of, or from, this world (cp. viii. 23. John xv. 19; xvii. 14. 16), although He wills that they shall be in the world? (John xvii. 15.)

Therefore He does not say, "My kingdom is not *in* this world," but it is *not of—is not derived from*—this world. But His kingdom is *in* this world, and the world is ruled by Him; and He orders every thing here as He wills, and His kingdom will so remain to the end. (*Aug.*) Is not Christ King of the world? Certainly He is. He does not say, that He does not rule here, but that His power came *from above*, and is not human, but far more glorious. How then was He seized and taken by a worldly power? By His own free-will, and because He *delivered Himself;* and it is greater than any earthly kingdom, for He adds, "*if* My kingdom were from *this* world, My servants would have fought in My behalf;" thus showing the weakness of all earthly kingdoms, because *they* derive their strength from the swords of their servants; whereas His kingdom is from above, and is self-existing, and needs no such aid. Since, then, His kingdom is greater than

οἱ ἐμοὶ ἠγωνίζοντο, ἵνα μὴ παραδοθῶ τοῖς Ἰουδαίοις· νῦν δὲ ἡ βασιλεία ἡ ἐμὴ
οὐκ ἔστιν ἐντεῦθεν. $(\frac{180}{I})$ 37 Εἶπεν οὖν αὐτῷ ὁ Πιλάτος, Οὐκοῦν βασιλεὺς εἶ σύ;
Ἀπεκρίθη Ἰησοῦς· $(\frac{181}{X})$ Σὺ λέγεις ὅτι βασιλεύς εἰμι ἐγώ. Ἐγὼ εἰς τοῦτο
x 1 Tim. 6. 13. γεγέννημαι, καὶ εἰς τοῦτο ἐλήλυθα εἰς τὸν κόσμον, [x] ἵνα μαρτυρήσω τῇ ἀληθείᾳ·
Rev. 1. 5. & 3. 14. [y] πᾶς ὁ ὢν ἐκ τῆς ἀληθείας ἀκούει μοῦ τῆς φωνῆς. $(\frac{182}{IX})$ 38 Λέγει αὐτῷ ὁ
ch. 14. 6. y ch. 6. 45. Πιλάτος, Τί ἐστιν ἀλήθεια;
& 7. 17. & 8. 47. & 10. 26, 27. Καὶ τοῦτο εἰπὼν πάλιν ἐξῆλθε πρὸς τοὺς Ἰουδαίους, καὶ λέγει αὐτοῖς, [z] Ἐγὼ
Matt. 17. 5. 1 John 3. 19. & 4. 6. & 5. 20. οὐδεμίαν αἰτίαν εὑρίσκω ἐν αὐτῷ. $(\frac{183}{IV})$ 39 [aa] Ἔστι δὲ συνήθεια ὑμῖν, ἵνα ἕνα
z ch. 19. 4, 6. Matt. 26. 60. ὑμῖν ἀπολύσω ἐν τῷ πάσχα· βούλεσθε οὖν ἀπολύσω ὑμῖν τὸν βασιλέα τῶν
aa Matt. 27. 15—17. Ἰουδαίων; $(\frac{184}{I})$ 40 [bb] Ἐκραύγασαν οὖν πάλιν πάντες λέγοντες, Μὴ τοῦτον,
Mark 15. 6—11. Luke 23. 17—19. bb Acts 3. 14. ἀλλὰ τὸν Βαραββᾶν· ἦν δὲ ὁ Βαραββᾶς λῃστής.

a Matt. 27. 26. XIX. $(\frac{185}{IV})$ 1 [a] Τότε οὖν ἔλαβεν ὁ Πιλάτος τὸν Ἰησοῦν, καὶ ἐμαστίγωσε.
Mark 15. 15. & 10. 34. Isa. 50. 6. 2 Καὶ οἱ στρατιῶται πλέξαντες στέφανον ἐξ ἀκανθῶν ἐπέθηκαν αὐτοῦ τῇ κεφαλῇ,
καὶ ἱμάτιον πορφυροῦν περιέβαλον αὐτὸν, 3 καὶ ἔλεγον, Χαῖρε, ὁ βασιλεὺς τῶν
Ἰουδαίων· καὶ ἐδίδουν αὐτῷ ῥαπίσματα.

$(\frac{186}{IX})$ 4 Ἐξῆλθεν οὖν πάλιν ἔξω ὁ Πιλάτος, καὶ λέγει αὐτοῖς, Ἴδε, ἄγω ὑμῖν
αὐτὸν ἔξω, ἵνα γνῶτε ὅτι ἐν αὐτῷ οὐδεμίαν αἰτίαν εὑρίσκω.

$(\frac{187}{IV})$ 5 Ἐξῆλθεν οὖν ὁ Ἰησοῦς ἔξω φορῶν τὸν ἀκάνθινον στέφανον, καὶ τὸ
b Acts 3. 13. πορφυροῦν ἱμάτιον. Καὶ λέγει αὐτοῖς, Ἴδε, ὁ ἄνθρωπος. $(\frac{188}{I})$ 6 [b] Ὅτε οὖν
εἶδον αὐτὸν οἱ ἀρχιερεῖς καὶ οἱ ὑπηρέται, ἐκραύγασαν λέγοντες, Σταύρωσον,
σταύρωσον αὐτόν. $(\frac{189}{X})$ Λέγει αὐτοῖς ὁ Πιλάτος, Λάβετε αὐτὸν ὑμεῖς καὶ
σταυρώσατε, ἐγὼ γὰρ οὐχ εὑρίσκω ἐν αὐτῷ αἰτίαν. $(\frac{190}{IX})$ 7 Ἀπεκρίθησαν αὐτῷ
c Lev. 24. 16. Matt. 26. 65. οἱ Ἰουδαῖοι, $(\frac{191}{X})$ [c] Ἡμεῖς νόμον ἔχομεν, καὶ κατὰ τὸν νόμον ἡμῶν ὀφείλει
ch. 5. 18. & 10. 33. ἀποθανεῖν, [d] ὅτι ἑαυτὸν Υἱὸν Θεοῦ ἐποίησεν.

d ch. 5. 18. & 10. 32, 33. $(\frac{192}{IV})$ 8 Ὅτε οὖν ἤκουσεν ὁ Πιλάτος τοῦτον τὸν λόγον μᾶλλον ἐφοβήθη, 9 καὶ
εἰσῆλθεν εἰς τὸ πραιτώριον πάλιν, καὶ λέγει τῷ Ἰησοῦ, Πόθεν εἶ σύ; Ὁ δὲ
Ἰησοῦς ἀπόκρισιν οὐκ ἔδωκεν αὐτῷ. $(\frac{193}{X})$ 10 Λέγει οὖν αὐτῷ ὁ Πιλάτος, Ἐμοὶ

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any earthly kingdom, it was an act of His own free-will to deliver Himself up to an earthly power. He does not say, My kingdom is not *in* this world, for He governs the world, and disposes all things in it according to His Will; but He says, that it is not *derived from beneath*, but from above, and it is from everlasting. (*Chrys.*, *Theoph.*)

This passage has been abused by some, alleging that Christ is not identical with the Creator of the world. Why, then, did St. John say of Christ, "He came unto *His own*, and His own received Him not?" (John i. 11.) But when Christ says, "My kingdom is not from hence," He does not deprive the world of His providence and pre-eminence, but declares that His kingdom is not a human or corruptible kingdom. (*Chrys.*)

He says that He does not *need* the exercise of earthly power in His behalf; but He does not say that earthly power needs not to be so exercised. On the contrary, since He is King of kings, and Lord of lords, it needs His aid, protection, and blessing, which it cannot have, unless it be exercised in dependence on His grace, in obedience to His law, for the promotion of His glory, for the advancement of His kingdom, and for the propagation of His Gospel. Note the word *ὑπηρέται* here the same as *vv.* 3. 12. 18. 22: Christ's *officers* are contrasted with the World's *officers*.

37. *Οὐκοῦν βασιλεὺς εἶ σύ;*] *Art thou a king, then? Thou*, so despised and insulted by Thine own people? *Thou* a *King!*

— *Σὺ λέγεις*] Thou speakest the truth in saying, that a King am *I:* I, even such as I am now.

On *σὺ λέγεις*, see Matt. xxvi. 25. 64; xxvii. 11.

— *ἀκούει μοῦ τῆς φωνῆς*] Observe *μοῦ* emphatic, he hears *My* Voice; not that of others; not that of a whole People clamouring, as now, for My crucifixion.

38. *Τί ἐστιν ἀλήθεια;*] *What is Truth?* As if *ἀλήθεια* and *βασιλεία*, Truth and policy, had little connexion; a heathen notion, the speech of Pilate.

CH. XIX. 1. *ἐμαστίγωσε*] *he scourged Him.* See on Matt. xxvii. 26. Luke xxiii. 16. Pilate did this and what follows, that the Jews, being satisfied with the infliction of these injuries might desist from pursuing their rage further, even to His death. (*Aug.*)

2. *στέφανον ἐξ ἀκανθῶν*] *A crown of thorns* for a royal diadem; and the purple robe for that purple attire which is worn by kings. (*Bede.*) When thou readest this, meditate on the King of the world, and the Lord of Angels, bearing these contumelies in silence, and do thou imitate Him. (*Chrys.*) See on Matt. xxvii. 28. Thus the prophecies concerning Christ were accomplished. Thus martyrs have been trained to bear all things from their persecutors. Thus the kingdom which is not of this world has conquered the world; not by fierceness of fighting, but by patience of suffering. (*Aug.*)

3. *καὶ ἔλεγον*] B, L, U, X, Λ, and some cursive MSS. and Versions, have *καὶ ἤρχοντο πρὸς αὐτὸν καὶ ἔλεγον*.

— *ἐδίδουν—ῥαπίσματα*] *were smiting Him*—a repeated act. B, L, X have *ἐδίδοσαν* here, and so *Lach.*, *Tisch.* See above, xv. 22.

5. *Ἴδε, ὁ ἄνθρωπος*] *Behold the man!* Though you reject Him as a king, yet spare Him as a man, now so abject and afflicted. His ignominy waxes hot, let then your malignity wax cold. (*Aug.*)

6. *αὐτόν*] *Him.* Omitted by *Elz.*, but in A, D, E, H, K, L, M, S, U, V, X, Y, Δ; and it is emphatic: Release *Barabbas*, crucify *Him*. See how often *αὐτὸν* is repeated by the Evangelist in this chapter,—*Him*, even *Him*,—the Prince of Life!

7. *ἑαυτὸν Υἱὸν Θεοῦ ἐποίησεν*] *He made Himself the Son of God.* See v. 18; viii. 53; x. 33. He was before charged with making Himself a King. He had a right to both dignities; for He is the Only-begotten Son of God, and God has set Him as a King upon His Holy Hill of Sion. (Ps. ii. 6.)

8. *μᾶλλον ἐφοβήθη*] *he was the more afraid*—showing that he had *before* been awe-struck by our Blessed Lord's demeanour.

9. *ἀπόκρισιν οὐκ ἔδωκεν αὐτῷ*] *Jesus gave him no answer.* Pilate had heard before from Jesus, "My kingdom is not of this world; and to this end was I born, and for this cause came I into the world, that I should bear witness to the truth." (John xviii. 36.) The Roman Judge ought therefore to have resisted the Jews, and to have delivered Jesus from them; but he yielded to their malice,

οὐ λαλεῖς ; οὐκ οἶδας ὅτι ἐξουσίαν ἔχω σταυρῶσαί σε, καὶ ἐξουσίαν ἔχω ἀπο-
λῦσαί σε ; 11 [e] Ἀπεκρίθη Ἰησοῦς, [f] Οὐκ εἶχες ἐξουσίαν κατ᾽ ἐμοῦ οὐδεμίαν, εἰ e Luke 22. 53. ch. 7. 30.
μὴ ἦν σοι δεδομένον ἄνωθεν· διὰ τοῦτο ὁ παραδιδούς μέ σοι μείζονα ἁμαρτίαν f Matt. 26. 53.
ἔχει. 12 Ἐκ τούτου ἐζήτει ὁ Πιλάτος ἀπολῦσαι αὐτόν.
[g] Οἱ δὲ Ἰουδαῖοι ἔκραζον λέγοντες, Ἐὰν τοῦτον ἀπολύσῃς, οὐκ εἶ φίλος τοῦ g Luke 23. 2.
Καίσαρος· πᾶς ὁ βασιλέα ἑαυτὸν ποιῶν ἀντιλέγει τῷ Καίσαρι. 13 Ὁ οὖν
Πιλάτος ἀκούσας τῶν λόγων τούτων ἤγαγεν ἔξω τὸν Ἰησοῦν, καὶ ἐκάθισεν ἐπὶ
βήματος εἰς τόπον λεγόμενον Λιθόστρωτον, Ἑβραϊστὶ δὲ Γαββαθᾶ. 14 Ἦν
δὲ παρασκευὴ τοῦ πάσχα, ὥρα ἦν ὡς ἕκτη· καὶ λέγει τοῖς Ἰουδαίοις, Ἴδε ὁ
βασιλεὺς ὑμῶν. (194/I) 15 Οἱ δὲ ἐκραύγασαν, Ἆρον, ἆρον, σταύρωσον αὐτόν.
(195/X) Λέγει αὐτοῖς ὁ Πιλάτος, Τὸν βασιλέα ὑμῶν σταυρώσω ; Ἀπεκρίθησαν οἱ h Matt. 27. 32.
ἀρχιερεῖς, Οὐκ ἔχομεν βασιλέα εἰ μὴ Καίσαρα. (196/I) 16 [h] Τότε οὖν παρέδωκεν Mark 15. 22. Luke 23. 33.

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and therefore Jesus now holds His peace, for Pilate's questions are idle and vain. Since also the *works* of Jesus witnessed of Him, He would not win him by *words*. We find that our Lord was silent at various times in this hour of trial; and thus He fulfilled the prophecy, "As a sheep before her shearers is *dumb*, so opened *He not His mouth*." Isa. liii. 7. (*Aug.*)

10. Ἐμοὶ οὐ λαλεῖς ;] Mihine non respondes? Mihi, Legato Cæsaris!

— ἐξουσίαν ἔχω σταυρῶσαί σε] *I have authority to crucify, and have authority to release thee.* Thus Pilate pronounces sentence of condemnation on *himself*: for if he had authority to do either the one or the other, why did he crucify Him Whom he had pronounced innocent? (*Chrys.*)

11. Οὐκ εἶχες ἐξουσίαν] *Thou wouldst have had no authority at all against Me, except it had been given thee from above*—to exercise authority. Observe, the participle δεδομένον (*given*) does not agree in gender with ἐξουσία, *authority*. *Authority* against Christ was *not* given him from above; for no *abuse* of authority is from above; but what *is given* from above to Governors, is a grant from God to exercise authority; and the *manner* of exercising it is their probation; and of this they will have to give a strict account at the judgment-seat of Christ.

There is no authority but of God. All authority is *from* Him. (See on Rom. xiii.) Thou, O Pilate, art a Vicegerent of God. But do not therefore imagine thyself to be innocent, if thou usest it against Christ. And therefore He adds what follows;

— ὁ παραδιδούς μέ σοι] *he that delivereth Me to thee hath the greater sin.* Thou, therefore, hast *some* sin. But he that delivereth Me to thee (i. e. the Jews and Judas) hath a *greater* sin than thine, because *they* have had more opportunities of knowing the truth; thou art a heathen, but they were favoured of God; they act from malice and envy; thou, in part, from ignorance. Therefore *their* sin is greater than *thine*. (Cp. *Chrys.*, *Aug.*, *Theoph.*)

It is a sin to deliver an innocent man to death from fear, as Pilate did; but it is a greater sin to deliver Him through envy; theirs is therefore a greater sin than thine; but do not thou imagine that thine is *no* sin, because theirs is greater than thine. Lest Pilate, having heard the words "*if it were not given thee from above*," should imagine that he himself was blameless, Christ adds these words, "although it is given from above (i. e. given by Myself), yet he that betrayed Me has a great sin, and thou hast a sin likewise." Therefore Pilate was moved, and sought to release Him. (Cp. *Chrys.*)

Since the *knowledge*, which Judas, the Chief Priests, and the Jews had of God, was *greater* than what Pilate, a heathen, could have, therefore they who delivered Jesus to Pilate, and clamoured for His destruction, sinned more heinously than Pilate, who "strove to release Him," and would have done so, but for them.

All power is *from above*, i. e. from Christ (see Matt. xxviii. 18); "by Him were all things created, that are in heaven and that are in earth, visible and invisible, whether they be Thrones, or Dominions, or Principalities, or Powers: all things were created by Him and *for Him*." (Col. i. 16.) Therefore the *abuse* of civil power, in *Christian* lands, is far greater than in heathen, if it be not used *for* Christ and His Gospel; and how great is the sin, if it be used *against* Him!

B, E, U, Δ, Λ have παραδούς.

12. Ἐκ τούτου ἐζήτει ὁ Πιλάτος ἀπολῦσαι] *Upon this Pilate was seeking to release Him.* That he might not be guilty of condemning the innocent. (*Aug.*)

— οὐκ εἶ φίλος τοῦ Καίσαρος] *thou art not Cæsar's friend.* φίλος, as here used, is illustrated by the common expressions on the coins of that age, φιλό-καισαρ, φιλο-κλαύδιος, and the like—which are found on the coins of Herod Agrippa the First. See *Akermann*, p. 30. The Cæsars appear to have been very desirous of seeming to have *friends*. See *Plin.* Ep. x. 22. *Arrian*, Epict. iii. 4, and other passages in *Wetst.*, p. 952. For a clear explanation of Pilate's conduct see *Bp. Pearson* on the Creed, Art. iv.

— βήματος] The judicial tribunal. Pilate, when he administered justice, sat upon it. And this judgment-seat was on a pavement (called *gabbatha*, from the Hebr. גַּבָּה (*gabhah*), *elevari*, from its height),—so that the Judge, seated on high, was conspicuous and audible to the people.

There seems to be, in St. John's mind, a contrast between the Tribunal of *Pilate*, before which Christ stood on this mosaic pavement, and the glorious high Throne of *God*, with its *pavement of sapphire* (Exod. xxiv. 10), and the Throne of *Christ*, before which Pilate and the World will stand. (Rev. xx. 11, 12. Cp. Rev. iv. 2. 6.)

— Λιθόστρωτον] A tessellated mosaic *pavement*; such as was common in the mansions of Roman patricians and magistrates in Italy and the Provinces. See *Plin.* N. H. xxxvi. 25. *Horat.* Ep. i. 10. 19. Julius Cæsar used to carry such tessellated pavements as this with him in his military expeditions, and place them in his Prætorium in his encampments. *Sueton.* Vit. c. 46. *Kuin.* *Wetst.* p. 953.

— Ἑβραϊστί] *in Hebrew.* A word used by St. John twice in the history of the Crucifixion; see *v.* 17, Ἑβραϊστὶ Γολγοθᾶ. It occurs in one other place in the Gospels, John v. 2, Ἑβραϊστὶ Βηθεσδά. How striking is the contrast! After His works of *mercy* at their Bethesdas and Siloams, they brought Him to *Gabbatha* and *Golgotha!* And this was done by *Hebrews*, the favoured people of God!

14. παρασκευή] *the preparation.* It has been erroneously inferred by some from these words that the Passover was on the next day. But the true meaning is,—"It was the *preparation* for the *Sabbath* of the Passover." It was the preparation in the Paschal week (cp. *Winer*, p. 170). Hence St. Mark calls it προσάββατον, Mark xv. 42. Cp. Matt. xxvii. 62. Luke xxiii. 54.

Christ's death is the true *preparation* for the *Sabbath*, or Rest, of Eternity. It was on the sixth day of the week, on which day they made the *preparation* for the Sabbath, as it is said, "On the sixth day they shall *prepare* that which they bring in, and it shall be twice as much as they gather daily" (Exod. xvi. 5).

On the sixth day of the week the First Adam was *created*, and on the *seventh* day God rested from His works. On the sixth day of the week, Christ, the Second Adam, dies for man; and by His death, man was created anew, and on the seventh day He rests in the grave.

— ὥρα ἦν ὡς ἕκτη] *it was about the sixth hour*, 'six in the morning.' St. Mark says (xv. 25) that it was ὥρα τρίτη, or nine o'clock, when they crucified Him. Probably St. John's words ὡ. ὡσεὶ ἑ. express the *tri-horal military watch* from 6 to 9 a.m.

St. John reckons his hours (as we do) from midnight to noon, and from noon to midnight. See above on iv. 6, and *Lee* on Inspiration, pp. 383, 384; and *Wieseler*, Chron. Synop. 410—414, and below on 1 Thess. ii. 9.

15. Οὐκ ἔχομεν βασιλέα εἰ μὴ Καίσαρα] *We have no King but Cæsar.* Thus they declared, that 'the sceptre was departed from Judah;' and that therefore Shiloh *was* come. (Gen. xlix. 10.) Thus they rejected the kingdom of Christ; and armed against themselves, by God's retributive justice, the kingdom of Cæsar, by which their own kingdom was overthrown. And so, by murdering Christ, they brought on themselves that doom which they thought, in their worldly policy, by murdering Him to avoid. (John xi. 48.) Such are the fruits of godless Expediency!

i Matt. 27. 31—33. αὐτὸν αὐτοῖς ἵνα σταυρωθῇ. ($\frac{197}{I}$) [i] Παρέλαβον δὲ τὸν Ἰησοῦν καὶ ἀπήγα-
Mark 15. 20—22. Luke 23. 26, 32, 33. γον. 17 [j] Καὶ βαστάζων τὸν σταυρὸν αὐτοῦ ἐξῆλθεν εἰς τὸν λεγόμενον Κρανίου
j Lev. 16. 35. Heb. 13. 12. τόπον, ὃς λέγεται Ἑβραϊστὶ Γολγοθᾶ, 18 ὅπου αὐτὸν ἐσταύρωσαν, ($\frac{198}{I}$) [k] καὶ
k Matt. 27. 38. Mark 15. 27, 28. Luke 23. 32, 33. μετ' αὐτοῦ ἄλλους δύο ἐντεῦθεν καὶ ἐντεῦθεν, μέσον δὲ τὸν Ἰησοῦν.
l Matt. 27. 37. Mark 15. 26. Luke 23. 38. ($\frac{199}{I}$) 19 [l] Ἔγραψε δὲ καὶ τίτλον ὁ Πιλάτος, καὶ ἔθηκεν ἐπὶ τοῦ σταυροῦ· ἦν δὲ
γεγραμμένον ἸΗΣΟΥΣ Ὁ ΝΑΖΩΡΑΙΟΣ Ὁ ΒΑΣΙΛΕΥΣ ΤΩΝ ἸΟΥΔΑΙΩΝ.
($\frac{200}{X}$) 20 Τοῦτον οὖν τὸν τίτλον πολλοὶ ἀνέγνωσαν τῶν Ἰουδαίων, ὅτι ἐγγὺς ἦν ὁ
τόπος τῆς πόλεως ὅπου ἐσταυρώθη ὁ Ἰησοῦς· καὶ ἦν γεγραμμένον Ἑβραϊστὶ,
Ἑλληνιστὶ, Ῥωμαϊστί. 21 Ἔλεγον οὖν τῷ Πιλάτῳ οἱ ἀρχιερεῖς τῶν Ἰουδαίων,
Μὴ γράφε, Ὁ βασιλεὺς τῶν Ἰουδαίων, ἀλλ' ὅτι ἐκεῖνος εἶπε, Βασιλεύς εἰμι τῶν
Ἰουδαίων. 22 Ἀπεκρίθη ὁ Πιλάτος, Ὃ γέγραφα, γέγραφα.
m Matt. 27. 35. Mark 15. 24. Luke 23. 34. ($\frac{201}{I}$) 23 [m] Οἱ οὖν στρατιῶται, ὅτε ἐσταύρωσαν τὸν Ἰησοῦν, ἔλαβον τὰ ἱμάτια
αὐτοῦ, καὶ ἐποίησαν τέσσαρα μέρη, ἑκάστῳ στρατιώτῃ μέρος, καὶ τὸν χιτῶνα·
n Ps. 22. 18. ἦν δὲ ὁ χιτὼν ἄῤῥαφος, ἐκ τῶν ἄνωθεν ὑφαντὸς δι' ὅλου. 24 [n] Εἶπον οὖν πρὸς
ἀλλήλους, Μὴ σχίσωμεν αὐτὸν, ἀλλὰ λάχωμεν περὶ αὐτοῦ τίνος ἔσται· ἵνα ἡ

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16. *ἀπήγαγον*] Some uncial MSS. (E, H, I, K, S, Y, Δ, Λ), and many Cursives have *ἤγαγον*, which has been received by *Griesb.* and *Scholz.* B, L, X *omit ἀπήγαγον*, which is in A, M, U, and many Cursives and Versions. For *δὲ* B, L, X have *οὖν*.

17. *βαστάζων τὸν σταυρὸν αὐτοῦ ἐξῆλθεν εἰς*] *He bearing His cross went forth.* The Jews deemed the Cross an accursed thing, and would not touch it, but laid it on Jesus. Thus they fulfilled the type, according to which Isaac, the son of Abraham, bare the wood. (Gen. xxii. 6, 7.) And as Isaac was released, and the ram was offered up, so Christ's divine nature remained impassible, but in His humanity He suffered for the world. (*Chrys.*, *Theoph.*)

Mysterious spectacle! A bitter mockery in the eyes of Unbelief,—a divine mystery in the eye of Faith! Infidelity sees there a King bearing a Cross instead of a Sceptre; Faith sees Christ bearing the wood on which He would first offer Himself, and which He would afterwards plant on the diadems of kings; which would be scorned by the impious, but in which the Saints would glory. And as conquerors bear their own trophies, so Christ bears the symbol of His own victory. (*Aug.*, *Chrys.*)

The Cross, when erected on Golgotha, became a Tribunal. There the Judge sat in the midst between the two thieves; the one malefactor, believing, was acquitted; the other, who railed on Him, condemned. And thus Christ showed what He will do hereafter at the Great Day with the quick and dead, some of whom He will set on His right hand and bless,—the others on His left He will condemn.

See above on Matt. xxvii. 28. Luke xxiii. 33.

B, L, X have *βαστάζων αὐτῷ τὸν σταυρὸν*, and so *Lach*, *Tisch.*, and for *ὃς* they read *ὅ*.

— Γολγοθᾶ] See on Matt. xxvii. 33. Luke xxiii. 33.

19. *Ἰησοῦς ὁ Ναζωραῖος ὁ βασιλεὺς τῶν Ἰουδαίων*] *Jesus of Nazareth, the King of the Jews.* All the Four Evangelists mention the Inscription on the Cross; and no two of them set it down in precisely the same words. (Cp. Matt. xxvii. 37. Mark xv. 26. Luke xxiii. 38. John xix. 19.) Hence it has been alleged by some, that there are *inaccuracies* in the Gospels; and that whatever we may say of the *spirit*, yet the *letter* of the Evangelical History could not have been under the superintending care and guardianship of the Holy Ghost, and could not have been suggested and dictated by Him.

As to the question of *veracity*,—if there were any *contradictions* in the recitals of the superscription on the cross in the several Gospels, or if any one of them had professed to give *every word* of the inscription, as it existed in *all* of the *three* several languages in which it was written, then, indeed, it must be allowed that the charge of inaccuracy is proved. But this is not the case. In this and in other *particulars* one Evangelist tells *more* than another; but no one of the Evangelists *contradicts* what any other of them has said. And therefore it is not true that their reports, if literally taken, are incompatible with each other. This is clear from an inspection and comparison of the several recitals;

Οὗτός ἐστιν Ἰησοῦς ὁ βασιλεὺς τῶν Ἰουδαίων (Matt.).
Ὁ βασιλεὺς τῶν Ἰουδαίων (Mark).
Οὗτός ἐστιν ὁ βασιλεὺς τῶν Ἰουδαίων (Luke).
Ἰησοῦς ὁ Ναζωραῖος ὁ βασιλεὺς τῶν Ἰουδαίων (John).

From all which, taken together, we may infer, that none of them has given the *whole;* and that the *τίτλος* was as follows: *οὗτός ἐστιν Ἰησοῦς ὁ Ναζωραῖος ὁ βασιλεὺς τῶν Ἰουδαίων.* Or, the superscription may have varied in the different languages in which it was written (*Townson*, i. p. 200); and perhaps one Evangelist gives it as it stood in one language, and another as it stood in another.

Why has none of them set down the whole of the Title? Why has each of the Four given a portion of it? Why is that *portion* not the same as that which any of the other three has given?

May not one reason be, that in this remarkable example we might have a rule for directing our own reasonings concerning the parallelisms in the Gospels; that we should look upon each of the Four Gospels by itself as perfectly true, and truly perfect, and yet as having a relation to the other three, and lending its aid to consummate the One Fourfold Gospel?

May not another reason be, that we should not confine our attention to *one* of the Four Gospels, but examine and compare them all; and that our faith and patience, humility and diligence, should be tried by this exercise of examination and comparison; that it should be our *moral probation:* that men's tempers should be tested thereby; and that it should be seen whether they have the spirit of the Gospel? See further above, in the *Introduction* to the Four Gospels, "On the Variations in the Gospels."

— *ὁ Ναζωραῖος*] The Man who is the *Branch.* (See on Matt. ii. 23.) Then, at the Crucifixion, The Branch was grafted on the Tree of the Cross (*ξύλον*); and by virtue thereof, the Cross of death, planted in the Garden of Calvary, became a Tree of Life in Paradise; and "its leaves are for the healing of the Nations" (Rev. xxii. 2).

— *Ὁ βασιλεὺς τῶν Ἰουδαίων*] *The King of the Jews.* Is not Christ also King of the Gentiles? Yes. (Ps. ii. 8.) And in Christ's cross the wild olive becomes a partner in the fatness of the olive; all are grafted together in Him. Christ is King of the Jews—of *all* who are the true seed of Abraham, the children of promise, the sons of God; the *Israel of God*, not according to the circumcision of the flesh, but of the heart; "not in the letter, but in the spirit, whose praise is not of men, but of God" (Rom. ii. 28, 29. Cp. Gal. iv. 26). Cp. *Aug.*

20. *Ἑβραϊστὶ, Ἑλληνιστὶ, Ῥωμαϊστί*] i. e. in the three languages which were then eminent above all others; the *Hebrew*, for God's law; the *Greek*, for human wisdom; the *Latin*, for the Empire, then almost universal, of Rome. (*Aug.*)

See on Luke xxiii. 38.

B, L, X, and a few Cursives, place *Ῥωμαϊστὶ before Ἑλληνιστὶ*, and so *Tisch.*

22. *Ὃ γέγραφα, γέγραφα*] *What I have written I have written.* O unspeakable power of divine operation working even in the hearts of those who know it not! A mysterious voice whispered silently to Pilate what had been before prophesied in the Psalms. (Here is a reference to the title prefixed to Ps. lvi. lvii. lviii. in the Septuagint.) Pilate wrote what he wrote, because God had said what He said. (*Aug.*)

The Jewish nation prophesied in Caiaphas, its official Representative (xi. 51); and the Roman world prophesied in Pilate, its supreme Magistrate in Judæa; God prophesied in them, unwitting and unwilling, and proclaimed Jesus to be the Christ. See above on Matt. xxvii. 37.

23, 24. *Οἱ οὖν στρατιῶται*] *The soldiers then when they cru.*

γραφὴ πληρωθῇ ἡ λέγουσα, Διεμερίσαντο τὰ ἱμάτιά μου ἑαυτοῖς, καὶ
ἐπὶ τὸν ἱματισμόν μου ἔβαλον κλῆρον. Οἱ μὲν οὖν στρατιῶται ταῦτα
ἐποίησαν.

($\frac{202}{X}$) 25 [o] Εἱστήκεισαν δὲ παρὰ τῷ σταυρῷ τοῦ Ἰησοῦ ἡ μήτηρ αὐτοῦ, καὶ ἡ o Matt 27. 55, 56.
ἀδελφὴ τῆς μητρὸς αὐτοῦ, Μαρία ἡ τοῦ Κλωπᾶ, καὶ Μαρία ἡ Μαγδαληνή. Mark 15. 40, 41. Luke 23. 49.
26 Ἰησοῦς οὖν ἰδὼν τὴν μητέρα, καὶ τὸν μαθητὴν παρεστῶτα ὃν ἠγάπα, λέγει τῇ
μητρὶ αὐτοῦ, Γύναι, ἰδοὺ ὁ υἱός σου. 27 Εἶτα λέγει τῷ μαθητῇ, Ἰδοὺ ἡ μήτηρ
σου. Καὶ ἀπ' ἐκείνης τῆς ὥρας ἔλαβεν ὁ μαθητὴς αὐτὴν εἰς τὰ ἴδια.

($\frac{203}{IV}$) 28 [p] Μετὰ τοῦτο εἰδὼς ὁ Ἰησοῦς ὅτι ἤδη πάντα τετέλεσται, ἵνα τελειωθῇ p Ps. 69. 21. Luke 18. 31.
ἡ γραφὴ, λέγει, Διψῶ. 29 [q] Σκεῦος ἔκειτο ὄξους μεστόν· οἱ δὲ πλήσαντες & 22. 37. Acts 13. 29.
σπόγγον ὄξους, καὶ ὑσσώπῳ περιθέντες προσήνεγκαν αὐτοῦ τῷ στόματι. ver. 30. q Matt. 27. 48.
($\frac{204}{I}$) 30 [r] Ὅτε οὖν ἔλαβε τὸ ὄξος ὁ Ἰησοῦς εἶπε, Τετέλεσται· καὶ κλίνας τὴν r ch. 17. 4.
κεφαλὴν παρέδωκε τὸ πνεῦμα.

($\frac{205}{X}$) 31 [s] Οἱ οὖν Ἰουδαῖοι, [t] ἵνα μὴ μείνῃ ἐπὶ τοῦ σταυροῦ τὰ σώματα ἐν τῷ s ver. 42.
σαββάτῳ, ἐπεὶ παρασκευὴ ἦν, [u] ἦν γὰρ μεγάλη ἡ ἡμέρα ἐκείνου τοῦ σαββάτου, Mark 15. 42. Deut. 21. 23. t Deut. 21. 22, 23
ἠρώτησαν τὸν Πιλάτον, ἵνα κατεαγῶσιν αὐτῶν τὰ σκέλη, καὶ ἀρθῶσιν. 32 [s] Ἦλ- u Lev. 23. 5—8.
θον οὖν οἱ στρατιῶται, καὶ τοῦ μὲν πρώτου κατέαξαν τὰ σκέλη, καὶ τοῦ ἄλλου
τοῦ συσταυρωθέντος αὐτῷ· 33 ἐπὶ δὲ τὸν Ἰησοῦν ἐλθόντες, ὡς εἶδον αὐτὸν ἤδη
τεθνηκότα, οὐ κατέαξαν αὐτοῦ τὰ σκέλη· 34 ἀλλ' εἷς τῶν στρατιωτῶν λόγχῃ
αὐτοῦ τὴν πλευρὰν ἔνυξε, καὶ [v] εὐθὺς ἐξῆλθεν αἷμα καὶ ὕδωρ. 35 Καὶ ὁ ἑωρακὼς v 1 John v. 6—8.

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cified Jesus took His outer garment, and made four parts, to every soldier a part; and also His tunic. Now the tunic was without seam, woven from the top throughout. They said therefore, Let us not rend it, but cast lots whose it shall be. The quadripartite ***outer*** garment, or ἱμάτιον, of Jesus may be regarded as emblematic of the ***Church*** in its ***Universality;*** extended to the four quarters of the earth, and diffused equally in all places; wherefore He says that He will send His angels to gather His elect from the ***four winds*** (Matt. xxiv. 31). (*Aug.*) The ***inner garment***, or tunic, or coat, which was without seam and was not rent, is an emblem of the Church in its ***Unity***, girt with the zone of charity (Col. iii. 14). (*Aug.* Cp. *Cyprian*, de Unit. Eccl. 7.) They who break the Unity of the Church by schisms rend the coat of Christ. They who treat religion as a matter of indifference, or cast lots for it; they who make it a question of private interest, divide His garment among themselves. And St. John describes this as the employment of those who crucified Christ.

25. Μαρία—Κλωπᾶ] ***Mary, the wife of Klopas*** (cp. *Winer*, p. 119), or ***Alphæus:*** for this Mary is called the mother of James and Joses (Matt. xxvii. 56. Mark xv. 47), and James is called the son of ***Alphæus***. See on Matt. x. 3; xxviii. 1. Mark iii. 18.

26. τὸν μαθητὴν] ***the disciple standing by whom He loved.*** St. John stands at the Cross. He, the Eagle of the Gospel, is gathered to the place where the Body is (see Luke xvii. 36), "where the Slain is, there is he" (Job xxxix. 30).

— Γύναι, ἰδοὺ ὁ υἱός σου] ***Woman, behold thy Son.*** Our Lord at His death on the cross made a private testament as well as a public one. He bequeathed the offices of love to His disciple and His mother. (*Ambrose*, Epist. ad Vercell.) He provided at His death another son for her, from whom He had taken human flesh; caring for her as Man for His Mother. (*Aug.*)

He says γύναι, *woman*,—the same address as He had used at Cana of Galilee, when He wrought His first miracle as God (ii. 4). But He no longer says now, "What have *I* to do with *thee?*" for "*His hour*," the hour of His Humanity, which He had derived from her, and in which He suffered for all men, is *now come*. Cp. above, note on ii. 4, and see the following note. These two passages are the best comments on each other.

27. ἀπ' ἐκείνης τῆς ὥρας] ***from that hour.*** This is '*the hour*' of which our Lord had spoken at the marriage of Cana in Galilee, "Woman, what have I to do with thee? Mine *hour* is not yet come" (John ii. 4). On *that* occasion, being about to work a Miracle and manifest Himself to be God, He repelled, as unknown to Him, her who was not the mother of His Divinity, but of His Humanity. But, suffering in the nature taken of her, He owns her; and bequeaths with human love her whom He loved, and from whom He had received His Humanity, to the Disciple whom He loved. At Cana, He Who had created Mary manifested forth His glory; but now at Calvary, that which Mary had brought forth from her womb, hangs upon the Cross. Thus the Cross became a Teacher's Chair, from which Christ inculcates by example the duty of filial love. From this legacy to *St. John* it seems (1) that Joseph was dead, and (2) that Mary had no other children. (*S. Jerome* contra Helv.)

30. κλίνας τὴν κεφαλὴν] ***having bowed His head.*** Christ died when He willed to die. If His power and dignity were so great at His death, what will it be when He comes to judge! (*Aug.*)

31. ἐκείνου] So in many of the best MSS. *Elz.* ἐκείνη.

34. εἷς τῶν στρατιωτῶν—αἷμα καὶ ὕδωρ] ***one of the soldiers pierced His side with a spear, and forthwith came there out blood and water.*** The first woman, Eve, was created from the side of Adam, as he slept. And here the Second Adam bowed His Head and fell asleep on the Cross, in order that His Spouse the Church, the spiritual Eve,—Εὔα, חַוָּה,—the Mother of all *living* (Gen. iii. 20),—might be formed by means of that which flowed from His side as He slept. *Aug.* de Civ. Dei, xxii. 17. Adam sleeps, that Eve might live. Christ dies, that the Church may live. Eve is made of Adam's side as he slept; the side of Christ is pierced, that the life-giving Sacraments may flow forth from it, by the virtue of which, derived from His death, the Church lives. Cp. *Hieron.* ad Ephes. c. v.: "Quomodò de Adam et uxore ejus omne hominum nascitur genus, sic de Christo et Ecclesiâ omnis credentium multitudo generata est." *Chrysost.* in Ephes. c. v. p. 864, Savil. *Ambros.* in S. Luc. iii. 22: "Adam novissimus Christus est: Costa Christi vita Ecclesiæ. Hæc est Eva mater omnium viventium." *Aug.* Serm. 22: "Parentes qui nos genuerunt ad mortem, Adam et Eva; parentes qui nos genuerunt ad vitam, Christus et Ecclesia."

The soldiers, gratifying the Jews, pierced the Body of Christ. Thus they fulfilled a prophecy (Zech. xii. 10); and thus they supplied the means of overcoming the incredulity of Thomas. Thus an ineffable mystery was completed. For, thence "came out Blood and Water." And from both of these the Church subsists; as is well known by us who are regenerate by Water, and are fed by the Body and Blood. Hence the holy Sacraments derive their efficacy, in order that thou shouldst approach the sacred Cup, as if thou wert about to drink from the very side of Christ. (*Chrys.*)

By means of the wounded side our wounds are healed. O death by which the dead live! What more pure than that blood! what more healing than that wound! (Cp. *Aug.* and *Theoph. Bp. Pearson*, Art. iv. on the word '*Dead*.')

The Church is in Christ, as Eve was in Adam; yea, by *grace* we are every one of us in Christ and in His Church, as by *nature* we are in those our first Parents. God made Eve of the rib of Adam, and His Church He frameth out of the very wounded and bleeding Side of the Son of Man. His Body crucified, and His Blood shed for the life of the world, are the true elements of that heavenly being, which maketh us such as Himself is, of whom we come. *Hooker*, V. lvi. 7. *Beveridge* on Article XXV. ii. p. 210.

ἔνυξε] *Vulg.* has *aperuit;* its framers read ἤνοιξε (οι and υ

μεμαρτύρηκε, καὶ ἀληθινὴ αὐτοῦ ἐστιν ἡ μαρτυρία· κἀκεῖνος οἶδεν ὅτι ἀληθῆ
w Exod. 12. 46. Num. 9. 12. λέγει, ἵνα καὶ ὑμεῖς πιστεύσητε. 36 w Ἐγένετο γὰρ ταῦτα, ἵνα ἡ γραφὴ πλη-
x Zech. 12. 10. ρωθῇ, Ὀστοῦν οὐ συντριβήσεται αὐτοῦ. 37 x Καὶ πάλιν ἑτέρα γραφὴ
λέγει, Ὄψονται εἰς ὃν ἐξεκέντησαν.

y Matt. 25. 57—61. Mark 15. 42 to end. Luke 23. 50—56. ch. 12. 42. (206/I) 38 y Μετὰ δὲ ταῦτα ἠρώτησε τὸν Πιλάτον Ἰωσὴφ ὁ ἀπὸ Ἀριμαθαίας,
ὢν μαθητὴς τοῦ Ἰησοῦ, κεκρυμμένος δὲ διὰ τὸν φόβον τῶν Ἰουδαίων, ἵνα ἄρῃ
τὸ σῶμα τοῦ Ἰησοῦ· καὶ ἐπέτρεψεν ὁ Πιλάτος. Ἦλθεν οὖν καὶ ἦρε τὸ σῶμα
z ch. 3. 1, 2. & 7. 50—52. τοῦ Ἰησοῦ· (207/X) 39 z ἦλθε δὲ καὶ Νικόδημος, ὁ ἐλθὼν πρὸς αὐτὸν νυκτὸς τὸ
πρῶτον, φέρων μίγμα σμύρνης καὶ ἀλόης ὡς λίτρας ἑκατόν. (208/I) 40 Ἔλαβον
οὖν τὸ σῶμα τοῦ Ἰησοῦ, καὶ ἔδησαν αὐτὸ ἐν ὀθονίοις μετὰ τῶν ἀρωμάτων,
καθὼς ἔθος ἐστὶ τοῖς Ἰουδαίοις ἐνταφιάζειν.

41 Ἦν δὲ ἐν τῷ τόπῳ ὅπου ἐσταυρώθη κῆπος, καὶ ἐν τῷ κήπῳ μνημεῖον καινὸν,
ἐν ᾧ οὐδέπω οὐδεὶς ἐτέθη. 42 Ἐκεῖ οὖν, διὰ τὴν παρασκευὴν τῶν Ἰουδαίων,
ὅτι ἐγγὺς ἦν τὸ μνημεῖον, ἔθηκαν τὸν Ἰησοῦν.

a Matt. 28. 1. Mark 16. 1. Luke 24. 1. XX. (209/I) 1 a Τῇ δὲ μιᾷ τῶν σαββάτων Μαρία ἡ Μαγδαληνὴ ἔρχεται πρωῒ,
σκοτίας ἔτι οὔσης, εἰς τὸ μνημεῖον· καὶ βλέπει τὸν λίθον ἠρμένον ἐκ τοῦ
μνημείου. (210/X) 2 Τρέχει οὖν καὶ ἔρχεται πρὸς Σίμωνα Πέτρον, καὶ πρὸς τὸν
ἄλλον μαθητὴν ὃν ἐφίλει ὁ Ἰησοῦς, καὶ λέγει αὐτοῖς, Ἦραν τὸν Κύριον ἐκ
b Luke 24. 12. τοῦ μνημείου, καὶ οὐκ οἴδαμεν ποῦ ἔθηκαν αὐτόν. 3 b Ἐξῆλθεν οὖν ὁ Πέτρος,
καὶ ὁ ἄλλος μαθητὴς, καὶ ἤρχοντο εἰς τὸ μνημεῖον. 4 Ἔτρεχον δὲ οἱ δύο ὁμοῦ,
καὶ ὁ ἄλλος μαθητὴς προέδραμε τάχιον τοῦ Πέτρου, καὶ ἦλθε πρῶτος εἰς τὸ

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have the same sound in Greece; so αι and ε, hence *Vulg.* has *comminuctus* in *v.* 36.

S. Ignatius says "Christ purified the Water (of Baptism) by His Passion." He *cometh* to us by *Water* in Baptism, and by *Blood* in the Holy Eucharist. See on 1 John v. 4.

It is observable, that the Evangelist St. John, who alone of the Apostles saw the blood and water flow from Christ's side, is he who records in his Gospel Christ's sayings, "Except a man be born of *water*," and "Except ye eat the flesh of the Son of Man and drink His *blood*." See above on vi. 53, 54.

35. καί] Not in *Elz.*, but in A, D, K, L, X, and other MSS. The sense is, that *you also* who *hear*, as well as *I* who *saw*, may believe. For this Gospel is to be read in the Church to *you* and to all Christians, even to the end of time.

36. Ὀστοῦν οὐ συντριβήσεται αὐτοῦ] *A bone shall not be broken of Him.* By these words the Holy Ghost teaches, that the History of the Paschal Lamb is typical of Christ. (Cp. Ex. xii. 46. Numb. ix. 12; and see the notes above on Ex. xii. 46.)

37. ἐξεκέντησαν] *they pierced;* דָּקְרוּ (*dakaru*), Zech. xii. 10, from root דָּקַר (*dakar*), to *pierce* (cp. δάκνω, *dig*), rightly rendered by St. John here (and Rev. i. 7) ἐξεκέντησαν. The Septuagint, who have κατωρχήσαντο, appear to have read רָקְדוּ, from root רָקַד (*rakadh*), to *dance* for joy, to *insult*.

On this passage of Zechariah, see *Bp. Pearson* on the Creed, Art. iv. p. 379; and *Dr. Waterland*, ii. p. 19, who observes that this application of the prophecy to Christ is a clear assertion of His *Godhead;* for it is *Jehovah* Himself who says, "They shall look on *Me* whom they *pierced*. See above on Zech. xii. 7—10.

38. Ἰωσήφ] Matt. xxvii. 57. 59. Luke xxiii. 53.

39. μίγμα] *Sin.* and *Vat.* have ἕλιγμα, *a roll.*

— σμύρνης καὶ ἀλόης ὡς λίτρας ἑκατόν] *a mixture of myrrh and aloes about a hundred pound weight:* not to *anoint* the body, but in order to wrap it up in folds with these aromatic spices (see *v.* 40). The *myrrh* was the dried juice of the Arabian shrub described by *Dioscorides*, i. 60. *Plin.* N. H. xiii. 15. The *aloes*, probably the agallochum or xylaloe, which was used by the Egyptians for embalming. *Salmas.* ex Plin. p. 745. (*Kuin.*)

As to the *large quantity* of spices here specified, it is probable that some portion was used for burning in the sepulchre. Cp. 2 Chron. xvi. 14. *Josephus* relates that 500 slaves, bearing aromatic spices, followed the body of Herod to the grave. (Ant. xvii. 8. 3.) Christ "was with the *rich* in His death."

Norbergius de religione et linguâ Sabæorum, p. 12: Exsequias prosequendi Galilæis (*Sabæis*) hic est mos. Mortuum domi lavatum, rebus odoratis suffitum, et in arculâ vestitum positum, ad sepulturam efferunt. *Massecheth Semachoth*, c. 8, cùm mortuus esset R. Gamaliel senior, combussit super eum Onkelosus proselytus ultra lxxx. libras opobalsami. (*Kuin.*)

40. ἐν] Not in *Elz.*, but in many of the best MSS.

41. κῆπος] *a Garden.* Christ changes the valley of the shadow of death into a Garden.

Christ's human body was laid in a natural *garden*. His human soul was in a spiritual *garden* (Luke xxiii. 43), and by His death and burial He has prepared a *garden* for the souls and bodies of all who depart hence in the Lord; and He will make them to be like the dew of herbs (Isa. xxvi. 19), and to rise up and blossom in a glorious spring-time.

He provides *Paradise*, or a *garden*, for the departed soul (Luke xxiii. 43), and He makes the Grave itself to be a Garden of Paradise; from which at the great Day the bodies of the faithful, which have been sown in hope, will rise in vernal beauty, and be united for ever in unfading glory to their souls.

Ch. XX. 1. Τῇ δὲ μιᾷ τῶν σαββάτων] *On the first day of the week*, which we now call *the Lord's Day*, on account of the Lord's Resurrection. (*Aug.*, *Chrys.*) Our Lord arose while the stone was yet on the mouth of the cave, and the seals upon the stone; but the Tomb was opened after the Resurrection by an Angel, in order that others might be convinced of it. (*Chrys.*, *Theoph.*)

On this Chapter of St. John, see the conclusion of the Tenth Book of *S. Ambrose* on St. Luke, ch. xxiv., and on *vv.* 1—9, see *Greg. M.* Hom. in Ev. xxii.

— τὸν λίθον] '*the* stone;' not mentioned before by *St. John;* but supposed to be known from the other Gospels. Matt. xxvii. 60. Mark xv. 46. Cp. above, iv. 43; xviii. 32, and p. 268.

— ἠρμένον ἐκ] *taken out.* Observe, ἐκ, *out of*, showing that the stone had been fitted *into* the mouth of the tomb. (Cp. Mark xvi. 3.)

2. Τρέχει—πρὸς Σίμωνα Πέτρον] *She runneth, and cometh to Simon Peter.* A confirmation of St. Mark's account, which relates that the Angels had given to the women a special message to *St. Peter*. (Mark xvi. 7.)

— Ἦραν τὸν Κύριον] *They took away the Lord.* See *v.* 13. Mary Magdalene came to seek the *Body* only, which she calls her *Lord* (*Greg.* Moral. iii. 29), and which, as St. Mark relates (xvi. 1), she had come to anoint.

— οὐκ οἴδαμεν] *we know not; we* women who have been to the Sepulchre. A silent confirmation of the narrative of the other Evangelists (Matt. xxviii. 1—8. Mark xvi. 1—8), that Mary Magdalene had been accompanied by *others*, Mary the mother of James, and Salome, St. John's mother, of whom *St. John* says nothing.

μνημεῖον, 5 καὶ παρακύψας βλέπει κείμενα τὰ ὀθόνια· οὐ μέντοι εἰσῆλθεν.
6 Ἔρχεται οὖν Σίμων Πέτρος ἀκολουθῶν αὐτῷ, καὶ εἰσῆλθεν εἰς τὸ μνημεῖον,
καὶ θεωρεῖ τὰ ὀθόνια κείμενα, 7 καὶ τὸ σουδάριον, ὃ ἦν ἐπὶ τῆς κεφαλῆς αὐτοῦ,
οὐ μετὰ τῶν ὀθονίων κειμενον, ἀλλὰ χωρὶς ἐντετυλιγμένον εἰς ἕνα τόπον. 8 Τότε
οὖν εἰσῆλθε καὶ ὁ ἄλλος μαθητὴς ὁ ἐλθὼν πρῶτος εἰς τὸ μνημεῖον, καὶ εἶδε
καὶ ἐπίστευσεν· 9 c οὐδέπω γὰρ ᾔδεισαν τὴν γραφὴν, ὅτι δεῖ αὐτὸν ἐκ νεκρῶν c Ps. 16. 10. Acts 2. 25, 31. & 13. 34, 35. Isa. 55. 3.
ἀναστῆναι. 10 Ἀπῆλθον οὖν πάλιν πρὸς ἑαυτοὺς οἱ μαθηταί.
(211/I) 11 d Μαρία δὲ εἱστήκει πρὸς τῷ μνημείῳ κλαίουσα ἔξω. Ὡς οὖν ἔκλαιε, d Mark 16. 5.
παρέκυψεν εἰς τὸ μνημεῖον, 12 καὶ θεωρεῖ δύο ἀγγέλους ἐν λευκοῖς καθεζομένους,
ἕνα πρὸς τῇ κεφαλῇ καὶ ἕνα πρὸς τοῖς ποσὶν, ὅπου ἔκειτο τὸ σῶμα τοῦ Ἰησοῦ.
(212/X) 13 Καὶ λέγουσιν αὐτῇ ἐκεῖνοι, Γύναι, τί κλαίεις; Λέγει αὐτοῖς, Ὅτι ἦραν τὸν
κύριόν μου, καὶ οὐκ οἶδα ποῦ ἔθηκαν αὐτόν.
14 e Ταῦτα εἰποῦσα ἐστράφη εἰς τὰ ὀπίσω, καὶ θεωρεῖ τὸν Ἰησοῦν ἑστῶτα, καὶ e Matt. 28. 9. Mark 16. 9.
οὐκ ᾔδει ὅτι Ἰησοῦς ἐστι. 15 Λέγει αὐτῇ Ἰησοῦς, Γύναι, τί κλαίεις; τίνα Luke 24. 16, 31 & 21. 4.
ζητεῖς; Ἐκείνη δοκοῦσα ὅτι ὁ κηπουρός ἐστι λέγει αὐτῷ, Κύριε, εἰ σὺ
ἐβάστασας αὐτὸν, εἰπέ μοι ποῦ ἔθηκας αὐτὸν, κἀγὼ αὐτὸν ἀρῶ. 16 Λέγει αὐτῇ
ὁ Ἰησοῦς, Μαρία· στραφεῖσα ἐκείνη λέγει αὐτῷ, Ῥαββουνί· ὃ λέγεται, f Ps. 22. 23.
διδάσκαλε. 17 f Λέγει αὐτῇ ὁ Ἰησοῦς, Μή μου ἅπτου, οὔπω γὰρ ἀναβέβηκα Heb. 2. 11. Eph. 1. 17.

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6. θεωρεῖ] *he views, considers:* stronger than βλέπει in *v.* 5, a proof of John's modesty when speaking of himself, as compared with his brother Apostle Peter.

— τὰ ὀθόνια] *the linen cloths lying, and the napkin.* A characteristic instance of St. John's manner of refuting calumnies, without mentioning the authors of them; a lesson of speaking the truth in love. The Evangelist had mentioned, that the Body was buried with a mixture of myrrh (xix. 39), which fastened the cloths to the body, and which binds linen to flesh with as much tenacity as lead. And by this particular he guards against the allegations of those, who had said that Christ's body was stolen by His Disciples. (See Matt. xxviii. 11—15.) For if any one had taken away, or stolen it, they would not have spent so much time, and been at the pains to unwrap it, and to lay the cloths apart, and to wrap the Napkin by itself. But they would have taken all away together. (Cp. *Chrys.*)

8. ἐπίστευσεν] *he believed* that He was risen.

9. οὐδέπω] *as yet they knew not the Scripture: now* they knew it. Before this time, they had not believed the report of the women, who had been at the Sepulchre. See Luke xxiv. 11, ἠπίστουν αὐταῖς.

11—18.] For an exposition of these verses, see *Greg. M.* Hom. in Ev. xxv., and *Bp. Andrewes*, Sermon, vol. iii. p. 3—39.

On the appearances of our Lord to Mary Magdalene, as related by the different Evangelists, see *Euseb.* ad Marinum, Qu. 2 and 3, ed. Mai, p. 257 (Bibl. Patr. Vatic. vol. iv.).

11. τῷ μνημείῳ] This is the reading of many of the best MSS. *Elz.* has τὸ μνημεῖον.

— Ὡς ἔκλαιε] *As she was weeping.*

15. κηπουρός] *the Gardener.* This is not without a mystery. Christ *is* the cultivator of His *garden*, the Church (Cant. iv. 16; v. 1; vi. 2). Compare τέκτων in Matt. xiii. 55. *Tertullian* mentions a strange calumny. "Hic est quem clam discentes surripuerunt ut resurrexisse dicatur; vel hortulanus detraxit, ne lactucæ suæ frequentiâ commeantium adliderentur." (de Spect. 30.)

— εἰ σὺ ἐβάστασας] *if thou didst bear Him hence.* Mary Magdalene, as yet, had only feeble and low notions of Christ's power; and speaks of *bearing, laying*, and *taking away;* all applicable to the *body* only. But Christ gradually weans her mind from carnal notions, and raises it to higher and heavenly thoughts.

16. Λέγει αὐτῇ ὁ Ἰησοῦς, Μαρία] *Jesus saith to her, Mary.* Our Lord had first called her by the common name of her sex, *Woman* (*v.* 13), and was not recognized by her. He then calls her by her own name, *Mary*, as if He had said, Do thou recognise Him Who recognises thee. (*Greg.*)

He did not produce recognition by means of the eye, but of the ear, and by the sound of her own name. (*Chrys.*, who supposes that Mary saw the two Angels doing reverence to Christ.)

— λέγει αὐτῷ] B, D, L, O, X, Δ add Ἑβραϊστὶ, which has been received by *Scholz, Tisch., Alf.* Cp. v. 2; xix. 13. 17.

17. Μή μου ἅπτου, οὔπω γὰρ ἀναβέβηκα] *Cling not to Me, for I have not yet ascended.* Mary had fallen at His knees, and made a movement to embrace the feet of Him Who had recognized her. (*Chrys., Greg.*) He says to her Μή μου ἅπτου. Observe the verb ἅπτου, from ἅπτομαι, properly, to fasten on to an object, to cling to it with a view of communicating something to it, or of eliciting something from it. Hence it is applied to the sick who touched our Lord's garment, in order to be healed (Matt. xiv. 36. Mark vi. 56), and especially to the *faithful woman* who is said to *touch* Him, ἅψασθαι, while the *crowd* only *pressed* on Him. See above, the notes on Matt. ix. 20, and cp. Mark v. 27. 30. Luke viii. 44—47.

Observe the position of the pronoun μοῦ placed emphatically *before* its verb, Cling not to *Me* (cp. Matt. xvi. 18), *Me*, who am about to ascend, Me, who am to be touched by *Faith*.

Observe also, the *tense* of the verb, ἅπτου. It indicates not only a prohibition of a particular *act*, but forbids a *habit;* i. e. that of clinging to Him with the *bodily* touch.

And the words οὔπω ἀναβέβηκα, *I have not yet ascended*, contain a *precept* concerning the *time*, when the habit of touching Christ *is to be exercised*. He is to be *touched, after* He has *ascended;* that is, He is then to be truly touched, when He is beyond the reach of the bodily touch. And one of the purposes of His *Absence*, and of His *Ascension* into Heaven, was to elicit and to exercise *that* touch, by which alone He can now be touched, and by which He must be touched, if *Virtue is to go out of* Him to heal us,—the touch of *Faith*.

Where the *power* of the *bodily* touch *ends*, there the function of the *spiritual touch* begins; and *that* is the touch which Christ loves, because it most honours Him, and most profits us. Hence He says, "*Touch Me not.*" Think not, Mary, of Me as you now do; dwell not on what I have been made for thy sake, but aspire to That by which thou thyself wast created. I have not yet ascended, but when I have ascended, and am no longer visible and tangible to mortal sense, and *when* you *believe* in Me as God, Equal with the Father, then you will really *touch* Me.

Do not strive to detain Me now carnally by the bodily touch, which is not the touch I desire; but learn to touch Me spiritually; and this you will do, when you can no longer touch Me on earth. Then you will learn to touch Me with the spiritual organ, and to hang on Me by the tenacious grasp and loving embrace of *Faith*.

Besides, *now* that Christ is *ascended*, He presents and pleads His atoning sacrifice, and intercedes for us, and a special virtue goes out of Him (Mark v. 30), in gracious response to the touch of faith; viz. the virtue of the divine *gift of the Holy Ghost* Himself; who was not given *till* Christ had ascended, but who was given in consequence of His Ascension, and who is given to the touch of Faith.

This is thus expressed by some of the Fathers:

Mary, as yet, believed only *carnally* in Him. She had been weeping for Him as *Man;* and now that with her bodily eye she saw Him restored in bodily presence, she imagined that He would abide with her as before. But Jesus raises her mind, and inspires her with greater reverence; He teaches her that He must be *touched spiritually*, that is, *by Faith;* that is, He must be touched not only as man, but as God, One with the Father. (*Aug., Chrys.*)

πρὸς τὸν Πατέρα μου· πορεύου δὲ πρὸς τοὺς ἀδελφούς μου, καὶ εἰπὲ αὐτοῖς,
Ἀναβαίνω πρὸς τὸν Πατέρα μου καὶ Πατέρα ὑμῶν, καὶ Θεόν μου καὶ Θεὸν ὑμῶν.
g Matt. 28. 10. Luke 24. 10. 18 [g] Ἔρχεται Μαρία ἡ Μαγδαληνὴ ἀπαγγέλλουσα τοῖς μαθηταῖς ὅτι ἑώρακε τὸν
Κύριον, καὶ ταῦτα εἶπεν αὐτῇ.
h ver. 26. Mark 16. 14. Luke 24. 36. Acts 20. 7. 1 Cor. 15. 5. & 16. 2. i ver. 21, 26. ch. 14. 27. $(\frac{213}{IX})$ 19 [h] Οὔσης οὖν ὀψίας, τῇ ἡμέρᾳ ἐκείνῃ, τῇ μιᾷ σαββάτων, καὶ τῶν
θυρῶν κεκλεισμένων, ὅπου ἦσαν οἱ μαθηταὶ συνηγμένοι, διὰ τὸν φόβον τῶν
Ἰουδαίων, ἦλθεν ὁ Ἰησοῦς καὶ ἔστη εἰς τὸ μέσον, καὶ λέγει αὐτοῖς, [i] Εἰρήνη
ὑμῖν· 20 καὶ τοῦτο εἰπὼν ἔδειξεν αὐτοῖς τὰς χεῖρας καὶ τὴν πλευρὰν αὐτοῦ.

We must touch Him Who has ascended as Man (for Ascension is an act of *body*), and Who is to be worshipped as every where present, as God, and Who is ever to be touched by Faith. (*Aug.* Tract. 121, Serm. 143, 144.)

"Meritò (says *S. Ambrose*, on Luke xxiv.) prohibetur tangere Dominum, non enim corporali tactu Christum, sed *fide tangimus.*" And again; "Prohibetur tangere, quia nondum in Christo inhabitare corporaliter plenitudinem Divinitatis acceperat. Deus est qui adoratur; homo qui tenetur. Ergo non supra terram, nec in terrâ secundùm carnem Te quærere debemus, si volumus invenire. Nunc enim *secundùm carnem non novimus Christum* (2 Cor. v. 16). Stephanus non *supra terram* quæsivit, qui stantem Te ad dexteram Dei vidit; Maria autem quia quærebat in terrâ, *tangere* non potuit. Stephanus autem *tetigit*, quia *quæsivit in cœlo.*" Hence also *S. Leo* well says (Serm. lxxii. p. 154, *Noli me tangere, &c.*), "Nolo ut ad Me corporaliter venias, nec ut Me sensû carnis agnoscas; ad sublimiora te differo, et majora tibi præparo. *Cùm ad Patrem ascendero*, tunc Me perfectiùs, veriùsque palpabis, apprehensura quod non tangis, et creditura quod non cernis. . . . . Tunc Filius hominis, Dei Filius, excellentiùs sacratiùsque *innotuit*, cùm in Paternæ Majestatis gloriam Se recepit, et ineffabili modo cœpit esse *divinitate præsentior* Qui factus est humanitate longinquior." See also *Jerome*, iv. 174.

Cp. on Rom. x. 6—9, and 2 Cor. v. 16, and *Bp. Andrewes*, iii. 23. 39, Sermons xv. and xvi. on the *Resurrection*, and *Dr. Moberly*, on the Sayings of the Great Forty Days, pp. 81—95.

See also the notes on *v.* 29, on the contrast between Mary's case and that of St. Thomas.

We have here, also, divine instruction concerning the presence of Christ in the Holy Sacrament of the Lord's Supper. When discoursing on that subject at Capernaum, He had said to His disciples, "What and if ye shall see the Son of Man *ascend* up where He was before?" (John vi. 62.) He had thus taught them *not* to crave a *carnal presence* in that Sacrament. He now says to Mary, "Touch Me not, for I am not *ascended*:" Touch Me not *till* I have ascended. Touch Me *when* I have ascended. And go and tell My disciples that I am about to ascend. Thus He teaches her, and He teaches us His disciples by her, not to dote upon a *bodily* presence, and not to yearn for *that*. By seeking to detain Him on earth, we contravene His gracious purposes in ascending to Heaven. By clinging to Him with a carnal grasp, we lose Him. By so touching Him, we touch Him not. He says to us, *Sursum corda*, Lift up your hearts. *Depress* not *Me* to *yourselves* on *earth*, but *raise yourselves* to *Me* in *heaven*. Touch Me by the hand of Faith. Cling to Me by the embraces of your souls. Thus Divine Virtue will flow from Me to heal you and refresh you, and to make you partakers of the Divine Nature, and to qualify you for the fruition of the Divine Presence for ever. My Body given for you, and Blood shed for you, will be to you meat indeed and drink indeed, and preserve your souls and bodies to everlasting Life.

B, D omit μου after Πατέρα, and so *Tisch.* and *Lach.*

— τὸν Πατέρα μου καὶ Πατέρα ὑμῶν] *I ascend to Him Who is the Father of Me and Father of you* (plural). He does not say, '*our* Father,' but 'Father of Me,' by nature; and 'Father of you,' by grace. (*Aug.*) God is Father of us, because He is Father of Christ, and because we are made sons of God by adoption in Christ. See Gal. iv. 4—6, 7, and *Bp. Pearson*, Art. i. p. 55. Hence we may refute the Noetian and Sabellian heresy, which confounds the Father with the Son. He who *goes* must be a different person from Him to Whom He goes. (*S. Hippolyt.* adv. Noet. § 657.)

19. τῶν θυρῶν κεκλεισμένων—ἦλθεν] *the doors being shut where the disciples were assembled for fear of the Jews, Jesus came and stood in the midst.* But let no one on this account doubt, that our Lord had a *real Human Body* after His Resurrection. "He showed Himself *alive* after *His Passion* by many infallible proofs (Acts i. 3). He said, Handle Me and see; for a Spirit hath not flesh and bones as ye see Me have! and He *ate* before them" (Luke xxiv. 37—43).

What therefore may we infer from this sudden apparition of Christ's Body in the presence of His disciples, assembled within closed doors? We are thus taught, that together with the reality of a *human body*, Christ possessed *Divine Power* over those laws which regulate the condition of human bodies. Indeed those laws themselves are only expressions of His Divine Will. And by *suspending* those laws, He showed that He is not bound by them, but is Lord over them. He showed that the machine of the Universe does not move in the iron groove of a fatal necessity, but is governed and regulated by the sovereign Will and free agency of His own Omnipotence.

He, Who is God and Man, and Who has a human body, as well as Divine Power, had shown by means of that human body, *before* His Death and Resurrection, His dominion over the laws which regulate the *ordinary* condition and functions of the human body. He had shown this, on several occasions, *before* His Death and Resurrection, by *making Himself unseen;* and by gliding invisibly through the midst of His enemies; just as now, *after* His Resurrection, He passes invisibly through the streets of Jerusalem, and presents Himself suddenly to His assembled disciples, when the doors were shut where they were assembled for fear of the Jews. At Nazareth, when the people had thrust Him out of the city, and led Him to the brow of the hill, to cast Him down headlong, "He passed *through the midst of them* and went His way" (Luke iv. 30). So again at Jerusalem, when the Jews had taken up stones to cast at Him, "He hid Himself from them and *went through the midst of them*, and so passed by" (John viii. 59).

He had shown also His Divine Power over the ordinary laws affecting the human body, by *walking upon the sea*. By His Divine Will, the liquid wave had become a solid pavement beneath His feet. He had also enabled a man,—the Apostle St. Peter,—to walk on the sea in the storm (Matt. xiv. 29). And no one can doubt that Peter had a real human body. But the laws, which ordinarily regulated the functions of St. Peter's body, were modified by the supreme Lawgiver Christ, according to St. Peter's faith in Christ's Godhead.

After our Lord's Resurrection from the Dead, the condition in which His own human body lived and moved, was different from the manner of its *ordinary* being and acting *before* His Passion. What had been extraordinary then, became ordinary now. But that which He had *sometimes* done *before* His Resurrection in regard to His own Body, and also to St. Peter's body, was an evidence that Our Lord had a real body *after* His Resurrection. It was a refutation of all doubts and objections derived from the suddenness of these apparitions *after* His Resurrection; and it was a reply to all allegations therefrom that He had not a real human body at that time.

Assuredly this was done for our sakes. For thus He has given us an assurance, that if we have faith in Him, we also, as St. Peter did, may walk on the waves of this world, and live and move in a spiritual calm, and enjoy peace amid the storms of life, and find a quiet path amid its turmoils and perturbations. And, in a *literal* sense, we may hence derive a joyful hope, that, when *our bodies* shall be raised from the grave, they will mount with eagle's wings, and "be caught up to meet the Lord in the air" (1 Thess. iv. 17), and walk on the *waves of the clouds*, and traverse the *liquid fields of the sky*, and tread the starry courts of heaven, and be with the Angels of God.

On these verses, see *Aug.* Serm. 247. *Greg. M.* Hom. 26. *Bp. Andrewes*, Serm. ii. 238, and above, Luke xxiv. 31.

— Εἰρήνη] *Peace be unto you:* a greeting twice uttered. Well might it be so now; for now He "Who is our *Peace*," had made *Peace* between God and men; and had made Peace between Jew and Gentile, and united all men in Himself to God. See Eph. ii. 14—17, the best comment on this salutation.

On the Apostolic Salutation expounded from this divine greeting, see 1 Thess. i. 1.

A, B, D, I, Λ* *omit* συνηγμένοι, and so *Lach.*, *Tisch.*

20. ἔδειξεν αὐτοῖς] *He showed them His hands and His side.* The marks of His wounds were remedies to heal the heart of un-

'Εχάρησαν οὖν οἱ μαθηταὶ ἰδόντες τὸν Κύριον. ($\frac{214}{X}$) 21 *Εἶπεν οὖν αὐτοῖς ὁ*
'Ιησοῦς πάλιν, [j] *Εἰρήνη ὑμῖν·* [k] *καθὼς ἀπέσταλκέ με ὁ Πατὴρ, κἀγὼ πέμπω* j ver. 20, 26. ch. 14. 27.
ὑμᾶς. 22 *Καὶ τοῦτο εἰπὼν ἐνεφύσησε, καὶ λέγει αὐτοῖς, Λάβετε Πνεῦμα ἅγιον·* k ch. 17. 18. 2 Tim. 2. 2.
($\frac{215}{VII}$) 23 [l] *ἄν τινων ἀφῆτε τὰς ἁμαρτίας, ἀφίενται αὐτοῖς, ἄν τινων κρατῆτε,* l Matt. 16. 19. & 18. 18.
κεκράτηνται. 1 Cor. 4. 18—21. & 5. 3—5.
($\frac{216}{X}$) 24 *Θωμᾶς δὲ, εἷς ἐκ τῶν δώδεκα, ὁ λεγόμενος Δίδυμος, οὐκ ἦν μετ' αὐτῶν* 2 Cor. 2. 10.
ὅτε ἦλθεν ὁ 'Ιησοῦς. 25 *Ἔλεγον οὖν αὐτῷ οἱ ἄλλοι μαθηταὶ, 'Εωράκαμεν τὸν*
Κύριον. 'Ο δὲ εἶπεν αὐτοῖς, 'Εὰν μὴ ἴδω ἐν ταῖς χερσὶν αὐτοῦ τὸν τύπον τῶν ἥλων, καὶ βάλω τὸν δάκτυλόν μου εἰς τὸν τύπον τῶν ἥλων, καὶ βάλω τὴν χεῖρά μου εἰς τὴν πλευρὰν αὐτοῦ, οὐ μὴ πιστεύσω.

($\frac{217}{IX}$) 26 *Καὶ μεθ' ἡμέρας ὀκτὼ πάλιν ἦσαν ἔσω οἱ μαθηταὶ αὐτοῦ, καὶ Θωμᾶς*
μετ' αὐτῶν· ἔρχεται ὁ 'Ιησοῦς, τῶν θυρῶν κεκλεισμένων, καὶ ἔστη εἰς τὸ μέσον
καὶ εἶπεν, Εἰρήνη ὑμῖν· 27 *εἶτα λέγει τῷ Θωμᾷ, Φέρε τὸν δάκτυλόν σου ὧδε, καὶ*
ἴδε τὰς χεῖράς μου· καὶ φέρε τὴν χεῖρά σου καὶ βάλε εἰς τὴν πλευράν μου· καὶ m Luke 2. 11. ch. 1. 1.
μὴ γίνου ἄπιστος, ἀλλὰ πιστός. ($\frac{218}{X}$) 28 *'Απεκρίθη Θωμᾶς καὶ εἶπεν αὐτῷ,* [m] *'Ο* Acts 7. 59, 60. 1 Tim. 3. 16.

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belief. (*Greg.* Hom. xxvi. in Evang.) And in this sense, also, it may be truly said that "by His stripes we are healed." (Isa. liii. 5.)

See also on *v.* 27.

— 'Εχάρησαν] *They were glad.* They did not inquire, *how* He had come to them through closed doors, but received Him with great joy. An example to the disciples of Christ. He who came forth to life at His Nativity from the Virgin's womb, He who came forth at His Resurrection from a sealed tomb, He Who came through closed doors and stood before His disciples, can come to us in ways far beyond our present powers of comprehension. He assures us that He does come to us in the *Holy Eucharist.* Here is the trial of our Faith. Let us not debate, but believe, and welcome Him with joy. See above on vi. 25.

21. καθώς] i. e. with authority to *send others; as I,* Who have been sent by My Father, *send you;* and I send you with the Holy Ghost; *as I was* anointed at My Baptism with the Holy Ghost.

22. ἐνεφύσησε] *He breathed on them.* They *felt* His presence, as well as *saw* Him present. He Who breathed into the first man, and he became a living soul (Gen. ii. 7), now breathes on His Apostles, and thus reminds them that His own Resurrection is the beginning of the new Creation; that the breath of Christ risen from the dead is the origin of our new Life, and the pledge of Life Everlasting; "for as in Adam all die, even so in Christ shall all be made alive" (1 Cor. xv. 22); "and as the first man Adam was made a *living soul;* so the last Adam was made a *quickening Spirit,*" πνεῦμα ζωοποιοῦν (1 Cor. xv. 45). The act of *breathing* was a proper preparation for communicating the Holy Ghost; and for the exercise of that power, by which, in consequence of Christ's Death and Resurrection, the soul, dead in trespasses and sins, was to be raised from death to life by their Apostolic Ministrations. See on *v.* 23.

Thomas was not present when He breathed on them; yet we cannot doubt that the breathing extended its virtue to him, and to *all* who are duly called and sent by Christ. (*Cyril.*) Cp. Numb. xi. 24—26.

— Λάβετε Πνεῦμα ἅγιον] *Receive ye the Holy Ghost.* A proof that the Holy Ghost proceeds from the *Son* as well as from the Father. (*Aug.* de Trin. iv. 20.) He gave now an earnest of what He would give more largely; and He gave now privately, that they might receive afterwards publicly. (*Aug.* Tract. lxxiv.) Cp. *Bp. Andrewes,* iii. p. 260. On these words as used in the *Ordination* of *Priests,* see *Hooker,* V. lxxvii.

23. ἄν τινων ἀφῆτε] *whosesoever sins ye shall have remitted.* Observe the tense. And He says "*whose* sins;" not *what* sins. Christ's Resurrection caused ours from the death of *sin;* which spiritual Resurrection is called by St. John, in the Revelation, "the *first* Resurrection" (see Rev. xx. 5, 6), and is necessary as a safeguard against the *second death* (Rev. xx. 6. 14; xxi. 8), and as a qualification for the joys of the second, or general, Resurrection. Hence, as soon as Christ is risen from the dead, He proceeds to speak of *Remission of sin.* The bands of death being burst, those of sin and guilt are now broken also. See *Jerome,* iv. 178, "Primâ die Resurrectionis acceperunt Spiritûs Sancti gratiam, quâ peccata dimitterent et baptizarent;" and cp. *Bp. Andrewes,* Serm. ix. "On the sending of the Holy Ghost," vol. iii. p. 261, and "On the Power of Absolution," v. pp. 83—103, and see above on Matt. xvi. 19. Christ gives remission of sins through His Ministers.

(1) By Baptism. (2) By the Ministry of the Word. (3) By the Holy Communion. (4) By general precatory and declaratory forms of Absolution. Such (says *Morinus* on "*Confession*") were the *ancient* Forms of Absolution. (5) By special words of Absolution. All which are available to the penitent and faithful. Cp. *Hooker* VI. vi., and *Bingham* quoted on Matt. xvi. 19, and my "Pastoral on Confession and Absolution, 1874."

26.] Christ arose on the first day; He appeared twice in succession on this day; He gave special evidence of His Resurrection on this day; on this day He gave the spiritual power to His Apostles, by which the *soul is raised* from the *Death of Sin* (*v.* 23); He gave the earnest of the Spirit (*v.* 22); and, finally, on this day He sent the full effusion of the Holy Ghost to His Church (see on Acts ii. 1). Cp. on Matt. xxviii. 1, and Rev. i. 10.

Hence it appears, that the proper exercise of the *Lord's Day* is to "*rise* more and more from the death of *sin* to newness of life." "*If ye be risen* with Christ, seek those things which are *above*" (Col. iii. 1); to "reckon ourselves dead unto sin, and alive unto God through Jesus Christ" (Rom. vi. 9—11); to be "in *the Spirit* on the Lord's Day" (Rev. i. 10). Every Lord's Day ought to be a Day of *spiritual Resurrection.* Every succeeding *Lord's Day* ought to find us better prepared for the Day of the Lord. Every succeeding Lord's Day ought to be a step in a ladder of Angels toward heaven. (Gen. xxviii. 12.) Then, "when Christ, Who is our life, shall appear, we also shall appear with Him in glory" (Col. iii. 1—4).

27. ἴδε τὰς χεῖρας] *behold My hands.* Our Lord might have erased all marks of His wounds from His Body risen and glorified, but He has preserved them there; He showed them to Thomas, who would not believe, unless he saw, and so He convinced him; He will show His wounds to those who will not believe, and will convict them, and say, Behold Him Whom ye crucified; behold the wounds ye inflicted, see the side which ye pierced. (*Aug.* de Symb. ad Catech. ii. 8.) Our Lord arose with the marks of His crucifixion imprinted in His Body, in order that we might believe that He arose with the *same* Body as that in which He suffered. (*Chrys.*)

Observe, therefore, that the wounds which Satan inflicted in malice and scorn on our Lord's crucified Body, have been converted by His controlling power and wisdom into proofs of His Resurrection, and marks of His personal Identity. They have become indelible evidences of His Power, graven, as it were, with an iron pen, on the Rock of Ages, to be read by eyes of Angels and men for eternity; and they remain for ever, as glorious trophies of His victory over death and sin, and over Satan himself.

This action and these words of Christ seem to be referred to in the Fragment De Resurrectione, in *Justin Martyr's* Works, Append. ii. p. 188. Cp. *Justin* c. Tryphon. 97, and Apol. i. 35.

— μὴ γίνου ἄπιστος] Remark γίνου: Do not *become* unbelieving. Thomas was *doubtful,* not unbelieving. Our Lord warns us, through him, that if we miss opportunities of having our scruples removed, if we close our eyes to the evidences He gives us of the truth, our *doubts* will be *hardened* into *unbelief*

n 1 Pet. 1. 8. 2 Cor. 5. 7. Κύριός μου καὶ ὁ Θεός μου. 29 [n] Λέγει αὐτῷ ὁ Ἰησοῦς, Ὅτι ἑώρακάς με
πεπίστευκας· μακάριοι οἱ μὴ ἰδόντες, καὶ πιστεύσαντες.
o ch. 21. 25. 30 [o] Πολλὰ μὲν οὖν καὶ ἄλλα σημεῖα ἐποίησεν ὁ Ἰησοῦς ἐνώπιον τῶν μα-
p Luke 1. 3, 4. Rom. 15. 4. 2 Tim. 3. 15. 1 John 1. 1—4. θητῶν αὐτοῦ, ἃ οὐκ ἔστι γεγραμμένα ἐν τῷ βιβλίῳ τούτῳ· 31 [p] ταῦτα δὲ
γέγραπται, ἵνα πιστεύσητε ὅτι Ἰησοῦς ἐστιν ὁ Χριστὸς ὁ Υἱὸς τοῦ Θεοῦ, καὶ
ἵνα πιστεύοντες ζωὴν ἔχητε ἐν τῷ ὀνόματι αὐτοῦ.

XXI. ($\frac{219}{IX}$) 1 Μετὰ ταῦτα ἐφανέρωσεν ἑαυτὸν πάλιν ὁ Ἰησοῦς τοῖς μαθηταῖς

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28. Ὁ Κύριός μου καὶ ὁ Θεός μου] *My Lord and my God.* An address to *Christ* as *God.* Cp. Christ's own address on the cross to His Father, Mark xv. 34, ὁ Θεός μου, ὁ Θεός μου, εἰς τί με ἐγκατέλιπες; and see below on Heb. i. 8, 9.

Thomas confesses, that He Whom he now sees, is the *same Person*, as He Whom he had before known as *his Lord.* He owns His *identity.* And he acknowledges this Person to be *God.* He had felt His *Divine* power exercised in reading his own thoughts. He recognizes Him as Man, and adores Him as God. This saying, therefore, was regarded by the Ancient Church as an assertion of Christ's Divinity. See *Cyril, Chrys., Athanas.*, in *Maldonat.* Thomas beheld and touched Christ as *Man*, and confessed Him to be *God*, Whom he did not see nor touch. (*Aug.*)

29. με] Some MSS. add Θωμᾶ, which is not found in the best MSS.

From the two examples of Mary Magdalene and of St. Thomas respectively, as described by St. John in this chapter, we learn two several duties to Christ, risen from the dead and ascended into heaven;

The case of *Mary Magdalene* (*v.* 17) was very different from that of *St. Thomas.* She acknowledged His bodily Resurrection, and clung with joy to His human Body risen from the grave, and was satisfied with His visible presence, and wished to retain *that.* She had yet to learn—and we by her—to see Him that is invisible; to touch Him by faith; to ascend to Him with heart and mind, and to cling to the hem of the garment of Him our great High Priest in heaven, and adore Him as God. Therefore our Lord said to her, "Touch Me not, for I am not ascended; touch Me not, *till* I have ascended; touch Me, when I am ascended; touch Me by Faith. *That* is the touch, which I require; that is the touch, by which I am to be held, and by which you may have My Presence with you."

But *St. Thomas* would not believe that He was risen indeed; or, if risen, that He was risen in *the same human body* as that which He wore before, and at, His crucifixion. This was what *he* was to learn, and we by *him*,—faith in our Lord's Resurrection; faith in our own future Resurrection; faith in the Identity of Christ's risen Body; faith in the identity of our own bodies to rise hereafter.

Therefore Christ, Who had said "*Touch Me not*" to Mary, said "*Touch Me*" to St. Thomas.

Thus we are taught the True Faith in His Divinity, Humanity, and Personality, by His providential and gracious correction of the too material yearnings of a woman's love, and of the too spiritual doubts of an Apostle's fears.

— μακάριοι] *blessed are they that have not seen, and yet have believed.* Let those who wish they had lived in the times of the Apostles, and had seen Christ working miracles, meditate on these words. See Heb. xi. 1. (*Chrys.*)

30. Πολλὰ μὲν οὖν καὶ ἄλλα σημεῖα] *Many other signs truly did Jesus.* He intimates that the Evangelists did not write all, but they wrote enough for our salvation; and that they who are not convinced by what is written, would never have been convinced by more. (*Chrys.*)

On the *connexion* of these verses with what precedes and follows, see the note at the head of the next chapter.

31. γέγραπται] *have been written.*

— ἵνα] The design of the Gospel is Faith in Christ, and Eternal Life through Faith in Him. (*Bengel.*)

Note *on the Genuineness of the following* Chapter.

Ch. XXI. It has been said by some, that this Gospel, as originally written by St. John, ended with the close of the *preceding* Chapter—the Twentieth; and that *this* Chapter,—the Twenty-first,—was added *afterwards*, either *by himself* or by some *other hand.*

The main ground for this allegation is,—that the words which conclude the Twentieth Chapter appear to be designed (as, it is said, their tenour indicates) to form the *conclusion* of the Gospel.

On the evidence of the *authorship* of the Twenty-first Chapter, it is to be observed; that all the MSS. have it, without any distinction or separation of it from the body of the Gospel; that it is also received as an integral part of the Gospel in the Ancient Versions and Expositions of it; and that the *internal* evidence is very strong in favour of its genuineness. For example; this Chapter contains many expressions which are characteristic of, and peculiar to, St. John. St. John often uses μετὰ ταῦτα, as in *v.* 1. See iii. 22; v. 1. 14; vi. 1; vii. 1; xix. 38. St. John, and St. John alone, uses the words θάλασσα ἡ Τιβεριάς (*v.* 1). Cp. above on v. 1, and *Trench* on the Miracles, p. 152. He alone of the Evangelists uses μέντοι (*v.* 4); he alone uses the *double Amen* (*v.* 18); he alone uses the form Θωμᾶς ὁ λεγόμενος Δίδυμος (*v.* 2) he often uses the form Σίμων Πέτρος (*vv.* 2, 3. 7. 11. 15), which is very rare in the other Gospels; he alone uses the term ὀψάριον (*vv.* 9, 10. 13); he alone uses παιδία, as in *v.* 5. Cp. 1 John ii. 13. 18; and he alone uses the expression ὁ μαθητὴς ὃν ἠγάπα ὁ Ἰησοῦς (*v.* 7). The word μένειν, *to abide*, as applied to St. John by Christ (*vv.* 22, 23), and characteristic of St. John's duty and life, seems to have made such an impression on him, that he repeats it *twenty-six* times in his Epistles. And the words of Christ, ἕως ἔρχομαι, *till I come* (*vv.* 22, 23), find a striking echo in the last chapter of St. John's Revelation (xxii. 20), ἀμὴν ἔρχου, Κύριε Ἰησοῦ, *Amen, come, Lord Jesus.*

This Chapter must have been written in St. John's lifetime; for, if it had been written *after* his death, it is clear that the observation on our Lord's prophecy in *v.* 23 would have been illustrated by an addition to the effect that St. John *had died*; and that therefore the prophecy *could not* have meant that he *would not die.* And it is not probable, that any other person would have ventured, *during St. John's lifetime*, or have been permitted by him, to add to his Gospel.

Besides; the Writer of this Chapter distinctly claims to *be St. John.* See *v.* 24 compared with the preceding *vv.* 20—23.

And, lastly, this Chapter has been received by the Universal Church of Christ as an integral part of St. John's Gospel.

There does not seem, therefore, to be any ground for doubting that this Chapter was written by St. John.

But may it not have been written and published by *St. John* himself *after* he had written and published the preceding part of the Gospel? May it not (as some suppose) have been annexed as an *Appendix* to his Gospel by himself?

In reply to this question, let it be observed, that St. John's Gospel was written in order to be read publicly in the Churches of Christendom. Copies were made of it for this purpose as soon as it was written. And if two editions had been published of it, it is probable, that *some* MSS. of the Gospel would now be extant, representing the *original* edition. But none of the MSS. of this Gospel *omit* the *twenty-first* chapter. No Version or Exposition affords any sign of the existence of *two* editions of the Gospel; nor does any ancient writer appear to have received any record, or even the least intimation, of their existence.

It has been alleged, that St. John wrote the *twenty-first* chapter to correct the erroneous notion that he himself would not die. (See *v.* 23.) But suppose this to have been so. St. John's Gospel was not written till fifty years after our Lord's prophecy concerning him was delivered. And he relates that the saying that he should not die, went forth in consequence of that prophecy (*v.* 23). If, therefore, that erroneous notion was the occasion of his writing the twenty-first chapter, it would have operated as strongly when he *first* published the Gospel, as at any subsequent time after its publication.

But it is said, that the Gospel *ends* with the conclusion of the *Twentieth* chapter. What follows (it is alleged) is the *result of an after-thought.*

This allegation appears to proceed from a non-apprehension of the *connexion* between the *Twentieth* and *Twenty-first* Chapters. These two Chapters are closely united, as follows:

Toward the close of the Twentieth Chapter, our Lord says to St. Thomas, "Because thou hast *seen Me* thou hast *believed*; Blessed are they that have *not seen* and yet have *believed*" (xx. 29).

ἐπὶ τῆς θαλάσσης τῆς Τιβεριάδος· ἐφανέρωσε δὲ οὕτως. 2 *Ἦσαν ὁμοῦ Σιμων*
Πέτρος καὶ Θωμᾶς ὁ λεγόμενος Δίδυμος, καὶ Ναθαναὴλ ὁ ἀπὸ Κανᾶ τῆς Γαλι-
λαίας, καὶ οἱ τοῦ Ζεβεδαίου, καὶ ἄλλοι ἐκ τῶν μαθητῶν αὐτοῦ δύο. 3 *Λέγει*
αὐτοῖς Σίμων Πέτρος, Ὑπάγω ἁλιεύειν. Λέγουσιν αὐτῷ, Ἐρχόμεθα καὶ ἡμεῖς
σὺν σοί. Ἐξῆλθον καὶ ἐνέβησαν εἰς τὸ πλοῖον εὐθὺς, καὶ ἐν ἐκείνῃ τῇ νυκτὶ
ἐπίασαν οὐδέν.
4 [a] *Πρωΐας δὲ ἤδη γινομένης ἔστη ὁ Ἰησοῦς εἰς τὸν αἰγιαλόν· οὐ μέντοι* a ch. 20. 14.
ᾔδεισαν οἱ μαθηταὶ ὅτι Ἰησοῦς ἐστι. 5 [b] *Λέγει οὖν αὐτοῖς ὁ Ἰησοῦς, Παιδία,* b Luke 24. 41.
μή τι προσφάγιον ἔχετε; Ἀπεκρίθησαν αὐτῷ, Οὔ. 6 [c] *Ὁ δὲ εἶπεν αὐτοῖς,* c Luke 4. 5—7.
Βάλετε εἰς τὰ δεξιὰ μέρη τοῦ πλοίου τὸ δίκτυον, καὶ εὑρήσετε. Ἔβαλον οὖν,
καὶ οὐκέτι αὐτὸ ἑλκύσαι ἴσχυσαν ἀπὸ τοῦ πλήθους τῶν ἰχθύων. (290/X) 7 [d] *Λέγει* d ch. 13. 23.

St. John then proceeds to intimate to the readers and hearers of his Gospel, that *they* may obtain for themselves this blessing; and in this respect be more blessed than St. Thomas, and even than the Apostles themselves. He therefore adds, that "Jesus did many other miracles in the *presence* of His *disciples*, which *have not been written* in this book:" that is, He did them in the *sight* of those who were convinced by them and believed (*v.* 30).

But do not therefore imagine, that you, the hearers and readers of the Gospel, are less privileged than we His disciples who *saw* them. For these *have been written* (ταῦτα γέγραπται) for *your* sake, that you, who have *not seen them*, might *believe*, and so gain the *blessing* pronounced by Christ on all those who *believe* without seeing; and that, believing, ye might have life in His name.

He thus closes the Twentieth Chapter; and in order to prove this more fully, St. John proceeds to *add*, in the twenty-first chapter, a specimen of what was done by Jesus *after these* things which had been written.

His argument now is—If *these things* (ταῦτα) which *have* been already *written* in this book ought to constrain you to *believe*, and enable you to have life in the Name of Jesus, and to obtain the blessing He has promised to those who have not seen them and yet have believed, the ground of your belief will be *still more* strong, and your hope and assurance of the promised blessing will be yet more stedfast, if I proceed to record, by way of specimen, and *ex abundanti*, what Jesus did in addition to, and *after*, *these* things which have been already written.

Therefore he proceeds immediately to corroborate his declaration by writing the Twenty-first chapter. *That* chapter is an illustration and expansion of the assertion at the close of the Twentieth;

Observe how it begins: μετὰ ταῦτα, 'after *these things*.' He takes up the word ταῦτα from the last verse of the preceding chapter. *After these things*, which have been written, he goes on to say, *Jesus* manifested Himself to His disciples. He here also repeats the word μαθηταί, 'disciples,' from the last verse but one of the foregoing chapter. He reiterates this word '*disciples*' in *vv.* 2. 4. 8. 12. 14. Jesus manifested Himself to His *disciples*: to those who *saw* and believed,—to Simon Peter, to us the two sons of Zebedee, and to others. But do not suppose that this manifestation was not also for *your* sakes who hear and read this Gospel. "Blessed are they that have not seen and yet have believed." You who have not *seen*, but who hear and read and *believe*, may, by believing, inherit a blessing which is not enjoyed by us, who were His *disciples* when He was alive on earth; *you* may enjoy a blessing which was not possessed by St. Thomas, no, nor even by Simon Peter, and by the Israelite in whom was no guile, and by the disciple whom Jesus loved, and who saw and wrote these things (xxi. 24), and we know that his testimony is true.

Nor is this all. As if to press this argument home still more forcibly on his hearers and readers, St. John repeats at the close of the last chapter some words which he had used at the end of the preceding one. These words are ἐποίησεν ὁ Ἰησοῦς. The works which He did (ἃ ἐποίησεν), these bear witness of Him (xxi .25). Enough and more than enough of these His works has now been written, in order that you may believe and have life. And now at the close of this Gospel,—the last of all the Gospels,—the Gospel written by the disciple whom Jesus loved, the last surviving Apostle, hear this solemn declaration from me; that not only, as I have said before, did Jesus many things which have not been written in *this book* (xx. 30), but that, if all His mighty works were written severally and in each particular, not even the world itself would contain the books that should be written.

Therefore, on the whole, you may derive instruction and assurance not only from what *has been written in this book* (xx. 30), but also from what has *not been written*. Believe, therefore, that *Jesus is the Christ*, *the Son of God*. Believe, and *have life in His Name* (xx. 30). Believe, and inherit the blessing—For, *Blessed are they that have not seen, and yet have believed* (xx. 29).

1. ἐφανέρωσε δὲ οὕτως] *He manifested Himself thus. After* the *Resurrection* He was not *seen*, except when He willed to *show Himself*. (*Chrys.*)

For an exposition of these verses, 1—14, see *Greg. M.* Hom. in Ev. xxiv. p. 1543.

2. Ναθαναήλ] *Nathanael.* This is added by St. John to show the truth of Christ's promise to him, i. 46—52. On the question whether Nathanael was the same as Bartholomew, see i. 49. Note here *seven* disciples; a Sabbatical number.

— οἱ τοῦ Ζεβεδαίου] *the sons of Zebedee.* Another indication that this chapter was not written, as some suppose, by some other person than St. John. Any other writer would have placed them *next to St. Peter*, and not *after* Thomas and Nathanael. (Cp. *Bengel*; see also *v.* 24.)

3. Ὑπάγω ἁλιεύειν] *I go a fishing.* How was this, after St. Peter had become a Fisher of *men*, and when our Lord had said, "No man having put his hand to the plough, and looking back, is fit for the kingdom of God?" (Luke ix. 62.) The Apostle Peter was not prohibited from seeking the necessaries of life by means of his former calling, any more than the Apostle St. Paul was forbidden to work with his hands, that he might not be burdensome to any. (*Aug.*, *Greg.*) St. Peter went a fishing,—an innocent occupation,—but we do not read that St. Matthew returned to the seat of custom.

Simon goes a fishing; Christ was not now continually present in person with His Apostles, and the Holy Ghost was not yet given. They had not yet received their commission. They had lost the guidance of one Master, and had not received that of the *other* Comforter. They therefore go a fishing; and thus show that they are mere fishermen, without Divine grace; and are incapable of themselves to do any thing to convert others. (*Chrys.*)

— ἐπίασαν οὐδέν] *they caught nothing.* This was emblematic of the labours of the Prophets in the night of heathenism, before the coming of Christ. But when He appeared, a large draught of Jews and Gentiles was enclosed in the Apostolic Net. (*Theoph.*)

They *caught nothing* in *the night*, the *best time* for fishing. Christ had not yet come to them. But when He came *in the morning*, and commanded them to let down the net, they could not draw it for the multitude of fishes (*v.* 6). There is no success for "the fishers of men" without Christ. With His aid, the Net which has been drawn in vain through the Sea, in the most favourable times according to human calculation, is filled, and does not break. These circumstances, so similar in many respects, must have recalled the thoughts of the Apostles to the time when our Lord called Simon and Andrew from their nets at the same lake to be "*fishers of men*." They were designed to teach them, and *all* "Fishers of men," that this Fishing was figurative and prophetical of what they, and their successors after them, were to do and expect in the great work of drawing the Net of the Gospel through the Sea of the World to the Shore of Everlasting Life. Thus also they proved the reality and power of the gift the Apostles *afterwards* received when Christ had ascended into heaven, and sent them the Holy Ghost, on the Day of Pentecost.

5. Ἀπεκρίθησαν αὐτῷ, Οὔ] *They answered Him*, that they had *no* προσφάγιον, i. e. *no* ὀψάριον, or *fish*; in order that we might know, that the fish, which was afterwards seen on the shore (*v.* 9), was not provided by any human means, but by the *creative* power of Christ.

οὖν ὁ μαθητὴς ἐκεῖνος ὃν ἠγάπα ὁ Ἰησοῦς τῷ Πέτρῳ, Ὁ Κύριός ἐστι. Σίμων
οὖν Πέτρος, ἀκούσας ὅτι ὁ Κύριός ἐστι, τὸν ἐπενδύτην διεζώσατο, ἦν γὰρ γυμνὸς,
καὶ ἔβαλεν ἑαυτὸν εἰς τὴν θάλασσαν. 8 Οἱ δὲ ἄλλοι μαθηταὶ τῷ πλοιαρίῳ
ἦλθον, οὐ γὰρ ἦσαν μακρὰν ἀπὸ τῆς γῆς, ἀλλ' ὡς ἀπὸ πηχῶν διακοσίων,
σύροντες τὸ δίκτυον τῶν ἰχθύων.

$(\frac{221}{IX})$ 9 Ὡς οὖν ἀπέβησαν εἰς τὴν γῆν, βλέπουσιν ἀνθρακιὰν κειμένην, καὶ
ὀψάριον ἐπικείμενον, καὶ ἄρτον. 10 Λέγει αὐτοῖς ὁ Ἰησοῦς, Ἐνέγκατε ἀπὸ τῶν
ὀψαρίων ὧν ἐπιάσατε νῦν. $(\frac{222}{IX})$ 11 Ἀνέβη Σίμων Πέτρος, καὶ εἵλκυσε τὸ
δίκτυον ἐπὶ τῆς γῆς, μεστὸν ἰχθύων μεγάλων ἑκατὸν πεντηκοντατριῶν· καὶ
τοσούτων ὄντων οὐκ ἐσχίσθη τὸ δίκτυον.

[e] Acts 10. 41. $(\frac{223}{IX})$ 12 [e] Λέγει αὐτοῖς ὁ Ἰησοῦς, Δεῦτε ἀριστήσατε· $(\frac{224}{X})$ οὐδεὶς δὲ ἐτόλμα τῶν
μαθητῶν ἐξετάσαι αὐτὸν, Σὺ τίς εἶ; εἰδότες ὅτι ὁ Κύριός ἐστιν. $(\frac{225}{IX})$ 13 Ἔρ-
χεται οὖν ὁ Ἰησοῦς, καὶ λαμβάνει τὸν ἄρτον καὶ δίδωσιν αὐτοῖς, καὶ τὸ
[f] ch. 20. 19, 26. ὀψάριον ὁμοίως. $(\frac{226}{X})$ 14 [f] Τοῦτο ἤδη τρίτον ἐφανερώθη ὁ Ἰησοῦς τοῖς μαθηταῖς
ἐγερθεὶς ἐκ νεκρῶν.

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7. ἐπενδύτην] *A fisher's coat* or tunic, *instita, superaria*. Cp. Isa. xx. 2, 3. 1 Sam. xix. 24. 2 Sam. vi. 14. 20.

— γυμνός] Not having his upper garment on. See Mark xiv. 51, 52.

8. ἀπό] See xi. 18. B, C, D, L, Λ have ἴσχυον, and so *Lach.*, *Tisch.*

9. βλέπουσιν ἀνθρακιὰν κειμένην] *they see a coal-fire, Fish, and Bread*,—provided not by themselves (see *v.* 5), but by the *creative* power of Christ. The fire was kindled, the fish and the bread were created, by *Him*.

What did this teach?

That He is God; the Creator of all things. All the elements were here combined. The ἄνθρακες (charcoal) and ἄρτος (*bread*) from the Earth, representing the Vegetable World. The *Fish* from the Water. Fire was there, burning the coals, and Air fanning the flame.

It also showed that the miraculous draught was due to Him. He could provide fish not only in the *liquid sea*, but even on the *sandy shore*.

Hence in the great work, to which the Apostles and others, Preachers of the Gospel, are called as "*Fishers of Men*," they are instructed to look to Him; they must rely on Him. He will enable them to catch fish in the Net of the Gospel, even in the least favourable times and places. He could even supply them with *fish* on the *dry shore*. A memorable example of this was seen in the history of Philip the Deacon, catching a great fish in the Net of the Gospel (*v.* 11) even on the *desert road* to Gaza. See on Acts viii. 26—39.

They must, therefore, ascribe all their success to Him alone: and they should never faint in their work. He can and will feed them by food supplied and fire kindled—they know not how—by His divine power.

10. Ἐνέγκατε] *Bring ye of the fish which ye just now caught.* Our Lord commanded them to bring of the fish they had caught, and then invited them to eat (*vv.* 12, 13). He takes *the bread*, and the fish likewise, and gives them. He *combines* the fruits of *their labour* and of His *own Omnipotence*, and invites them to partake of them.

So it is with the preaching of the Gospel. "We are fellow-workers with God" (1 Cor. iii. 9); and in every good work there is an union of human labour with divine grace (Phil. ii. 12); and at the Great Day, the good and faithful servant who has improved his Lord's money will enter into the joy of his Lord. (Matt. xxv. 21. 23. Luke xix. 17.)

On other occasions, our Lord produced *more* food from food *already existing*. Thus He acted in multiplying the loaves, and changing water to wine (John ii. 9); and thus He showed that the creatures are His, and are good (see on John vi. 11). But after His Resurrection He *creates*, without *any pre-existing matter*; and thus He proved that He is the Creator of all, out of nothing. (*Chrys.*)

They did not dare to ask who He was; but they ate what He had created, and which He ordered to be brought and eaten by them, in order that they might be able to bear witness to His act of Creation. On the word ὀψάριον see vi. 9.

11. εἵλκυσε τὸ δίκτυον ἐπὶ τῆς γῆς] *he drew the net on the shore full of great fishes.* This Draught of fishes, recorded at the close of the Gospels, is emblematic of the work of the Church at the end of time, when the net of Evangelic Preaching will be full, and *drawn to the shore* of eternal life. Matt. xiii. 47, 48. (*Aug.*)

All the *fishes were great.* Such will be the glory of the Saints in heaven.

This miraculous draught *after* the Resurrection is to be contrasted with the *former* miraculous draught at the *beginning* of our Lord's ministry. (Matt. iv. 18—22. Mark i. 16—20. Luke v. 1—11. See *Aug.*, Serm. 249—251.) There the fishes were hauled up into the *boats* on the *sea*, here they are drawn to the *land*; there the net was on the point of bursting asunder (διερρήγνυτο), here it is not torn at all (οὐκ ἐσχίσθη); there the fishermen were called to be fishers of men (Matt. iv. 19), *here* they are invited to sit down and feast with Christ.

The former miraculous Draught represents the fishers tossed in the ship of the Church, on the sea of this world, and drawing bad and good fish (Matt. xiii. 47) into the Net of the Church Visible, which is always strained by schisms, and ever on the point of breaking asunder. This second miraculous Draught—that after the Resurrection—represents her labour done, and the good fish drawn to the *land* of everlasting life, and the Fishers of the Gospel sitting down at a spiritual Banquet with their Lord, on the peaceful Shore of Life Everlasting, after their own Resurrection, through the Resurrection of Christ.

A, B, C, L, P, X, Δ have εἰς τὴν γῆν, and so *Tisch.* in ed. 1849, not in ed. 1859.

— ἑκατὸν πεντηκοντατριῶν] *one hundred and fifty-three.* The mention of this number 153 is more remarkable, because it is so near a round number 150, to which ὡς might have been prefixed.

The number 153 is composed of $50 \times 3 + 3$; 50 is the number of *jubilee* (Levit. xxv. 9—13), when every Israelite returned to his inheritance; 3 is the number of the Persons of the Godhead, and symbolizes what is Divine (cp. on Matt. x. 2), and perhaps this number 153 may be expressive of the Jubilee of the true Israel of beatified Saints coming to their inheritance in God and dwelling in God, as their all in all (1 Cor. xv. 28) in the heavenly Canaan. Cp. *S. Aug.* Ep. 55 (ad Januarium).

Also observe, 153 ($= 144 + 9$) is composed of the square of 12, the Apostolic number, added to the square of 3, the symbol of the Trinity; and represents the completion of the work of the Apostolic Church, gathering all the faithful by baptism, in the One Name of the Father, and of the Son, and of the Holy Ghost, Three Persons and One God, into one universal communion; see above on Matt. x. 2; xxviii. 19, and on Ezekiel, pp. 276, 277.

— οὐκ ἐσχίσθη τὸ δίκτυον] *the net was not rent.* The net is a figure of the Church of the elect. There are divisions in the Church on *earth*; but there are no schisms in the Church of the Saints. (*Aug.*)

12. ἀριστήσατε] *come to breakfast.* ἄριστον μὲν ἐστι τὸ ὑπὸ τὴν ἕω λαμβανόμενον, Athen. i. 9, 10. ἄριστον τὸ πρώϊνον ἔμβρωμα, οἷον τὸ ἀκράτισμα, Apollon. Lex. Hom. p. 206. It was now early Dawn, πρωΐα (*v.* 4), a proper emblem of the Morning of the Resurrection, when Christ will appear, standing on the sea-shore of Eternity, and invite His disciples to sit down with Him at His Table. (Cp. Luke xii. 37.)

13. Ἔρχεται—ὁμοίως] See on *v.* 9.

(227/IX) 15 ᵍὍτε οὖν ἠρίστησαν, λέγει τῷ Σίμωνι Πέτρῳ ὁ Ἰησοῦς, Σίμων Ἰωνᾶ,
ᵍ ἀγαπᾷς με πλεῖον τούτων; λέγει αὐτῷ, Ναὶ, Κύριε, σὺ οἶδας ὅτι φιλῶ σε. g Matt. 26. 33
Λέγει αὐτῷ, Βόσκε τὰ ἀρνία μου. (228/X) 16 ʰ Λέγει αὐτῷ πάλιν δεύτερον, Σίμων h 1 Pet. 2. 25. Acts 20. 28.
Ἰωνᾶ, ἀγαπᾷς με; (229/IX) λέγει αὐτῷ, Ναὶ, Κύριε, σὺ οἶδας ὅτι φιλῶ σε. Λέγει Heb. 13. 20.
αὐτῷ, ⁱ Ποίμαινε τὰ πρόβατά μου. (230/X) 17 Λέγει αὐτῷ τὸ τρίτον, Σίμων Ἰωνᾶ, i ch. 10. 1, 2. Matt. 25. 32, 33.
φιλεῖς με; Ἐλυπήθη ὁ Πέτρος, ὅτι εἶπεν αὐτῷ τὸ τρίτον, Φιλεῖς με; καὶ Heb. 13. 20. Acts 20. 28.
εἶπεν αὐτῷ, Κύριε, σὺ πάντα οἶδας· σὺ γινώσκεις ὅτι φιλῶ σε. (231/IX) Λέγει 1 Pet. 1. 2, 25.
αὐτῷ ὁ Ἰησοῦς, Βόσκε τὰ πρόβατά μου. (232/X) 18 ʲ Ἀμὴν ἀμὴν λέγω σοι, ὅτε j 2 Pet. 1. 14.
ἦς νεώτερος ἐζώννυες σεαυτὸν, καὶ περιεπάτεις ὅπου ἤθελες, ὅταν δὲ γηράσῃς
ἐκτενεῖς τὰς χεῖράς σου, καὶ ἄλλος σε ζώσει, καὶ οἴσει ὅπου οὐ θέλεις. 19 Τοῦτο

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15. Ἰωνᾶ] B, D have Ἰωάνου, and so *Lach.* *Tisch.* has Ἰωάννου here, and in *v.* 16; and so *Sinaitic* MS.

— πλεῖον τούτων] *more than these:* thy brethren? Thou, who once didst say that although *they all* should be offended with Me, yet wouldest thou never be offended (Matt. xxvi. 33. Mark xiv. 29. Luke xxii. 33. John xiii. 37); and thus didst claim to thyself the credit of special constancy and love, "Dost *thou* love Me more than these do?"

— σὺ οἶδας] *Thou knowest;* repeated thrice. St. Peter had now learnt that *Christ knew* him better than he *knew himself.*

15—17.] The questions of our Lord, the answers of St. Peter, and our Lord's commission to him, stand thus:—

1. (*v.* 15) ἀγαπᾷς με πλεῖον τούτων;	Ναὶ, Κύριε, σὺ οἶδας ὅτι φιλῶ σε.	Βόσκε τὰ ἀρνία μου.
2. (*v.* 16) ἀγαπᾷς με:	Ναὶ, Κύριε, σὺ οἶδας ὅτι φιλῶ σε.	Ποίμαινε τὰ πρόβατά μου.
3. (*v.* 17) φιλεῖς με;	Κύριε, σὺ πάντα οἶδας· σὺ γινώσκεις ὅτι φιλῶ σε.	Βόσκε τὰ πρόβατά μου.

In the Hebrew and Syriac there are not the same shades of difference in words of *loving*, as there are in the *Greek* of the New Testament and in the Vulgate Latin Version, which (as *Buttmann* observes in *Lachmann's* edition of N. T., p. xlv) renders uniformly ἀγαπᾷν by *diligere*, and φιλεῖν by *amare* and *osculari*. The last word *osculari* serves better than any comment to mark the difference between ἀγαπᾷν and φιλεῖν.

Though therefore it would not seem safe to build any thing upon the Syriac words, which our Lord may be supposed to have uttered, yet the Holy Spirit, the Searcher of hearts, Who knew what was in our Lord's mind and in St. Peter's mind, signified something by availing Himself of the variations of *Greek* in the words for *love*, and also for *feed*, in this Evangelical narrative.

Our Lord asks St. Peter, ἀγαπᾷς με; '*Diligis* me?' St. Peter dares not presume to say that he has that constant, unwavering, practical love which ἀγάπη implies (see 1 Cor. xiii.), such as was the love of Christ for *His* friends, especially for St. John (see *v.* 20). He can only answer for the emotions of his heart at the time, which he now knows by experience to be weak, though fervent and tender. Therefore he says φιλῶ σε. He will not rise above professions of φιλῶ.

Our Lord, having first deigned to waive the words πλεῖον τούτων (*more than these*, see *v.* 15), at length condescends still further to his humility and diffidence, and adopts St. Peter's own word, and says φιλεῖς με;

Our Lord had known, that St. Peter, in his self-confidence, had *formerly professed more* than he would perform; and now He knows that St. Peter will hereafter perform more than in his humility he professes.

Formerly St. Peter had professed ἀγαπᾷν, but his ἀγαπᾷν proved to be only a short-lived φιλεῖν. Now he only professes φιλεῖν, but Christ knows that it will be a long-lived ἀγαπᾷν; it will be an ἀγάπη in *old age* (*v.* 18), an ἀγάπη stronger than *death*. Therefore our Lord commands him to prove his love by *feeding* the Lambs and Sheep of His Flock (for which He had shed His Blood) with the milk of His Word and spiritual herbage, and by *tending* His Sheep with his pastoral crook. And He Who knew Peter better than Peter knew himself, foretells that Peter will prove his ἀγάπη by the best of all tests (John xv. 13), the test which Christ, the good Shepherd, has given of His own love for His Sheep—namely, by his death.

On this passage, see *Dean Trench's* Synonyms of N. T. p. 48. *Meyer* refers to *Tittmann*, Synon. p. 53.

— Βόσκε τὰ ἀρνία μου] *Feed My Lambs.* The appointed way, by which St. Peter must prove his love to Christ, was by being a faithful shepherd under the Chief Shepherd. St. Peter had probably these words of Christ in his mind, when he wrote what he says in his Epistle, 1 Pet. v. 1—4.

Peter answers, one for all, and Christ addresses all Shepherds in Peter. (*Aug.* Serm. 137. 295, 296.)

The command βόσκε, *pasce*, is repeated: it stands first and last (*vv.* 15. 17) with ποίμαινε between, *v.* 16. To provide wholesome *food* for Christ's Sheep and Lambs is the first and last thing; the love of the Shepherd who tends, and leads, and guards, and lays down his life for the flock, is the central spring of all.

16. Ποίμαινε] *tend.* The good shepherd βόσκει *feeds* his flock with sound doctrine, and *guides* it aright, and *guards* it against thieves and wolves. Acts xx. 28.

17. Λέγει αὐτῷ τὸ τρίτον] *He says to him the third time.* This *triple confession* is made a counterpoise to the *triple denial*, that Peter's tongue may be an organ of love no less than of fear; and that the presence of Life may not elicit less, than the imminence of Death had done. (*Aug.*)

— Βόσκε τὰ πρόβατά μου] *Feed* not thyself, but feed *My sheep;* the sheep of Christ. Not *thy* sheep, not the sheep of *man*. They who feed Christ's sheep with a desire to make them their own sheep, convict themselves of loving themselves more than Christ. Let us not love ourselves, but Him; and in feeding His sheep, let us not seek our own things, but His. He who loves himself and not God, is no true lover of himself; for of himself he cannot live, and he therefore dies by loving himself. Hence the Apostle traces the evils of the last days to *self-love* (2 Tim. iii. 1—5). We love ourselves best by not loving ourselves; but by loving Him, from Whom our life comes. (*Aug.* Tract. 123.)

— πρόβατα] A, B, C have προβάτια, and so *Tisch.* *S. Ambrose* says, "tertio meretur audire, Pasce agniculos Meos, Pasce agnos Meos, Pasce oveculas Meas."

Christ addresses His Church in Peter, whom He desires to make a good Shepherd in His own Body the Church, and asks him, "Lovest thou Me?" And in saying, "Feed My Sheep," and in foreshowing Peter's death, He intimates the duty of the good Shepherd to "lay down his life for the Sheep" (John x. 11. 15). (*Aug.* Tract. 47.)

What Christ is, a good Shepherd, *that* He enables His members to be. Peter is a Shepherd, and Paul is a Shepherd, and the rest of the Apostles are Shepherds, and good Bishops are Shepherds, but none of us calls himself the *Door* of the Sheep. Paul was a good Shepherd, because he entered by the Door; and when the Sheep at Corinth began to call themselves by names of different Shepherds, saying, "I am of *Paul*, I am of *Cephas*," he exclaimed, "Whither are ye going, miserable that ye are? Was Paul crucified for you?" (1 Cor. i. 12, 13.) *Aug.* Tract. 47. Cp. *Dr. Barrow* on the Pope's Supremacy, vol. vi. pp. 110—118. *Dr. Moberly* on the Forty Days, pp. 134—192.

18. ἐκτενεῖς τὰς χεῖρας] *thou shalt stretch out thine hands*, that is, be crucified; as he was at Rome. *Aug.* See *Tertullian*, Præsc. Hæret. 36. *Eusebius*, ii. 25.

— οἴσει ὅπου οὐ θέλεις] *will carry thee whither thou wouldest not.* Peter desired to be released from the burden of the body, and to be with Christ; but, if it might be so, he desired life eternal without the pains of a violent death; he shrunk from those pains through natural infirmity, and was carried to them unwillingly; but he overcame them and suffered willingly. Peter had said, "I will never deny Thee; I will lay down my life for Thee." Christ grants him his will; but in saying "whither thou *wouldest not*," He intimates the sympathy and necessity of nature, and that the soul is unwilling to be severed from the body; otherwise there would be often self-murders. Peter was carried unwillingly to be crucified, but he suffered willingly on the cross.

However grievous may be the pain of death, it is to be overcome by the power of Love for Him Who is our Life, and Who willingly suffered death for our sakes.

Christ reserved the glory of martyrdom for the old age of Peter. (*Aug.*, *Chrys.*) His old age was no hindrance to his

δὲ εἶπε σημαίνων ποίῳ θανάτῳ δοξάσει τὸν Θεόν· καὶ τοῦτο εἰπὼν λέγει αὐτῷ,
k ch. 13. 23. & 1. 7. Ἀκολούθει μοι. 20 [k] Ἐπιστραφεὶς ὁ Πέτρος βλέπει τὸν μαθητὴν, ὃν ἠγάπα
ὁ Ἰησοῦς, ἀκολουθοῦντα, ὃς καὶ ἀνέπεσεν ἐν τῷ δείπνῳ ἐπὶ τὸ στῆθος αὐτοῦ,
καὶ εἶπε, Κύριε, τίς ἐστιν ὁ παραδιδούς σε; 21 τοῦτον ἰδὼν ὁ Πέτρος λέγει τῷ
l Matt. 16 28 Ἰησοῦ, Κύριε, οὗτος δὲ τί; 22 Λέγει αὐτῷ ὁ Ἰησοῦς, [l] Ἐὰν αὐτὸν θέλω μένειν
ἕως ἔρχομαι, τί πρὸς σέ; σὺ μοὶ ἀκολούθει. 23 Ἐξῆλθεν οὖν ὁ λόγος οὗτος
εἰς τοὺς ἀδελφοὺς, ὅτι ὁ μαθητὴς ἐκεῖνος οὐκ ἀποθνήσκει· καὶ οὐκ εἶπεν αὐτῷ
ὁ Ἰησοῦς, ὅτι οὐκ ἀποθνήσκει, ἀλλ', ἐὰν αὐτὸν θέλω μένειν ἕως ἔρχομαι, τί
πρὸς σέ;
m ch. 19. 35. 24 [m] Οὗτός ἐστιν ὁ μαθητὴς ὁ μαρτυρῶν περὶ τούτων, καὶ γράψας ταῦτα,
n ch. 20. 30. Amos 7. 10. καὶ οἴδαμεν ὅτι ἀληθής ἐστιν ἡ μαρτυρία αὐτοῦ. 25 [n] Ἔστι δὲ καὶ ἄλλα πολλὰ
ὅσα ἐποίησεν ὁ Ἰησοῦς, ἅτινα ἐὰν γράφηται καθ' ἓν, οὐδὲ αὐτὸν οἶμαι τὸν
κόσμον χωρῆσαι τὰ γραφόμενα βιβλία. Ἀμήν.

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courage, for he was a new man in Christ, and was invigorated by the Holy Ghost. (Cp. *Chrys.*)

19. *σημαίνων*] *signifying by what manner of death he would glorify God.* He does not say '*die.*' To suffer for Christ is to *glorify God.* Peter, who had promised, in presumptuous haste, that he would die for Christ, at last died for Him in perfect love. It was needful that Christ should first die for the salvation of Peter, before Peter could die for the Gospel of Christ. (*Aug.*)

— Ἀκολούθει μοι] *Follow Me.* Thou hast heard My words, which are the words of Him Whose truth thou hast proved by thine own denial of Him. He Who prophesied that thou wouldest deny Him, now prophesies that thou wilt die for Him. Now thou mayest no more fear to die, for He liveth, Whom thou didst weep as dead, and Whom thou didst endeavour with earnest love to deter from dying for all. (Matt. xvi. 22.) Peter not only followed Christ to death, but in the *manner* of his death—crucifixion. (*Aug.*)

22. Ἐὰν αὐτὸν θέλω μένειν ἕως ἔρχομαι] *If I will that he* should *not follow* Me, as thou wilt, by martyrdom on the cross, but that *he should tarry* for a placid consummation of his life, and wait in expectation *till I come* to take him to Myself in peace. (*Aug.* Cp. Serm. 253.) See on *v.* 28.

Our Lord had before said to Peter (John xiii. 36), thou canst not *follow* Me *now;* now that thou boastest of *thine own strength*, saying that thou wilt not deny Me, but wilt lay down thy life for Me. But, He added, thou wilt *follow Me hereafter;* and He *now explains* that saying.

— ἕως ἔρχομαι] *while I am coming, and till I come* (1 Tim. iv. 13).

— σὺ μοί] Both pronouns are emphatic. The oblique cases of the pronoun Ἐγὼ (viz. μοῦ, μοὶ, μὲ) are often used in the New Testament in a manner *peculiar to it;* and this usage imparts much strength and clearness to the sense. See the remarkable example in Matt. xvi. 18, οἰκοδομήσω μοῦ τὴν ἐκκλησίαν. When so used, they do not *follow* their substantive, but *precede* it. They are *not enclitic*, but *emphatic.* The same may be said of their relation to verbs, as here, where the sense is, "Do *thou* follow *Me*, instead of inquiring what will become of *him.*" In the present Edition these oblique cases have been *accentuated* accordingly.

23. Ἐξῆλθεν οὖν] *This saying then went forth among the brethren that that disciple would not die.* And this notion lingered in certain quarters even to the age of *S. Augustine*, who relates that some persons imagined that St. John was not dead, but only *asleep* in his grave at Ephesus.

— ἀποθνήσκει] Cp. Matt. ii. 4, ποῦ ὁ Χριστὸς γεννᾶται;

— καὶ οὐκ εἶπεν αὐτῷ ὁ Ἰησοῦς] *and yet Jesus said not unto him that he was not to die, but If I will that he tarry till I come, what is that to thee?*

Our Lord delivered here two prophecies, one concerning the *death* of *St. Peter*, the other concerning the *death of St. John;*

The prophecy concerning *St. Peter's* death had been fulfilled, and had been explained by its fulfilment, when St. John wrote his Gospel. It had been fulfilled and explained by the *manner* of St. Peter's death, in which he *followed* Christ to the *cross*, and so glorified God (*v.* 19).

But the *other* prophecy—that concerning *St. John's own death*—was not yet fulfilled. But it also *was* to be fulfilled, and to be *explained* by its fulfilment when the Evangelist came to die. And those persons who survived him, or lived after him, knew that it *was* fulfilled by St. John's patient waiting, and in the quiet endurance of *life*, protracted among many trials, after the death of all his brother Apostles, till Christ *came* and took him to Himself by a natural death. St. Peter *followed* Christ; St. John *tarried* for Him. St. Peter's was the martyrdom of death, St. John's was the martyrdom of life.

The Holy Spirit, by *commenting* here on a *fulfilled* prophecy, that concerning St. Peter, teaches us to attend to the fulfilment of prophecy in our own times. And by *only correcting* an *error* with regard to an *unfulfilled* prophecy,—that concerning St. John, —He teaches us not to speculate curiously on *unfulfilled prophecies;* but to wait patiently, till Christ comes to us in the events of History, and interprets His own Prophecies by fulfilling them.

24. Οὗτός ἐστιν] *This is he*, St. John himself. On οὗτος, used by a speaker when designating *himself*, see the note on Matt. xvi. 18.

— οἴδαμεν] *we know.* I, and you whom I address, know that His testimony is true, for it is the testimony of the Spirit of Truth (cp. 1 John v. 9. 3 John 12). Here is an assertion of Inspiration. Who could have recorded Christ's Discourses on the mysterious doctrines revealed in this Gospel, and have solemnly affirmed that his record was true, if he had not been enabled to do so by the illumination of the Holy Ghost?

The writer unites himself with his hearers and readers in one confession of the truth. Compare the *Amen* at the end of St. Luke's Gospel, and of this Gospel.

25. ὅσα] *what and how many;* not for ἃ simply, but indicating *multitude* and *greatness*, "quæ et quanta." So used by St. John, Rev. i. 2, ὅσα εἶδε, "quæ et quanta vidit."

— οὐδὲ αὐτὸν οἶμαι τὸν κόσμον χωρῆσαι] A manner of speech which is employed when that which is evident is amplified, without any deviation from truth. The expressions used may exceed the fact, but so as to show the *desire* of the speaker without any illusion being practised on the hearer. This figure of speech, called *hyperbole*, is found in other places of Holy Writ. *Aug.* Cp. *Aug.* Civ. Dei, xvi. 21. Cp. Rom. ix. 3. *Glass.* Philog. Sacr. tract. i. cap. xix. p. 905, ed. 1711.

St. John testifieth this, with as great certainty of truth as height of hyperbole. (*Bp. Pearson.*)

— οἶμαι] *I deem*, the first person *singular;* very appropriate after οἴδαμεν the first person plural in the preceding verse, lest any one should attribute this verse to any but one person, namely, the beloved disciple, who wrote these things—St. John. Some, however, have questioned the genuineness of this verse. But it is found in all the MSS. with scarcely more than a single exception (Cod. 63).

St. John ends his Gospel with the recital of the manifestations of Christ after His Resurrection; and he does not describe the *Ascension* of Christ into heaven. This had been already done in the preceding Gospels. (Mark xvi. 19. Luke xxiv. 51. Cp. Acts i. 2—12.) He takes for granted, that it is well known to those for whom he wrote. And though he does not describe it, yet he records three speeches of Christ *referring* to it (iii. 13; vi. 62; xx. 17). See note on Mark xvi. 19, and above, p. 262.

END OF THE GOSPELS.

CODEX SINAITICUS.

COLLATED WITH THE TEXT OF STEPHENS, 1550, AS REPRINTED BY THE REV. F. H. SCRIVENER, 1862.

N.B. **+ placed before a reading denotes that it is an addition to Stephens' text.**

— placed before a reading denotes that a portion of Stephens' text is wanting in Cod. Sin.

√ is placed after all readings which are only itacisms, instances of *ν εφελκυστικον* and *σ* appended, or mere errors of the scribe.

[ ] Doubtful readings in which Stephens' text and Cod. Sin. agree are placed within these brackets.

***p.m.* indicates readings of the original scribe:**

***s.m.* those of later correctors: viz. A, A obliq., B, B^a, C (C^a, C^b, C^c), D, E.**

κατα μαθθαιον.

Cap. I. 1. δα̅δ̅ *ferè passim*√. 2. *εγεννησεν ter* (*sic passim* vv. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16)√. *ϊσακ bis* (*ϊσαακ'* B).—*δε prim.* (*habet* B). 4. [*αμιναδαβ prim.*]. *αμιναδαμ secund.* 5. *βοεσ bis*. *ϊωβηδ bis*. 6. *δαυειδ secund.*√. — *ο βασιλευσ*. *σαλομων* (*pro σολομωντα*: *σαλωμωνα* B). [*σολομων*: *at σαλωμων* B]. 7. *αβιασ secund.* (B *cum* Steph.). *ασαφ' bis*. 9. *οζειαν* (B *cum* Steph.)√. [*οζιασ*]. [*αχαζ prim.* · *at αχασ* A *vel* B]. *αχασ secund.* [*εζεκιαν*]. 10. [*εζεκιασ*]. (*μανασση pro μανασσησ* B). *αμωσ bis*. *ϊωσειαν* (*-σιαν* B)√. 11. *ϊωσειασ*√ (*caetera cum* Steph.). 13. *αβιουτ*: *prim.* (*-ουδ'* B *bis*). 14. *σαδωχ bis* (B *cum* Steph.). (*αχιμ bis* B). 14, 15. *ελιουτ* (*-ουδ'* B). 15. [*ματθαν bis*, *ματ'θαν* B]. 17. *ιδ ter*. 18. [ι̅υ̅ χ̅υ̅]. *γενεσισ*. *μνησστευθισησ sic in textu; μνηστ. in annotationibus* (*-εισησ* B)√.—*γαρ*. *συνελθιν*√. 19. *παραδιγματισαι* (*δειγματισαι* B). *απολυσε*√. 20. *ϊωσηφ'*√. 21. — *αυτου prim., ut videtur* (*αυτου* ι̅ν̅ *αυτοσ rescripsit* A). *σωσι*√. 22. — *του prim.* (*ησαΐου adnotat* B, *citationis signis* > > *additis*: *sic* ii. 6). 23. *εξι*√. *τεξετε*√. (*τεξεται* B). *καλεσουσιν*√.—*αυτου* (cf. v. 21: *αυτου εμ'μα rescripsit* A). *εστιν*√. [*ο* θ̅σ̅]. 24. *εγερθεισ*.—*ο prim.* *παρελαβεν*√ (*addidit μαριαμ* C^a? *sed prorsus erasum est*). *γυνεκα* (*γυναικα* B)√. *fin.* (*εαυτου* B). 25. *ετεκεν ϋιον* (—*τον*).—*αυτησ τον πρωτοτοκον*. *εκαλεσεν*√.

II. 1. *ημερεσ* (*-αισ* C^a?)√. (*του improbat* B, *restituit* C). *ϊσ* (*εισ* C)√. 2. *ϊδομεν* (*ειδ.* B, *non* C)√. *αστεραν* (—*εν*) *p.m.*, *ut videtur* (A *vel* B *cum* Steph.). 3. *ο βασιλευσ ηρωδησ*. 4. (*αρχιϊερεισ* B). *γεννατε* (*-ται* B)√. 5. *ειπαν* (—*αυτω* B? *non* C). *ουτωσ*√. 6. *εξου* (*pro εκ σου*)√.—*γαρ* (*habet* B). *ποιμανι* (*-ει* B). 7. *ηκριβωσεν*√. 8. *ειπεν*√. *εξετασατε ακριβωσ*. *πεδιου*√. *απαγγιλατε*√. 9. *ϊδον* (*ειδον* B)√. *προηγον primò* (*-εν forsan p.m.*). *εσταθη*. 10. *αστεραν* (*ν eras.* B?). 11. *ϊδον* (*pro ευρον*: *ειδον* B). 12. *την εαυτων χωραν* (*την χωραν αυτων* B). 13. [*φαινεται κατ οναρ*]. *ζητιν το πεδιον*√. *απολεσε*√. 14. [*παρελαβε, sic* v. 21]. *πεδιον*√. *εκι*√. 15. —*του prim.* (*εν αριθμοισ adnotat* B, *additis signis*). 16. *ενεπεχθη*√. *λειαν* (*λιαν* B)√. *αποστιλασ ανειλεν*√. [*πασι*]. *ηκριβωσεν*√. 17. *δια* (*pro υπο*: *confer* v. 23). 18. —*θρηνοσ και*. *ηθελεν*√. *εισιν*√. 19. *φαινεται κατ οναρ*. 20. *τεθνηκασιν*√. *πεδιου*√. 21. *εγερθισ*√. *εισηλθεν*. 22. —*επι*. *του* π̅ρ̅σ̅ *αυτου ηρωδου*. 23. [*ναζαρετ*]. (*υπο* B^a *pro δια*).

III. 1. *ημερεσ*√. *παραγεινεται* (*-γιν-* B)√. [*ιωαννησ passim*]. *ιουδεασ*√. 2. *init.*—*και*. *ηγγικεν*√. *βασιλια* (*-εια* B)√. 3. *ρηθισ*√. *δια* (*pro υπο*). *ευθιασ*√. *ποιειται* (*-ειτε* B)√. 4. *ειχεν*√. *ην αυτου*. 5. *ϊουδεα* (*-δαια* B). *και πασα η rescript. p.m.?* 6. [*-οντο εν*]. + *ποταμω* (*post ιορδανη*).—*υπ αυτου* (*habet* B^a). 7. — *αυτου* (*habet* B^a). *φυγιν*√. 8. *καρπον αξιον*. 9. *λεγιν*√. *εγιραι* (*-ειραι* B)√. 10. —*και prim.* 11. + *γαρ* (*post μεν*). *ϋμασ βαπτιζω* (*at* B *habet εν ϋδ. ante βαπτ.*). *βαπτισι*√. 12. [*-κην το δε*]. *κατακαυσι*√. 14. —*ιωαννησ* (*habet* B^a). *χριαν* (*χρει-* B)√. *βαπτισθηνε* (*-ναι* B)√. 15. *ειπεν*√. [*προσ αυτον*]. [*ουτω*, *at -ωσ* B]. *ημασ* (*pro ημιν*: B C^a *cum* Steph.). 16. *βαπτισθεισ δε* (—*και*). *ευθυσ* *ανεβη*. [*ανεωχθησαν*].—*αυτω* (*habet* B^a). *ειδεν*√. π̅ν̅α̅ θ̅υ̅ (—*το et του*).—*και ult.* (*habet* C^a). 17. *ηϋδοκησα* (*ευδ-* B, *non* C).

IV. 1. [*ο* ι̅σ̅]. *ϋπο του* π̅ν̅σ̅ *εισ την ερημον*. *πιρασθηναι* (*πειρ-* B)√. 2. *ημ. τεσσερακοντα και τεσσερακοντα νυκτασ*. *επινασεν*√. 3. *-θων ο πιραζων ειπεν αυτω*. (*ειπον ινα* B). 4. (*ο δ* B). *ειπεν*√. *γεγραπτε* (*-ται* B)√. + *ο* (*ante* α̅ν̅ο̅σ̅). [*επι*]. 5. *παραλαμβανι*√. *εστησεν*. 6. (*ειπεν pro λεγει* B: C^a *cum p.m.*). *εντελιτε* (*-λειτε* B C^a)√. *αρουσιν* (*-ρουσι* B)√. 7. *εκπιρασεισ*√. 8. *δικνυει*. *βασιλιασ*√. 9. *ειπεν* (*pro λεγει*). *σοι παντα*. 10. *λεγι*√. [*ϋπαγε σατ.*]. *προσκυνησησ*. *λατρευσισ*√. 12. —*ο* ι̅σ̅. *ϊωαννησ οτι* (*οτι ϊωανν.* A B). 13. *ναζαρεθ* (*ναζαρα* B). *καφαρναουμ*. *παρα θαλασσαν* (*-σιαν p.m. vel* B). 16. *σκοτι* (*-τια* B)√. *φωσ ϊδεν* (*φ. ειδεν* B). *ανετιλεν*√. 17. *κηρυσσιν* (*-σειν* B)√. *λεγιν*√. *ηγγικεν*√. *βασιλια* (*-λεια* B)√. 18. — *ο ισ*. *ειδεν*√. (*καλουμενον pro λεγομενον* B). *αλεεισ* (*αλιεισ* B C^a). 19. [*αυτοισ δευτε*]. *αλεεισ* (*γενεσθαι αλιεισ* B). 21. *ιδεν*√. (*εαυτου* A, *αυτου* B). 22. + *αυτων* (*post πλοιον*: *delet* B). 23. *ο* ι̅σ̅ *εν τη γαλιλαια* (—*ολην*: *ο* ι̅σ̅ *ολην την γ.* B). + *αυτουσ* (*post διδασκων*: *improbat* B). *βασιλιασ*√. 24. *εξηλθεν* (*pro απηλθεν*). *πασαν* (*pro ολην*). *βασανουσ* (*-οισ* A *vel* B). [*και*] *δεμονιαζομενουσ* (*δ et μο rescript.*: *forsan σ λη p.m. quasi vellet σεληνιαζομενουσ*, *δεμο* A *vel* B, *δαιμο* C^a)√.

V. 1. *προσηλθαν* (*-ηλθον* B) [*αυτω*]. 3. *βασιλια* (*-εια* B)√. 4, 5. [*ordo cum* Steph.]. 4. (+ *νυν post πενθουντεσ* B). 5. *κληρονομησουσιν*√. 6. *πινωντεσ*√. 8. *καρδια* (*ρ rescript. p.m.*)√. 9. *ϊρηνοποιοι*√.—*αυτοι*. 10. *βασιλια* (*-εια* B)√. 11. *διωξουσιν*√. *ειπωσιν π. πον. καθ υμ.* (—*ρημα*). [*ψευδομενοι*]. 12. *χαιρεται*√. *ουτωσ* (*sic* vv. 16. 19)√. 13. *ϋμισ*√. *αλα prim.* (*σ addit* C, *at eras.*). *αλα secund.* *βληθεν εξω καταπατισθε* (—*και*). 14. *εσται*√. 15. *κεουσιν*√. *λαμπι*√. *πασιν*√. 16. *δοξασωσιν*√. *τον super ras. p.m., bis*√. 18. (*κερεα*√ B). 19. *κληθησετε*√. *βασιλια*√.—*οσ δ αν ποιηση ad fin. vers. ob ὁμοιοτελευτον* (*supplet* A). 20. *ϋμων η δικαιοσυνη*. *πλεον* (*πλιον* B, *at* C^b? *cum* Steph.). *εισελθηται* (*-τε* B)√. *βασιλιαν*√. 21. *οτι ερρεθη τοισ αρ in rasurâ rescript. ab* A?√. 22. (*οτι improbat* B).—*εικη* (*habet* C^b). *εστε prim. et tert.*√ *ραχα* (*-κα* B). 23. [*κακει*]. *εχι*√. 24. *εκι*√. 25. *μετ αυτου εν τη οδω*.—*σε παραδω secund.* 26. *εκιθεν*√. 27. [*ερρεθη*: *sic* vv. 21. 31. 33. 38. 43].—*τοισ αρχαιοισ*. *μοιχευσισ*√. 28. *επιθυμησε*√.—*αυτησ* (*habet* B^a). *fin.* [*αυτου*]. 29. *σκανδαλιζι* (*sic* v. 30)√. *συμφερι* (*sic* v. 30)√. 30. *η* (*pro και μη*: B *cum* Steph.). *εισ γεενναν απελθη* (*pro βληθη εισ γ.*). 31. —*δε* (*habent* B C).—*οτι*. 32. *πασ ο απολυων* (*pro οσ αν απολυση*). *πορνιασ*√. *μοιχευθηναι*. *οσ αν* (*εαν* B) *απολελυμενην γαμηση*. *μοιχατ* (*-ται* B)√. 33. *εφιορκησεισ*. *αποδωσισ*√. 34. *εστιν* (*sic* v. 35 *bis*)√. 36. (*μηδε* B, *μητε p.m. et* C). *τριχαν* (B *cum* Steph.). *λευκην ποιησαι η μελαιναν*. 37. [*εστω*]. 39. *αντισταθηναι*. *ραπιζι*√. *εισ* (*pro επι*: C^a *cum* Steph.).—*σου*. 40. *λαβιν*√. *τουτω* (*pro αυτω*: B? C^a *cum* Steph.). *fin.* + *σου*. 41. *εαν ενγαρευση* (*pro αγγαρευσει*). 42. *σοι* (*pro σε*: B *cum* Steph.). *δοσ*. *δανισασθαι*

44. — ευλογειτε usque ad μισουντασ υμασ. προσευχεσθαι√. — επηρεαζοντων υμασ και. 45. ανατελλι√. — και βρεχ. ad fin. vers. (ὁμοιοτ.): habet A, legens βρεχι√. 46. — ουχι (habet B^a). [το αυτο]. ποιουσιν√. 47. ποιειται√. εθνικοι το αυτο (pro τελωναι ουτω). 48. ῦμισ τελιοι√. ωσ (pro ωσπερ). ουρανιοσ (pro εν τοισ ουρανοισ). τελιοσ εστιν√.

VI. 1. + δε (post προσεχετε). δικαιοσυνην (pro ελεημοσυνην: δοσειν A, at B cum p.m.). θεαθηνε√. — τοισ (habet C^a). 2. ποιησισ forsan p.m. τεσ συναγωγεσ (C^a cum Steph.)√. αμην bis legit p.m. (improbat alterum C^a). απεχουσιν√. 3. ελαιημοσυνην√. 4. ελεημοσυνη η (pro η ελεημ: B cum Steph.). — αυτοσ. αποδωσι (sic vv. 6. 18)√. — εν τω φανερω (sic vv. 6. 18). 5. [προσευχη p.m.]. ουκ εσεσθε (at ουκ εσεσθε ω p.m. rescript., quae sequuntur σ οι spatium occupantibus antea vacuum, ο in ουκ pro σ reposito: hinc constat προσευχησθε primò scriptum fuisse: C^a habet προσευχησθαι). ωσ (pro ωσπερ). πλατιων√. προσευχεσθε (pro -θαι)√. — αν. φανωσιν√. — οτι. [απεχουσι]. 6. προσευχησ (σ eras.)√. ταμιον. κλισασ√. σου προσευξε rescript. p.m.√. — εν τω φανερω. 7. βατταλογησηται. εθνικοι (θ rescript.)√. δοκουσιν√. 8. οιδεν√. + ο θ̅σ̅ (post γαρ), at eras. χριαν√. 9. προσευχεσθαι√. °εν (ο p.m.). 10. ελθατω. βασιλια√. — τησ. 12. οφιληματα√. ημισ√. αφηκαμεν (C^a cum Steph.). οφιλεταισ√. 13. πιρασμον√. — οτι σου κ.τ.λ. ad finem versûs. 14. αφηται√. αυτων (α supplet A)√. αφησι (sic v. 15)√. 15. — τα παραπτωματα αυτων. ῦμιν (pro υμων prim.). 16. init. + και (improbat A vel B). ωσ (pro ωσπερ). — οι (habet C^a). [αφανιζουσι]. το προσωπον (C^a cum Steph.). [αυτων prim.]. [φανωσι]. + γαρ (post αμην: improbat C^a). — οτι. απεχουσιν√. 17. αλιψε√. 18. [τοισ α̅ν̅ο̅ι̅σ̅ νησ.]. κρυφαιω (pro κρυπτω prim.). — σου secund. (habet B^a). κρυφεω (B -αιω, pro κρυπτω secund.). — εν τω φανερω. 19. διορυσσουσιν√. κλεπτουσιν√. 20. διορυσσουσι και (pro -ουσιν ουδε). 21. σου (pro υμων) bis. εκι√. [και]. 22. [-μοσ εαν]. — ουν. η ο οφθαλμοσ σου απλουσ. φωτινον εστε√. 23. η ο οφθαλμοσ σου πονηροσ (B cum Steph.). σκοτινον√. εστιν√. 24. [δυσι]. ει (pro η prim.). μισησι√. αγαπησι (-ει B)√. ανθεξετε√. μαμωνα. 25. μεριμναται√. φαγηται√. — και τι πιητε (ὁμοιοτελ.). — υμων secund. (habet B^a). [εστι]. 26. εμβλεψαται√. πετινα√. σπιρουσιν√. (+ τασ ante αποθηκασ B). τρεφι√. διαφερεται√. 28. μεριμναται√. καταμαθεται√. αυξανουσιν. κοπιωσιν. νηθουσιν· (ab αγρου ad fin. vers. rescript. p.m., salvâ lectione). 30. ϊ (pro ει)√. 32. ταυτα γαρ παντα. επιζητουσιν. οιδεν√. + ο θσ (post γαρ: δε pro γαρ C^a, qui improbat ο θ̅σ̅) cf. v. 8. — ο ουρανιοσ. 33. — του θ̅υ̅ [την β. και την δ.]. 34. μεριμνησι√. — τα.

VII. 1. κρινεται√. 2. κριθησεσθαι√. μετριται μετρηθησεται. 3. βλεπισ√. την δε δοκον την εν τω σω οφθαλμω (C^a cum Steph.). 4. λεγισ (pro ερεισ: B C^a ερισ). + αδελφε (ante αφεσ). εκ (pro απο). 5. εκ του οφθαλμου σου την δοκον. διαβλεψισ√. εκβαλλειν. 6. κυσιν√. [καταπατησωσιν]. 7. κρουεται√. 8. [ανοιγησεται]. 9. στιν in εστιν p.m. rescript.√. — εαν (habet B). αιτησει. επιδωσι (non v. 10)√. 10. init. η και ϊχθυν αιτησι. 11. ῦμισ√. υιδαται√. 12. — ουν (habet B). εαν (pro αν). θεληται√. ῦμειν (ει p.m. in rasura)√. ουτωσ√. ῦμισ ποιειται√. 13. εισελθατε. πλατια√. — η πυλη (habet B). απωλιαν√. — εισιν (habet B). (C^a pro εισερχομενοι legere voluit πορευομαινοι? at revocavit). 14. init. [οτι: at τι B? C^a]. [η πυλη]. 15. προσεχεται√. — δε. [ενδυμασι]. εισιν√. 16. σταφυλασ. 17. [ουτω]. 18. ποιειν prim. rescript. p.m., lectione non mutatâ. ενεγκειν (pro ποιειν secund.: B C^a cum Steph.). 19. [παν δενδ.]. 20. [απο]. επιγνωσεσθαι√. 21. βασιλιαν√. τα θεληματα (B cum Steph.). + τοισ (ante ο̅υ̅ν̅ο̅ι̅σ̅). 22. ερουσιν√. επροφητευσαμεν. δεμονια πολλα (B improbat πολλα). εξεβαλλομεν (-αλομεν C^a). δυναμισ√. 24. [τουτουσ]. ομοιωθησεται (pro ομ. αυτον). ωκοδομησεν√. αυτου την οικιαν. 25. [ηλθον]. προσεπεσεν (-σαν B). εκινη (sic v. 27)√. επεσεν (sic v. 27)√. fin. + και πασ p.m. at erasit, sequente και (v. 26) in rasura scripto√. 26. ωκοδομησεν αυτου την οικιαν. (fin. ψαμμον C^a? at ψ erasum). 27. ηλθαν. — και επνευσαν οι ανεμοι (ὁμοιοτ.: supplet A). [προσεκοψαν]. 28. ετελεσεν. εξεπληττοντο (-σσοντο B). επι τη διδαχη αυτου οι οχλοι (B C^a cum Steph.). 29. fin. + αυτων tantum.

VIII. 1. [-βαντι δε αυτω: at -βαντοσ δε αυτου B]. 2. προσελθων. 3. εκτινασ√. + αυτου (post χειρα: improbat B, non C). — ο ι̅σ̅. — ευθεωσ (habet B). [εκαθ.]. 4. ειπεν (pro λεγει: C^a λεγι). αλλα. διξον√. [προσενεγκε]. προσεταξεν√. μωῦσησ. 5. εισελθοντοσ δε αυτου (— τω ι̅υ̅). καφαρναουμ. εκατονταρχησ (-χοσ B). 6. — κυριε (habet B). δινωσ√. 7. [και]. λεγι√. — ο ι̅σ̅. + ακολουθι μοι (ante εγω: improbat C^a). 8. αποκριθεισ δε (— και: B C cum Steph.). εκατονταρχησ (-χοσ B). ειπεν (pro εφη: B cum Steph.). λογω. 9. + τασσομενοσ (post εξουσιαν). πορευετε√. ερχετε√. 10. εθαυμασεν√. ειπεν√. [caetera cum Steph.]. 11. ηξουσιν√. ϊσακ. 12. εξελευσονται ut videtur p.m. (A cum Steph. εκβλη.). εστε√. 13. εκατονταρχη (-χω B). — και secund. — αυτου. [εν τ. ω. ε.]. fin. + και ῦποστρεψασ ο εκατονταρχοσ εισ τον οικον αυτου εν αυτη τη ωρα ευρεν τον παιδα ῦγιαινοντα (uncis improbat B, sed rursus unci eraduntur). 14. ειδεν√. 15. χιροσ√. ⁿεγερθη κ̣ διηκονι (ⁿ etiam η κ̣ per B: εγερθισα p.m., ut videtur). fin. αυτω (-οισ B). 16. εξεβαλεν√. 17. ασθενιασ√. ελαβεν√. 18. — πολλουσ (habet C^a, fortasse pro οχλουσ). 20. εχουσιν√. πετινα√. κατασκηνωσισ√. εχι√. 21. — αυτου. θαψε (sic v. 22)√. 22. — ι̅σ̅. λεγι (pro ειπεν). ακολουθι√. 23. [το: improbat B, restituit C]. μαθητε√. 24. σισμοσ√. [το]. καλυπτεσθε√. εκαθευδεν√. 25. — οι μαθηται αυτου. ηγιραν√. — ημασ. 26. λεγι√. διλοι√. εγερθισ επετιμησεν√. τω ανεμω (B cum Steph.). θαλλασση√. 27. [και prim.]. αυτω ῦπακουουσιν. 28. ελθοντων αυτων (ελθοντοσ αυτου B). γαζαρηνων (pro γεργεσηνων: C^a cum Steph.). δεμονιζομενοι (δαιμ. C^a)√. μνημιων√. εκινησ√. 29. — ιησου. ῦιε rescript. per B? (ῡε̄ p.m.?)√. ημασ απολεσαι προ καιρου (ημασ βασανισαι ημασ προ κ. B). 31. εκβαλλισ√. αποστιλον ημασ (pro επιτρεψον ημιν απελθειν). 32. [αυτοισ ῦπ.]. απηλθον εισ τουσ χοιρουσ (— την αγελην). ωρμησεν√. — των χοιρων secund. (απεθαναν B). 33. απηγγιλαν√. 34. ῦπαντησιν του ι̅υ̅. ειδοντεσ√. [οπωσ].

IX. 1. — το. διεπερασεν√. 2. [προσεφερον]. ειδων√. ειπεν√. αφιενται. σου (pro σοι). fin. — σαυ. 3. [ειπον]. 4. [ιδων]. — υμεισ. καρδιεσ (-ιαισ C^a)√. 5. αφιονται (αφιενται C^a). σοι (pro σοι). εγειρε. — και (habet B). περιπατι√. 6. εχι√. [εγερθεισ). πορευου (pro υπαγε: C^a cum Steph.). 8. εφοβηθησαν (pro εθαυμασαν). 9. — εκειθεν (εκιθεν B). (+ εκι C^a ante καθημενον: sed erasum). μαθθαιον. — και secund. (habet B). λεγι√. ακολουθι√. ηκολουθει (pro -θησεν). 10. — εγενετο αυτου. ανακειμενων (at και εγενετο ανακιμενου αυτου C^a). — και secund. τελωνε (-ναι C^a)√. — ελθοντεσ (habet B). συνανεκιντο√. μαθητεσ√. 11. ελεγον (pro ειπον). 12. — ιησουσ. — αυτοισ. χριαν√. ϊατρων. [αλλ]. 13. μαθεται√. ελεοσ. αλλα. — εισ μετανοιαν. 14. ημισ√. — πολλα (habet C, at πυκνα A vel B). νηστευουσιν√. 15. — ελευσονται δε usque ad νυμφιοσ (ὁμοιοτ.: supplet A, legens νυμφειοσ). 16. παλεω√. αιρι√. — αυτου (habet B). γεινεται√. 17. εκχειται (κ forsan a B suppletum)√. απολλυνται. αλλ οινον νεον εισ ασκουσ καινουσ βλητεον. αμφοτεροι. 18. αρχων προσελθων (+ εισ post αρχων B C^a: ελθων C^a). προσεκυνι√. — οτι. 19. ηκολουθει. 20. αιμαροουσα (αιμοροουσα C^a). 21. ελεγεν√. — μονον (habet B). 22. — ιησουσ (habet B). στραφεισ. ειπεν θαρσι. [θυγατερ]. σεσωκεν√. εκινησ√. 24. ελεγεν (— αυτοισ). αναχωριτε√. απεθανεν prim.√. fin. + ειδοτεσ οτι απεθανεν (improbat C^a). 25. εκρατησεν√. χιροσ√. 26. αυτησ (pro αυτη). 27. [αυτω]. κραυγαζοντεσ. [ῦιε]. 28. init. εισελθοντι δε αυτω (ελθοντι δε αυτ. C^a). [προσηλθον]. + δυο (ante τυφλοι: improbat C^a). — ο (habet C^a: at p.m. etiam ι̅σ̅ omisit primò). + ῦμιν (ante τουτο ποιησαι: A C^a improbant, B habet). 30. [ανεωχθησαν]. — αυτων (habet C^a). ενεβριμηθη. μηδισ√. 31. — ολη (habet B). 32. — ανθρωπον. 33. — οτι. 34. — εν (habet B). δεμονια√. 35. πολισ√. — και tert. (habet B). [εν τω λαω: delet B]. fin. + και ηκολουθησαν αυτω (delet B). 36. εσκυλμενοι (pro εκλελυμενοι). εριμμενοι. [ωσει]. 37. λεγι√. μαθητεσ√. εργατε√.

X. 1. ι̅β̅ (sic vv. 2. 5)√. εκβαλλιν√. 2. εστιν√. + και (ante ϊακωβοσ: at eras.). 3. βαρθολομεοσ√. μαθθεοσ. — και λεββαιοσ ο επικληθεισ (και tantum habet B). 4. [κανανιτησ]. ο ιουδασ ο ϊσκαριωτησ (B cum Steph.). (παραδιδουσ B: at δι eras.). 5. απεστιλεν√. παραγγιλασ√. — λεγων (habet B). — εθνων (habet B). απελθηται√. σαμαριτων√. εισελθηται√. 7. βασιλια√. 8. νεκρουσ εγειρεται λεπρουσ καθαριζεται (literae νεκ p.m., at in rasurâ scriptae, fortasse λεπ primò: νεκρ. εγ. improbat A vel B; postea restitut.). 9. κτησησθαι√. — μηδε αργυρον (ὁμοιοτ.: habet B).

10. [ραβδον]. fin. — εστιν. 11. εισελθηται εξετασαται√. εν αυτη τισ. εστιν√. μινατε√. εξελθηται√. 12. fin. + λεγοντεσ ειρηνη τω οικω τουτω (improbant B? C; postea restitut.). 13. ελθατω. ῑρηνη bis in versu√. εφ (pro προσ). 14. αν (pro εαν). + εξω (ante τησ οικιασ). — τησ secund. + η κωμησ (post πολεωσ). εκινησ√. + εκ (ante των ποδων). 15. + γη (ante γομορρων). πολι εκινη√. 16. ο οφισ (οι οφισ C^{a}). ακαιρεοι√. 17. παραδωσουσιν√. 18. βασιλισ√. αχθησεσθαι√. 19. παραδωσιν. εκινη√. fin. λαλησητε. 20. ῡμισ√. 21. παραδωσι√. αδελφοσ (pro αδελφον: ν C?)√. γονισ√. 22. υπομινασ√. 23. πολι√. φευγεται√. ετεραν (pro αλλην: nihil additum). πολισ√. [του]. — αν (at ου C^{a}). 24. εστιν√. + αυτου (post διδασκαλον). 25. [τον οικοδ.]. βεεζεβουλ. επεκαλεσαντο (επεκαλεσαν C^{a}). [τουσ οικιακ.]. 26. εστιν√. αποκαλυφθησετε√. γνωσθησετε√. 28. φοβισθε (pro φοβηθητε) bis in vers.: sic v. 31. αποκτεννοντων. αποκτιναι√. και ψυχην και το σωμα (την ψυχ. B). απολεσε√. 29. πωλειτε√. πεσιται√. 30. ηριθμημενε εισιν√. 31. φοβισθε. διαφερεται ῡμισ√. 32. ομολογησι√. [εν ουρ.: sic v. 33]. 33. [δ αν]. αρνησομε√. καγω αυτον. 34. νομισηται√. ῑρηνην βαλιν prim. βαλιν ῑρηνην secund. 37. εστιν bis in versu (sic v. 38)√. 38. ου λαμβανι. ακολουθι. 39. — ο ευρων usque ad και inclusum (supplet A, legens απολεσι√). ευρησι√. 40. δεχετε bis in vers.√. ο δε (pro και ο: C^{a} cum Steph.). αποστιλαντα√. 41. λημψετε bis in vers. δικεου secund.√. 42. [εαν].

XI. 1. ιβ̅√. διδασκιν√. κηρυσσιν√. 2. δια (pro δυο). 4. αποκριθισ√. (ο ισ̅^{9}: sic Tischend., at deest annotatio: nec lucem affert facsimil. Tab. VI.). απαγγιλατε√. + τω (ante ῑωαννη: improbat B). 5. αναβλεπουσιν και. περιπατουσιν√. καθαριζοντε και. ακουουσιν√. + και (ante νεκροι). εγιροντε και. ευαγγελιζοντε√. 6. [εαν]. 7. λεγιν√. εξηλθατε (sic ferè vv. 8. 9). θεασασθε√. 8. εξηλθαται. ανο̅ν̅ ῑδιν (ῑδιν ανο̅ν̅ B). — ιματιοισ. [βασιλεων]. — εισιν (habet C^{a}). 9. εξηλθατε. ποοφητην ῑδιν (ῑδ. πρ. C). 10. — γαρ. εστιν√. [εγω]. [οσ]. κατασκευασι√. 11. εγηγερτε√. γυνεκων√. μιζων bis in versu√. βασιλια (sic v. 12)√. [αυτου εστιν]. 12. βιαζετε√. βιαζστε (primò βιαζετε: B? ζε in ζσ mutat)√. 13. επροφητευσαν. 14. δεξασθε√. ερχεσθε√. 15. [ακουειν]. 16. εστιν√. παιδιοισ καθημενοισ εν τεσ αγορεσ (ταισ αγοραισ C^{a}) α προσφωνουντα τοισ ετεροισ λεγουσιν (— αυτων και). 17. — υμιν secund. 18. ηλθεν√. λεγουσιν√. δεμονιον (δαιμ. C^{a})√. 19. φιλοσ τελωνων. εδικεωθη√. εργων (pro τεκνων). 20. ονιδιζειν√. πλισται√. δυναμισ (sic v. 21)√. 21. χοραζειν√. βηδσαῑδαν (ν eras.). (ει η εν B, at ipse delet η)√. + καθημενοι (ante μετενοησαν). 22. εστε√. 23. καφαρναουμ μη εωσ ου̅ν̅ο̅υ̅ ῡψωθηση. [καταβιβασθηση]. εγενηθησαν (pro εγενοντο). δυναμισ√. [αι γενομεναι εν σοι: at σοι ab A super rasuram scriptum: ῡμιν p.m., ut videtur]. εμεινεν. 24. — οτι (habet B, at eras.). ανεκτοτερον εστε γη σοδομων. 25. εκινω√. αποκριθισ√. εκρυψασ. 26. ευδοκια εγενετο. 27. — μου (habet B?). ουδισ√. επιγινωσκι bis in versu√. βουλητε ο υ̅σ̅ αποκαλυψε. 29. — απ εμου (habet A). πραῡσ. ταπινοσ√. ψυχεσ√. 30. [χρηστοσ].

XII. 1. εκινω√. σαββασιν√. μαθητε√. επινασαν√. τιλλιν√. 2. ειπαν. εξεστιν (sic vv. 10. 12)√. 3. εποιησεν√. δα̅δ̅ (sic v. 23)√. επινασεν√. — αυτοσ. 4. εφαγον. [ουσ]. φαγιν√. ῑερευσιν√. 5. ῑερισ√. βεβηλουσιν√. εισιν√. 6. μιζον. 7. ελεοσ. 8. εστιν√. — και. 9. εκιθεν√. 10. — ην την. χιρα√. σαββασιν (sic v. 12)√. θεραπευσε. 11. [εσται]. εξι√. πεση (ενπ. B). κρατησασ εγερει αυτο (— και). 12. διαφερι√. 13. λεγι√. εκτινον σου την χειρα (+ σου C, at eras.). εξετινεν√. απεκατεσταθη. — ωσ η αλλη. 14. εξελθοντεσ δε οι φαρισεοι συμβουλιον ελαβον κατ αυτου. 15. εκιθεν√. — οχλοι. 16. [φαν. αυτ.]. 17. ῑνα (pro οπωσ). 18. — εισ (habet B). ηῡδοκησεν. 19. τεσ (ταισ C^{a}) πλατιαισ√. 20. σβεσι√. 21. — εν. ελπιουσιν√. 22. [προσηνεχθη]. [δαιμονιζομενοσ τυφλοσ και κωφοσ]. αυτουσ (pro αυτον: C^{a} cum Steph.). — τυφλον και. — και (ante λαλειν: habet C^{a}). βλεπιν√. 24. εκβαλλι (sic v. 26)√. βεεζεβουλ (sic v. 27). δεμονιων (δαι- C^{a})√. 25. ῑδωσ (ν eras. super σ: ν per B?). — ο ιησουσ. βασιλια (sic vv. 26. 28)√. μεοισθισα bis in versu√. 26. σταθησετε√. 27. εκβαλλουσιν√. κριται σονται ῡμων 28. εν π̅ν̅ι̅ θ̅υ̅ εγω. δεμονια (δαι- C^{a})√. 29. εισελθιν√. [διαρπασαι]. fin. διαρπαση. 30. εστιν√. σκορπιζι√. fin. + με. 31. αφεθησετε bis in versu (sic v. 32 bis)√. — τοισ ανθρωποισ secund. 32. εαν (pro αν prim.). ου μη (pro ουκ: B? C cum Steph.). [εν τουτω τω]. 33. ποιησαται prim.√. αγαθον forsan primò, at καλον secund. p.m. γινωσκετε√. 34. γεννημα^{τα} (τα p.m.?). λαλιν√. 35. — τησ καρδιασ. [τα]. 36. λαλησουσιν (— εαν). αποδωσουσιν (απο improbat B?, sed postea restitut.). 37. δικεωθηση√. — σου secund. 38. + αυτω (ante τινεσ). φαρισεων√. σημιον ιδιν√. 39. αποκριθισ√. σημιον ter in versu√. επιζητι√. δοθησετε√. 40. τρισ ter, γ̅ semel. εστε√. 41. νινευειτε√. αναστησοντε√. κρισι (non v. 42)√. 42. εγερθησετε√. κατακρινι√. ακουσε√. σολομωνοσ bis in versu. 43. διερχετε√. (ζη^{ω}τουν: ω A vel B: sed deletum). 44. λεγι√. εισ τον οικον μου επιστρεψω. — ελθον (habet A). + και (ante σεσαρ). 45. πορευετε√. παραλαμβανι√. [επτα ετερα]. κατοικι εκι√. γινετε√. εκινου χιρονα√. εστε√. 46. — δε. (αυτου secund. punctis notat., sed restitut.). ῑστηκισαν√. — ζητουντεσ usque ad fin. versûs sequentis (supplet A, legens v. 47 ειπεν δε τισ των μαθητων αυτου ῑδου η μ̅η̅ρ̅ σου και οι αδελφοι σου εξω ζητουσιν σε: cf. Marc. iii. 32). 48. ειπεν√. λεγοντι (pro ειποντι). 49. εκτινασ√. χιραν p.m., ut videtur. — αυτου prim. (habet A). 50. [ποιηση].

XIII. 1. — δε. εκινη√. εκ (pro απο). 2. — το. καθησθε√. ῑστηκι√. 3. σπιρων√. σπιρε. 4. σπιριν√. επεσεν√. ηλθεν τα πετινα και. 5. ειχεν√. εξανετιλεν√. εχιν (non v. 6)√. [βαθοσ γησ]. 6. ανατιλαντοσ√. 7. επνιξαν. 8. fin. λ̅√. 9. — ακουειν (habet C^{a}). 10. μαθηται ειπαν. αυτοισ λαλεισ (B cum Steph.). 11. — αυτοισ. γνωνε√. βασιλιασ√. εκινοισ√. 12. δοθησετε√. περισσευθησετε√. εχι prim.√. αρθησετε√. 13. παραβολεσ (-αισ C^{a})√. βλεπουσιν√. συνιουσιν. 14. — επ. προφητια√. βλεψητε. 15. ωσιν αυτων prim. ῑδωσιν√. (+ αυτων post ωσιν secund. B). ακουσωσιν√. συνωσιν√. επιστρεψωσιν√. ῑασομε. 16. βλεπουσιν√. [ῡμων secund.]. ακουουσιν. 17. — γαρ. προφητε√. δικεοι (-αιο. C^{a})√. ῑδιν√. ιδαν. ακουσε√. 18. υμισ√. σπιραντοσ (-ροντοσ C^{a}). 19. βασιλιασ√. ερχετε√. αρπαζι√. σπαρισ (sic vv. 20. 23, non 22)√. 21. εχι√. εστιν√. 22. — τουτου (habet B?). συνπνιγει. γινετε√. 23. την καλην γην. συνιεισ. καρποφορι√. ρ̅. ξ̅. λ̅√. 24. βασιλια (sic v. 31, non 33)√. σπιραντι. 25. καθευδιν√. επεσπαρκεν (επεσπειρεν B). 26. εποιησεν√. 27. εσπιρασ√. εχι τα ζ. (B delet τα). 28. δουλοι λεγουσιν αυτω (— ειπον). θελισ√. 29. φησιν (pro εφη). 30. συναυξανεσθε√. αχρι (μεχρι B? sed αχρι restitut.). [τω καιρω: τω delet B? sed restitut.]. θεριστεσ√. [εισ δ.]. κατακαυσε√. [συναγαγετε]. 31. εσπιρεν√. 32. εστιν bis in versu√. (αυξηση C? sed restitut.). γινετε√. [κατασκηνουν]. 33. + λεγων (ante ομοια). 34. ουδεν ελαλησεν (at ουκ ελαλι C^{a}). 35. + ησαῑου (post δια: delet B). παραβολεσ (pro -αισ)√. [κοσμου deletum, sed restitut.]. 36. αφισ√. εισηλθεν√. — ο ιησουσ. προσηλθον p.m., at -εν primò. μαθητε√. διασαφησον (pro φρασον: C^{a} cum Steph.). 37. — αυτοισ. σπιρων√. 38. βασιλιασ (sic v. 41)√. 39. ο σπιρασ αυτα εστιν. — θερισμοσ usque ad οι δε (δμοιοτ.: supplet A, του omisso ante αιωνοσ, quod supplet C^{a})√. 40. συλλεγετε√. [κατακαιεται]. εστε√. συντελια√. — τουτου. 41 αποστελι√. — αυτου prim. 42. βαλλουσιν (λ prius eras.). εκιν εστε (εσται B?)√. 43. δικεοι (δικαιοι B?)√. — ακουειν (habet C^{a}). 44. — παλιν. (+ δε post ομοια B). βασιλια (-λεια B)√. — εν τω αγρω (δμοιοτ.: supplet A). εκρυψεν√. ῡπαγι√. πωλι παντα οσα εχι√. εκινον√. 45. βασιλια (sic v. 47)√. — ανθρωπω (habet B). 46. ευρων δε (— οσ). πεπρακεν√. ειχεν√. 47. βληθιση√. 48. [επ τον αιγιαλον και: at και επι τ. αι. B? sed prior lectio restitut.]. αγγη. εβαλλον (εβαλον B?). 49. εστε (sic v. 50)√. συντελια√. εξελευσοντε√. [αφοριουσι]. 50. βαλλουσιν (βαλουσιν B?). 51. — λεγει αυτοισ ο ι̅σ̅. — κυριε. 52. [ειπεν]. μαθητευθισ τη βασιλια (— εισ). ομοια (ομοιοσ A vel B, itemque C)√. 53. εκιθεν√. 54. αντιπατριδα (πατριδα A vel B). εκπλησσεσθε. δυναμισ√. 55. ουχ (pro ουχι). λεγετε√. ῑωσηφ (-σηφ A in rasura: ῑωαννησ p.m., ut videtur). 56. εισιν√. [ταυτα παντα]. 57. — ιησουσ. εστιν√. ῑδια πατριδι (— αυτου). 58. εκι√. δυναμισ√.

XIV. 1. ^{β}ηκουσεν ηρωδησ ^{a}εν εκινω τω καιρω$^{\prime}$ ($^{β\,a\,\prime}$ B vel forsan p.m.). τετρααρχησ. ειπεν√. 2. δυναμισ√. 3. — αυτον (habet A). και εν φυλακη απεθετο (εν τη φ. και απ. C^{a}). [φιλιππου]. 4. ελεγεν√. — αυτω (habet C^{a} post ῑωαννησ). — ο. εξεστιν√. εχιν√. 5. αποκτιναι√. 6. γενεσιοισ δε γενομενοισ (pro γενεσιων δε αγ.). ηρεσεν√. 7. μετα. [εαν]. 8. προβιβασθισα√. (Post αυτησ

forsan scripsit B ειπεν, *at rursus eras.*) 9. [ελυπηθη]. [δε]. συνανακιμενουσ√. εκελευσεν√. 10. απεκεφαλισεν (—τον: *habet* C^{a}). 11. ηνεγκεν√. 12. πτωμα αυτου (*pro* σωμα: αυτου *deletum, et restitutum*). αυτον (*pro* αυτο: B? *cum* Steph.). απηγγιλαν√. 13. ακουσασ δε (—και). εκιθεν√. πεζοι. 14. —ο ισ. ειδεν√. επ αυτοισ. εθεραπευσεν√. 15. [προσηλθον]. μαθητε√. —αυτου. παρηλθεν ηδη. +ουν (*post* απολυσον). χωρασ (*pro* κωμασ: C^{a} *cum* Steph.). 16. —ισ (*habet* C^{a}). χριαν√. απελθιν√. υμισ φαγιν√. 17. αρτουσ ει μη πεντε (C^{a} *cum* Steph.). 18. ειπεν√. ωδε αυτουσ. 19. εκελευσεν. του χορτου. [και λαβων]. ε *et* β√. ευλογησεν√. εδωκεν√. 21. ωσι (ωσει B? C^{a})√. [γ. και π.]. 22. —ευθεωσ (*habet* B). ηναγκασεν (—ο ισ).—αυτου. εμβηνε√. [το]. προαγιν√. 23. —απολυσασ τουσ οχλουσ (ὁμοιοτ.: *supplet* A). προσευξασθε√. 24. [μεσον τησ θ. ην]. 25. ηλθεν.—ο ισ. την θαλασσαν. 26. ϊδοντεσ δε αυτον (—και *et* οι μαθηται: *at* οι δε μαθ. ϊδον. αυτ. A). τησ θαλασσησ. εστιν√. 27. ευθυσ. [αυτοισ].—ο ισ (*post* ελαλησεν *ponit* A). θαρσιτε√. φοβισθε√. 28. αποκριθισ√. [αυτ. ο πετ.] ειπεν. ει συ ει κε. ελθιν προσ σε. 29. —ο *secund.* ελθιν ηλθεν ουν (*pro* ελθειν: ηλθεν ουν *improbat* C). 30. —ισχυρον (Cod. B. *in marg.*). καταποντιζεσθε εκραξεν√. 31. ευθυσ. εκτινασ√. 32. αναβαντων. 33. —ελθοντεσ. 34. επι (*pro* εισ). +εισ (*ante* γεννησαρετ). 35. —εκεινου. απεστιλαν√. εκινην√. 36. εσωθησαν.

XV. 1. προσερχοντε√.—οι. φαρισαιοι και γραμματεισ. 2. μαθητε√. παραβενουσι√. χιρασ (χειρ. B).—αυτων. 3. —και (*habet* C). παραβενετε√. 4. ενετιλατο λεγων (C^{a} ειπεν: *at* ενετ. λ. *restitut.*).—σου. 5. υμισ√. ουδεν εστιν (*pro* και: *improbat* ουδ. εσ. A *vel* B). [τιμηση].—η την μητερα αυτου. 6. τον νομον (*pro* την εντολην: C^{a} τον λογον, *at* νομ. *restitutum*). 7. επροφητευσεν√. 8. —εγγιζει μοι.—τω στοματι αυτων και. χιλεσιν√. 11. +τουτο (*ante* κοινοι *prim.*: *improbat* C^{a}). 12. —αυτου. ειπαν. 13. αποκριθισ ειπεν√. φυτια√. εκριζωθησετε√. 14. οδηγοι εισιν τυφλοι (—τυφλων: *at* C^{a} τυφλοι εισιν οδ. τυφλων, *sed prior lectio restituitur*). πεσουντε *primò, at* -ται *p.m.*?√. 15. —ταυτην. 16. —ισ. υμισ√. 17. [ουπω]. νοιτε√. χωρι√. +τον (*ante* αφεδρωνα). εκβαλλετε√. 18, 19. —εξερχεται *usque ad* καρδιασ (ὁμοιοτ.: *supplet* A). 19. πορνιαι√. 20. εστιν√. χερσιν φαγιν√. 21. εκιθεν√. 22. εκινων√. εκραξεν (*pro* εκραυγασεν: C^{a} εκραζεν). —αυτω. [υιε δαδ]. δαιμονιζετε√. 23. ηρωτουν. 24. αποκριθισ (*non* vv. 26. 28)√. 25. προσεκυνι√ (C προσεκυνησεν). βοηθι√. 26. εστιν καλον. λαβιν√. βαλιν√. 27. ειπεν√. 28. θελισ√. εκινησ√. 29. εκιθεν√. ηλθεν√. 30. κυλλουσ κωφουσ. εριψαν. αυτου (*pro* του ιυ). 31. τον οχλον. θαυμασε√.—κυλλουσ υγιεισ. +και (*ante* χωλουσ). εδοξαζον. 32. —αυτου. (+αυτοισ *post* ειπεν A). σπλαγχνιζομε√. [ημερασ γ προσμενουσι]. εχουσιν√. φαγωσιν√. απολυσε√. νηστισ√. μη (*pro* μηποτε). 33. —αυτου. χορτασε√. 34. λεγι√. ειπαν. 35. παραγγιλασ τω οχλω (*pro* εκελευσε τοισ οχλοισ). αναπεσιν√. 36. *init.*—και. ελαβεν. +δυο (*ante* ιχθυασ: *improbat* C^{a}). +και (*post* ιχθυασ). εκλασεν√. εδιδου. μαθητεσ (-ταισ A?)√.—αυτου. μαθητε (-ται A?)√. τοισ οχλοισ. 37. [ηρ. το π. των κλ.]. πληρισ√. 38. ανδρεσ ωσι τετρακισχιλιοι. πεδιων και γυνεκων. 39. [ενεβη]. μαγαδαν (μαγεδαν C^{a}).

XVI. 1. (+οι *ante* σαδδ. C^{a}). πιραζοντεσ√. επηρωτων. (ηρωτησαν C^{a}, *sed prior lectio restituitur*). σημιον√. επιδιξε√. 2. —οψιας γενομενησ *usque ad finem* v. 3. 4. σημιον *ter in versu*.√. δοθησετε√. —του προφητου. απηλθεν√. 5. —αυτου. 6. —αυτοισ (*sic* v. 8). 8. —αυτοισ. εχετε (*pro* ελαβετε). 9. —ουδε μνημονευετε (ὁμοιοτ.: *habet* C^{a}, *at* -εται√). 10. ζ√. [σπυριδασ]. 11. αρτων. προσεχετε δε (*pro* προσεχειν). φαρεισαιων *hic*√. 12. *Rescript. p.m. usque ad* τησ ζ. ειπεν√. των φαρεισαιων και σαδδουκαιων (*pro* του αρτου: *at* των αρτων *corrigit* C^{a}). αλλα. διδασκαλιασ (*pro* διδαχησ: C^{a} *cum* Steph.). φαρεισαιων *secund.*√. 13. καισαριασ√. οι ανοι ειναι λεγουσιν (—με: *at* λεγ. ειν. C^{a}). 14. [ειπον]. ιωαννην. [αλλοι]. 15. [αυτοισ υμεισ]. 16. ειπεν√. 17. αποκριθεισ δε (—και). απεκαλυψεν√. αλλα. [τοισ]. 19. *init.*—και. κλιδασ (κλισ C^{a}). [ο εαν *bis in versu*]. την γην *prim.* (τησ γησ C^{a}). [δεδεμενον]. 20. [διεστειλατο]. —αυτου. —ισ (*habet* C^{a}). 21. ισ χσ (—ο: *improbat utrumque* C^{a}: ο ισ C^{b}?). δικνυειν√. εισ ιεροσολυμα απελθειν. 22. [επιτιμαν αυτω]. ιλεωσ√. 23. ειπεν (*sic* v. 24)√. ει εμου (ει μου C). 25. εαν (*pro* αν *prim.*). 26. ωφεληθησεται. (οταν *pro* εαν C^{a}: *at* εαν *restitut.*). [λλ]. 27. τα εργα (*pro* την πραξιν: C^{a} *cum* Steph.). 28. +οτι (*ante* εισιν√). [των ωδε]. εστωτων. [γευσωνται]. ϊδωσιν√. (*pro* βασιλεια C^{a} *habet* δοξη του πρσ).

XVII. 1. τον ιακωβον και ϊωαννην. 2. ελαμψεν√. 3. ωφθη. μωυσησ. ηλειασ. συνλαλουντεσ μετ αυτου. 4. ειπεν√. ποιησω. μωϋσει. ηλεια μιαν. 5. [ευδ.]. ακουετε αυτου. 6. επεσαν. 7. προσηλθεν. και αψαμενοσ (*pro* ηψατο).—και (*ante* ειπεν). 8. —τον (*ante* ιν). +αυτον (*ante* μονον). 9. εκ (*pro* απο). [αναστη]. 10. ^{ε}πηρ. (ε *p.m.*)√.—αυτου. ηλειαν. 11. —ισ. [αυτοισ]. +οτι (*ante* ηλειασ).—πρωτον. 12. ηλειασ. ηλθεν√. [αλλ].—εν. ουτωσ√. 13. ιωανου. 14. —αυτων. αυτον (*pro* αυτω). 15. —κυριε. εχει (*pro* πασχει). 17. ο δε αποκριθεισ (—ισ: *at* C^{a} τοτε αποκρ. ο ισ). +αυτοισ (*post* ειπεν). μεθ υμων εσομαι. 18. —ο παισ. 19. ειπαν. 20. —ισ. λεγει (*pro* ειπεν). ολιγοπιστιαν. μεταβα. ενθεν (*pro* εντευθεν). 21. *Deest versus* (*habet* C^{b}, *legens* εκβαλλεται *pro* εκπορευεται). 22. συστρεφομενων. γαλειλαια√. 23. [εγερθησεται]. 24. καφαρναουμ. [-χμα *bis in versu*]. (ειπαν C^{a}). —τα *secund.* (*habet* C^{a}). 25. εισελθοντα (*pro* οτε εισηλθεν: *sic* C^{b}? *at* ελθοντα C^{a}?). λαμβανουσιν√. 26. ο δε εφη (*pro* λεγει αυτω ο πετροσ). +ειποντοσ δε απο των αλλοτριων (*post* αλλοτριων). 27. σκανδαλιζωμεν.—την. [αναβαντα].

XVIII. 1. [ωρα]. 2. —ο ισ. 3. εισελθηε (τ *p.m.*)√. 4. ταπινωσει. 5. [εαν]. παιδιον εν τοιουτο. 6. μεικρων (*sic* v. 10)√. περι (*pro* επι). πελαγι√. 7. [εστιν].—εκεινω. 8. εξελε (*pro* εκκοψον: C^{a} *cum* Steph.). αυτον (*pro* αυτα): cf. v. 9. κυλλον η χωλον. 9. εστιν√. 10. [εν ουρανοισ *prim.*]. [βλεπουσι]. 11. *Deest versus.* 12. αφισ√. ενενηκονταεννεα (*sic* v. 13).—επι τα ορη (*habet* A). ζητι√. 13. ευριν√. χαιρι√. 14. εστιν√.—εμπροσθεν. [υμων]. εν (*pro* εισ). 15. —εισ σε.—και *prim.* 16. μετα σεαυτου ετι. δυο η τριων μαρτυρων. 17. ειπον. 18. οσ εαν *prim.* (^{a} *p.m.*?).—να εν *prim. rescript. ab* A *vel forsan p m.* δεδεμενον, *ut videtur, primò.* τοισ ουρανοισ *prim.* ϗ (και C)√. αν (*pro* εαν *secund.*: B C *cum* Steph.). λυσηται√.—τω *secund.* 19. [παλιν (*sine* αμην)]. συμφωνησουσιν εξ υμων. αυτοισ γενησεται. 20. (οπου *pro* ου B?: C *et p.m.* ου). εισιν√.—η (*habet* B). γ√. 21. —αυτω (*habet* C^{a}). ο πετροσ ειπεν√. αμαρτησι√. 22. λεγι√. [αλλ]. 23. βασιλια√. βασιλι√. ηθελησεν√. 24. συναιρειν√. [προσηνεχθη]. εισ αυτω (C^{a} *cum* Steph.). οφιλετησ√. πολλων (*pro* μυριων: C^{a} *cum* Steph.). 25. αποδουνε√.—αυτου *secund.* πραθηνε (-ναι C^{a})√. γυνεκα (-αικα C^{a})√.—αυτου *tert.* πεδια (*pro* τεκνα). ειχεν√. αποδοθηνε√. 26. (+εκινοσ *post* δουλοσ C^{a}). προσεκυνι√. [κε]. [επ εμοι: *sic* v. 29]. αποδωσω σοι. 27. σπλαγχνισθισ√. εκινου√. δανιον√. 28. εκινοσ√. ωφιλεν√. επνιγεν√. —μοι. ει τι οφιλισ. 29. —εισ τουσ ποδασ αυτου. παρεκαλι√. —παντα (*habet* C^{a}). 30. και (*pro* αλλα: C^{a} *cum* Steph.).—ου. αποδη (αποδω C^{a}). οφιλομενον (*sic* v. 34)√. 31. ουν (*pro* δε: C^{a} *cum* Steph., *at* ουν *restituitur*). [οι συνδ. αυτ.]. (γεινομενα *prim.* C^{a}, *at* ι *eras.*). οι δε (*pro* και). εαυτων. 32. λεγι√. οφιλην εκινην√. επι√. 33. ελεησε√. καγω. 34. οργισθισ√. [εωσ ου]. (αυτω *improbatur et rursus restituitur*). 35. ουτωσ√. ουρανιοσ. ποιησι√.—τα παραπτωματα αυτων.

XIX. 1. [τησ γ.]. και ηλθεν *bis script. prius notatum* ' '√ ϊουδεασ (-δαιασ C^{a})√. 2. εκι√. 3. φαρισεοι πιραζοντεσ√.—αυτω *secund.*—ανθρωπω (E *habet* ανω). απολυσε√. γυνεκα√. 4. —αυτοισ. [ποιησασ]. 5. ενεκα. καταλιψι√. προσκολληθησετε√. γυνεκι (-αικι C^{a})√. εσοντε√. 6. εισιν√. μια σαρξ. 7. [μωσησ: *at* B C μωυσησ]. ενετιλατο√. δουνε√. απολυσε (*non* v. 8)√.—αυτην. 8. λεγι√. +ο ισ (*ante* οτι). μωυσησ. ουτωσ (*sic* v. 12)√. 9. [οτι]. γυνεκα (-αικα C^{a})√.—ει. πορνια√. μοιχατε *prim.*√.—και ο απολελ. *ad fin. vers.* (ὁμοιοτ.). 10. —αυτω (*habet* C^{a}).—αυτου.—ει (*habent* C, *anteriores*). γυνεκοσ (-αικοσ C^{a})√. συμφερι√. 11. [χωρουσι]. [τουτον]. δεδοτε√. 12. εισιν (—γαρ: *habet* C^{a}). χωριν χωριτω√. 13. προσηνεχθησαν. πεδιαι (*sic* v. 14)√. χιρασ√. προσευξητε√. μαθητε√. 14. +αυτοισ (*post* ειπεν). ελθιν√. εμε. βασιλια√. 15. επιθισ τασ χιρασ επ αυτουσ. 16. αυτω ειπεν. —αγαθε. ποιησασ ζωην αιωνιον κληρονομησω (—ινα). 17. τι με ερωτασ περι του αγαθου εισ εστιν ο αγαθοσ (*pro* τι με λεγεισ αγαθον

ad θσ). θελισ√. εισ την ζωην εισελθιν. [τηρησον]. 18. ποιασ φησιν (*pro* λεγει αυτω ποιασ). ειπεν√. φονευσισ√.—ου μοιχευσεισ ου κλεψεισ (ὁμοιοτ.: *supplet* A, *legens* μοιχευσισ√). ψευδομαρτυρησισ√. 19. —σου *prim.* 20. λεγι√. [παν. ταν.]. εφυλαξα.—εκ νεοτητοσ μου (*habet* C^b). 21. [εφη]. θελισ τελιοσ√. γενεσθε (*pro* ειναι: C^a *cum* Steph.). [δοσ πτ.]. [ουνω]. ακολουθι√. 22. —τον λογον. απηλθεν√. 23. ειπεν√. πλουσιοσ δυσκολωσ. ισελευσετε√. βασιλιαν (*sic* v. 24)√. 24. + οτι (*post* υμιν). εστιν√. [καμηλον]. τρηματοσ (*pro* τρυπηματοσ: *habet* C^a). εισελθιν (*pro* διελθειν). [του θυ]. *fin.*—εισελθειν. 25. —δε (*habent* A C). —αυτου. δυνατε σωθηνε√. 26. —παρα ανθρωποισ (*habet* A). εστιν *prim.*√. δυνατα παντα. *fin.*—εστι *secund.* 27. ημισ√. 28. ὑμισ *prim.*√. παλινγενεσια. καθησεσθε. αυτοι (*pro* υμεισ *secund.*). ιβ *bis*√. 29. οστισ (*pro* οσ).—οικιασ η. [η πρα η μρα η γυναικα]. (+ η οικιασ *post* αγρουσ A). ενεκα του εμου ονοματοσ. [εκατονταπλασιονα]. λημψετε√. κληρονομησι√. 30. εσοντε√. εσχατοι πρωτοι και πρωτοι εσχατοι.

XX. 1. βασιλια√. μισθωσασθε√. 2. απεστιλεν√. 3. —την. 4. και εκεινοισ. ὑμισ√. + μου (*post* αμπελωνα). δικεον (-καιον C^a)√. 5. + δε (*post* παλιν). ενατην. 6. —ωραν. εξηλθεν *primò* (εξελθων *p.m. vel potius* A).—αργουσ. 7. ουδισ√.—ημασ (*habet* A). ὑμισ√. *Post* αμπελωνα *caetera in versu desunt.* 8. λεγι√.—αυτοισ. 9. [και ελθοντεσ]. 10. [ελθοντεσ δε]. πλιονα√. λημψονται. το ανα δηναριον και αυτοι. 12. —οτι. (εισουσ C^a, ε *rursus deleto*)√. αυτουσ ημιν. [βαστασασι]. 13. ενι αυτων ειπεν. ετερε√. ουχ (*pro* ουκ). 14. ᵀω εσχ. (τ *p.m. vel* A). συ (*pro* σοι)√. 15. *init.* [η]. εξεστιν√. ο θελω ποιησε. η (*pro* ει). 16. εσοντε√. —πολλοι γαρ *ad fin. vers.* 17. αναβενων√. ισ (εισ C^a)√. παρελαβεν√. ιβ√.—μαθητασ. και εν τη οδω ειπ. 18. αναβενομεν√. ἰσ (εἰσ C^a)√. παραδοθησετε√. αρχιερευσιν√. γραμματευσιν√. *fin.* εισ θανατον. 19. εμπεξε√. μαστιγωσε (-σαι C^a)√. σταυρωσε√.—και *quart.* (*supplet* A *vel forte p.m.*). εγερθησετε (*pro* αναστησεται). 20. [παρ]. 21. θελισ√. λεγι√. [ουτοι].—σου *prim.* + σου (*post* ευωνυμων). βασιλια√. 22. αποκριθισ√. αιτισθε√. πινιν√.—και το βαπτισμα *usque ad* βαπτισθηναι. 23. *init.*—και. λεγι√.—και το βαπτισμα *usque ad* βαπτισθησεσθε.—μου *tert.* εμον δουνε. 24. [και ακουσαντεσ: *at* C^a ακ. δε]. ηρξαντο αγανακτιν (*pro* ηγανακτησαν). 26. —δε. εστε *prim.*√. [εαν]. γενεσθε√. εστε (*pro* εστω: C^a *cum* Steph.). 27. αν (*pro* εαν). εστε (*pro* εστω). 28. ηλθεν√. διακονησε√. δουνε√. 29. [ἰεριχω].—αυτω (*habent* A? C). 30. οᵀᴵ (τι C, *forsan etiam vetustiores*). ελεησον ημασ ιυ ὑἰε δαδ (—κυριε). 31. [σιωπησωσιν]. πολλω μαλλον (*pro* μειζον). εκραξαν. κε ελεησον ημασ υυ δαδ (*at* υε *etiam ante* C^a *correctum*). 32. ειπεν√. (C^a *habet* ἰνα *post* θελετε). 33. ανυγωσιν οι οφθαλμοι ᵘμων (*at* ημων C^a). 34. [οφθαλμων]. αυτου (*pro* αυτων *prim.*: A *cum* Steph.).—αυτων οι οφθαλμοι *secund.*

XXI. 1. ἰσ ιερ- (εισ ἰερ- C^a)√. ηλθεν (ηλθον C^a). [βηθφαγη προσ]. ελεων√. ο ισ απεστιλεν β. 2. πορευεσθε. κατεναντει. ευθυσ. [αγαγετε]. 3. αυτου (*pro* αυτων). χριαν√. ευθυσ. αποστελι√. 4. —ολον. 5. ερχετε√. [πραϋσ και]. + επι (*ante* πωλον). (ὑἰον *improbat* A *vel* B: *sed restituitur*). 6. [προσεταξεν]. 7. *init.* (+ και A?: *sed rursus extinctum*). επ (*pro* επανω *prim.*). —αυτων *secund.* (*habet* A). εκαθισαν (*pro* επεκαθισεν: C^a επεκαθισαν). + επ (*post* επανω *secund.*: *at* αυτον[?] *sine* επ C^a). 8. πλιστοσ√. εστρωσαν (*pro* εστρωννυον: C^a *cum* Steph.). 9. + αυτων (*post* προαγοντεσ). υυω δαδ√. 10. ελθοντοσ (εισελ. C^a). ἰσ√. εσισθη√. 11. ο προφητησ ισ. ναζαρεθ. γαλιλεασ√. 12. —ο (*habet corrector, sed rursus eras.*).—του θυ. εξεβαλεν√. [λλ]. κατεστρεψεν√. 13. λεγι√. κληθησετε√. ὑμισ√. ποιειτε. σπηλεον√. 14. προσελθοντεσ (προσηλθον *s.m.*)√. 15. αρχιερισ√. γραμματισ√. εποιησεν√. + τουσ (*ante* κραζοντασ). 16. ειπαν. λεγι√. —οτι. *fin.* ενον (C^a αινον)√. 17. —εξω τησ πολεωσ (*habet* A). 18. πρωι δε επαναγαγων (C^a *cum* Steph.). επινασεν√. 19. —ευρεν (*habet* A?). [αυτη μηκετι]. γενοιτο. 20. μαθητε√. 21. ορι√. γενησετε√. 22. [αν]. λημψεσθε√. 23. ελθοντοσ αυτου. εδωκεν√. 24. [δε]. και εγω *bis in vers.* 25. + το (*ante* ἰωαννου). η (*pro* ην: C^a *cum* Steph.). [παρ]. 26. ωσ προφητην εχουσι τον ἰωαννην. 27. ειπαν. ο ισ (*pro* και αυτοσ). 28. ανοσ ειχεν τεκνα β. —και (*habet* C^a). ειπεν√.—μου. 29. —δε *secund.* (*habet* C^a). μεταμεληθισ απηλθεν√. 30. προσελθων δε (—και). ετερω (*pro* δευτερω: C^a *cum* Steph.).—ο δε αποκριθεισ ειπεν (*habet* C^a, *sed* αποκριθισ√). απηλθεν√. 31. β εποιησεν√.—αυτω. [πρωτοσ]. λεγι√.—οτι (*habet* C^a). τελωνε (-ναι C^a)√. βασιλιαν√. 32. ηλθεν√. ἰωαννησ προσ ὑμασ. δικεοσυνησ (δικαι- C^a)√. τελωνε√. ὑμισ√. ειδοντεσ√. [ου]. 33. —τισ. περιεθηκεν√.—εν (*habet* C^a). ωκοδομησεν√. εξεδετο (-δοτο C^a). 34. απεστιλεν√. και λαβον *primò, ut videtur, e* v. 35 (*pro* λαβειν *p.m.*)√. 35. εδιραν√. απεκτιναν (*sic* v. 39)√. 36. *init.* + και (*improbat* C^a). απεστιλεν (*sic* v. 37)√. πλιονασ√. 38. αποκτινωμεν√. σχωμεν. 39. εβαλον. 40. ποιησι√. εκινοισ√. 41. απολεσι√. εκδωσετε√. 42. τεσ γραφεσ (C^a ταισ -φαισ)√. κω (κυ C^a *cum* Steph.). εστιν√. 43. —οτι. αρθησετε√. βασιλια√. δοθησετε εθνι√. καρκαρπουσ√. *fin.* αυτου (*pro* αυτησ: C^a *cum* Steph.). 44. συνθλασθησετε√. λικμησι√. 45. ακουσαντεσ δε (— και). αρχιερισ√. φαρισεοι (-σαιοι C^a)√. 46. τον οχλον (τουσ οχλουσ C^a *cum* Steph.). επι (*pro* επειδη). εισ (*pro* ωσ).

XXII. 1. παραβολαισ αυτοισ (—εν: *habent* A? C^a). 2. βασιλι√. εποιησεν√. 3. απεστιλεν√. καλεσε√. ελθιν√. 4. απεστιλεν√. ητοιμακα. 5. [ο μεν *at*] οσ δε. επι (*pro* εισ *secund.*). 6. απεκτιναν√. 7. ο δε βασιλευσ (—ακουσασ). απωλεσεν√. φονισ εκινουσ√. ενεπρησεν√. 8. λεγι√. 9. ο>δ *in* οδων *rescripsit p.m. vel* A: ψ.., λτ *primò*??). εαν (*pro* αν). 10. εκινοι√. ουσ (*pro* οσουσ). νυμφων (*pro* γαμοσ). ανακιμενων√. 11. θεασασθε√. ανακιμενουσ√.—εκει (*habet* C^a). 12. λεγι√. 13. ο βασιλευσ ειπεν. χιρασ√.—αρατε αυτον και. + αυτον (*post* εκβαλετε). εκι εστε√. 14. εισιν√. 15. φαρισεοι√. — ελαβον (*habet* C^a). —εν λογω (*habet* C^a). 16. λεγοντασ. ι (*pro* ει: C ει)√. αληθια√. μελι√. βλεπισ√. 17. [ειπε]. δοκι εξεστιν√. 18. ειπεν√. πιραζετε√. επιδιξατε√. 20. λεγι (*sic* v. 21)√. [αυτοισ τινοσ]. ἰκων√. [αυτ. και η επιγρ.]. 21. λεγουσι (—αυτω). κεσαροσ *bis in vers.* [*at* καισαρι]√. 22. [απηλθον]. 23. *init.* + και (*improbat* C^a). εκινη√. —αυτω (*habet* C^a).—οι (*habet* C^a). 24. [μωσησ]. τεκνα επιγαμβρευσι√. γυνεκα (-αικα C^a) *sic* v. 25√. αναστησι√. 25. γημασ. ετελευτησεν√. αφηκεν√. 27. απεθανεν (—και). 28. αναστασι ουν. εστε√. 29. και αποκριθισ (—δε)√. πλανασθαι√. ἰδοτεσ√. 30. αναστασι√. γαμουσι. γαμιζονται.—του. + τω (*ante* ουνω). εισιν√. 32. —ο *secund., tert., et quart.* ἰσακ (ἰσαακ C^a).—θσ *quart.* 34. φαρισεοι (-σαιοι (C^a)√. [εφιμωσε]. σαδδουκεουσ√. 35. πιραζων√. —και λεγων. 37. —ισ. εφη (*pro* ειπεν). αγαπησισ (*sic* v. 39)√. —τη *prim.* (*habet* C^a). 38. εστιν η μεγαλη και πρωτη. 39. —δε (*habet* C^a). 40. ταυτεσ τεσ (-ταισ ταισ C^a)√. εντολεσ (-λαισ C^a).—ολοσ (*habet* C^a). κρεμαται και οι προφητε (-ται C^a). 41. φαρισεων√. 42. δοκι√. εστιν√. —του *secund.* δαδ *passim*√. 43. λεγι√. καλι κν αυτον. 44. —ο. ὑποκατω (*pro* υποποδιον). 45. καλι√. εστιν√. 46. αποκριθηνε (-ναι C^a) αυτω. ετολμησεν√. εκινησ√. επερωτησε√.

XXIII. 1. [ο]. ελαλησεν√. μαθητεσ (-ταισ C^a)√. 2. μωυσεωσ. φαρισεοι√. 3. εαν (*pro* αν). —τηρειν τηρειτε και. ποιησατε (*pro* ποιειτε *prim.*: C^a *addit* και τηρειτε). λεγουσιν√. ποιουσιν√. 4. δεσμευουσιν√. δε (*pro* γαρ). + μεγαλα (*ante* βαρεα). —και δυσβαστακτα. αυτοι δε τω (*pro* τω δε). θελουσιν κινησε√. 5. ποιουσιν√. θεαθηνε√. [πλατυνουσι]. γαρ (*pro* δε *secund.*). [μεγαλυνουσι]. —των ιματιων αυτων. 6. [φιλουσι]. δε (*pro* τε). (τασ πρωτοκλισιασ C^a). διπνοισ√. τεσ συναγωγεσ (ταισ -γαισ C^a, *at* -γεσ *restitutum*)√. 7. τεσ αγορεσ (ταισ αγοραισ C^a)√. καλεισθε√. 7, 8. —ραββι ραββι υμεισ δε μη κληθητε (ὁμοιοτ.: *supplet* A ὑμεισ δε μη κληθητε ραββει). 8. ραββει√. [καθηγητησ: C^a διδασκαλοσ, *sed* καθηγ. *restituitur*].—ο χσ. ὑμισ√. 9. ὑμων ο πηρ. ουρανιοσ (*pro* εν τοισ ουρανοισ). 10. εισ γαρ εστιν ὑμων ο καθ. 11. μιζων√. —υμων *secund.* 12. ταπινωθησετε√. ταπινωσει√. ὑψωθησετε√. *Deest* v. 13. 14. (+ δε *post* ουαι A?). γραμματισ (*sic* v. 15)√. ὑποκριτε (*non* v. 15)√. κλιετε√. βασιλιαν√. αννω (ανων C)√. ισερχεσθε (εισερχ. C)√. 15. ποιησε√. γενητε√. 16. + οι (*ante* τυφλοι: οι *eras.*). χρυσω του ναου *rescript. ab* A. οφιλει√. 17. [τισ]. μιζων√. αγιασασ. 18. αν (*pro* εαν). οφιλι√. 19. —μωροι και. μιζον√. 20. ομνυῑ (*sic* v. 22, *non* v. 21)√. [πασι]. 21. [κατοικουντι]. 23. γραμματισ (*sic* vv. 25. 27. 29)√. ὑποκριτε (*sic* vv. 25. 27. 29)√. το ελεοσ. [ταυτα εδει] ποιησε κακινα μη αφινε√. 24. [οι: *eras. ante* C: *et rursus restitut.*]. 25. φαρισεοι (*sic* v. 27)√. κε (*pro* και *secund.*). [εξ]. κε (*pro* και *tert.*: C^a και)

cf. vv. 26. 27. 28. [ακρασιασ]. 26. [και τησ παρ.]. κε το εντοσ αυτων (C^a cum Steph. και το εκτοσ αυτων). 27. κε bis in vers. (και B?)√. [παρομοι.]. —οιτινεσ (habet C^a). φενοντε ωρεοι√. 28. ουτωσ κε (και C^a) ὑμισ√. φενεσθε√. δικεοι (C^a δικαιοι)√. εστε μεστοι. κε (pro και secund.)√. 29. φαρισεοι (-σαιοι C^a)√. κοσμιτε√. μνημια√. δικεων (-καιων C^a)√. 30. λεγεται√. ημεθα (pro ημεν bis in vers.). τεσ ημερεσ (ταισ -ραισ C^a)√. [κοινωνοι αυτων]. 31. μαρτυριτε√. 32. ὑμισ√. 33. οφισ√. 34. γραμματισ√. —και tert. αποκτενιτε√. εξ αυτων και (ante μαστιγωσετε: C^a cum Steph.). τεσ συναγωγεσ (ταισ tantum C^a)√. 35. (+αν post οπωσ: C^a). —παν (habet C^a). δικεον (-καιον C^a)√. εκχυννομενον. —υιου βαραχιου (habet C^b). 36. ηξι√. [τ. π.]. 37 —η. τουσ προφητασ αποκτενουσα (η αποκ. τουσ προφ. C^a C^b). επισυναγειν (C^a cum Steph.). ορνισ επισυναγι (-γει C^a). αυτησ (pro εαυτησ: C^a cum Steph.). [πτερυγασ και]. 38. [ερημοσ].

XXIV. 1. απο τοὺ ιερου επορευετο. μαθητε√. επιδιξε√. 2. αποκριθεισ (pro $\overline{ισ}$). ταυτα παντα, at —παντα p.m.? (addidit A?). —μη secund. 3. ελεων√. μαθηται καθ ιδιαν. εστε√. σημιον√.—τησ secund. συντελιασ√. 5. ελευσοντε√. πλανησουσιν√. 6. δι (pro δει)√.—παντα. εστιν√. 7. εγερθησετε√. επ εθνοσ. βασιλια√. βασιλιαν√. εσοντε σισμοι και λιμοι (—και λοιμοι). 9. —παντων (habet C^a). [των]. 10. +εισ θλιψιν (post παραδωσουσιν).—και μισησουσιν αλληλουσ. 11. πολλουσ πλανησουσι. 12. πληθυνθηνε (-ναι C^a)√. ψυγησετε√. 13. ὑπομινασ√. σωθησετε√. 14. κηρυχθησετε√. βασιλιασ√. εισ ολην την οικουμενην. [πασι]. εθνεσιν√. ηξι√. 15. (δε pro ουν C^a). ^{δαν}ιηλ (δαν A, at super sex ferè literas erasas)√. [εστοσ]. 16. ῒουδεα (-δαια C^a)√. [επι]. 17. καταβατω (-βητω C^a? at rursus emendatum). το (pro τι: C^a τα). 18. αρε (αραι C^a)√. το ιματιον√. 19. εχουσεσ (-σαισ C^a)√. θηλαζουσεσ (-σαισ C^a)√. εκινεσ (-ναισ C^a) ταισ ημερεσ (-ραισ C^a)√. 20. χιμωνοσ√.—εν. 21. εστε√. ουκ εγενετο. γενητε√. 22. εκιναι bis in vers.√. εκολοβωθησαν (pro κολοβωθησονται: C^a cum Steph.). 23. [πιστευσητε]. 24. ἱ ψευδοχριστοι (ι improbat p.m.)√. ψευδοπροφητε√. δωσουσιν σημια√. πλανηθηναι. 26. —ουν (habet C^b). εστιν√. ταμιοισ√. 27. εξερχετε√. φαινετε√. εστε√. —και secund. 28. που (pro οπου: ο prim. supplevit corrector jam ante C).—γαρ. σωμα (pro πτωμα: C^a cum Steph.). εκι συναχθησοντε√. 29. εκινων√. σκοτισθησετε√. δωσι√. εκ (pro απο). δυναμισ√. 30. φανησετε√. σημιον√.—τω.—τοτε secund. (habet C^a). κοψοντε√. πασε ε φυλαι (-σαι αι φ. C^a)√. οψοντε√. 31. αποστελι√.—φωνησ. επισυναξι (at -ξουσιν C^a). $\overline{δ}$√. [εωσ ακρ.]. 32. γενητε√. ^{τα} φυλλα (τα p.m. vel A). 33. ουτωσ√. ὑμισ√. ταυτα παντα. 34. [υμιν ου μη].—αν. γενητε√. 35. Deest versus (supplet C^a, legens [παρελευσονται] et παρελθωσιν√). 36. —τησ secund. +ουδε > ο υιοσ (ante ει μη: delet C^a? sed restituitur). —μου. 37. [δε].—και.—του υιὸυ (habet C^a) ὁμοιοτ. 38. ωσ (pro ωσπερ). [ημεραισ ταισ προ]. πεινοντεσ√. (+και ante γαμουντεσ C^a). γαμιζοντεσ. εισηλθεν√. 39. ȯ εωσ (ο notat. p.m.)√. [και η παρ.]. 40. εσονται δυο (C^a cum Steph.).—ο bis. παραλαμβανετε (non v. 41)√. αφιετε (non v. 41)√. 41. μυλω. 42. ημερα (pro ωρα). 43. ειασεν√. διορυχθηναι. 44. ου δοκειτε ωρα. 45. καταστησει (cf. v. 47).—αυτου prim. οικιασ (pro θεραπειασ). δουναι. 46. ουτωσ ποιουντα. 47. πασιν√. 48. —εκεινοσ (εκινοσ√ C^a). εαυτου (pro αυτου). μου ο $\overline{κσ}$.—ελθειν. 49. + εαυτου (post συνδουλουσ). εσθιη. πινη.

XXV. 1. [αυτων]. ὑπαντησιν. 2. πεντε δε εξ αυτων ησαν μωραι και πεντε φοονιμοι. 3. αι γαρ (pro αιτινεσ).—εαυτων. 4. αγγιοισ√. —αυτων prim. fin. εαυτων. 6. —ερχεται.—αυτου. 7. εαυτων. 8. [ειπον]. 9. [ουκ αρκεση]. ὑμιν και ημιν.—δε secund. 10. εκλισθη√. 11. [και]. 13. —εν η ο $\overline{υσ}$ ad fin. vers. 14. εκαλεσεν√. 15. εδωκεν√. 16. —δε (habet C^a). ^{τ}αλαντα prim. (^{τ} p.m.)√. ηργασατο (ειργ. C^a). (εκερδησεν pro εποιησεν C^a et C^b). [ταλαντα secund.]. 17. —και prim. (habet C^a). εκερδησεν (—και αυτοσ). 18. [εν λαβ.]. γην (pro εν τη γη). εκρυψεν. 19. πολυν χρονον. λογον μετ αυτων. 20. —ταλαντα prim. [habet quart.]. —επ αυτοισ (sic v. 22). 21. —δε. 22. —δε (habet C^a). [λαβων]. ειπεν (sic v. 24)√.—κυριε. 24. ανθρωποσ αυστηροσ ει (pro σκλ. ει ανθ.). 26. [πονηρε δουλε]. 27. σε ουν. τα αργυρια (C^a cum Steph.). τραπεζειταισ√. 29. του δε (—απο). 30. αχριον√. εκβαλετε. 31. —αγιοι. 32. συναχθησονται. αφορισει (pro -ριει: -ριεει C). 33. —αυτου (post δεξ.). fin. +αυτου. 35. επινασα (sic v. 42)√. 36. ηλθατε προσ εμε. 37. [ειδομεν]. 39. [ασθενη]. 40. [των αδ. μου]. 41. ὑπαγετε (pro πορευεσθε).—οι. 43. —γυμνοσ και ου περιεβαλετε με (ὁμοιοτ.: habet C, legens περιεβαλεται√ sine με). 44. αυτὼοι (sic p.m. pro αυτω και αυτοι: και αυτοι C^a sine αυτω). πινωντα (non v. 37)√. ουκ ηδιηκονησαμεν (pro ου διηκ.)√.

XXVI. 1. ειπεν (sic vv. 15. 25. 26. 49)√. 3. —και οι γραμματεισ. 4. δολω κρατησωσιν. 7. εχουσα αλαβαστρον μυρου πολυτιμου. τησ κεφαλησ. ανακιμενου√. 8. —αυτου. απωλια√. 9. εδυνατο.—το μυρον. [-ναι πτωχ.]. 10. γυνεκι (-ναικ- C^a).—γαρ (notat. et restitut.). ηργασατο (ειργ. C^a) cf. xxv. 16. 11. [cum Steph.]. 13. λαληθησετε√. 14. πορευθισ√. $\overline{ιβ}$√. αρχιερισ√. 15. ι (pro τι) p.m. τ s.m.√. θελεται√. δωνε√. και εγω. $\overline{λ}$√. 16. εζητι ευκεριαν√. 17. —αυτω. θελισ√. [-σωμεν]. φαγιν√. 18. διγα√. εστιν√. 20. ανεκιτο√. fin. $\overline{ιβ}$ μαθητων. 21. λεγι (pro ειπεν). παραδωσι (non v. 23)√. 22. λεγιν√. εισ εκαστοσ (—αυτων). 23. αποκριθισ (sic v. 25)√. την χιρα εν τω τρυβλιω. 24. ὑπαγι√. εκινοσ√. 25. ραββει√. +ο $\overline{ισ}$ (ante συ). 26. —τον. εκλασεν√. ἐ̈διδου^{σ} (··· et σ A vel C: εδιδου p.m., δουσ s.m., ut videtur). μαθητεσ (-ταισ C^a)√.—και tert. εστιν (sic vv. 28. 39. 48. 66)√. 27. —το. [και ευχαρ.]. 28. —το secund.—καινησ. εκχυννομενον. 29. —οτι.—του (habet C^a). γενηματοσ. εκινησ√. κενον√. 31. λεγι (sic vv. 35. 36. 40. 45)√. ὑμισ√. σκανδαλισθησεσθαι√. διασκορπισθησοντε (-νται C^a)√. 32. εγερθηνε√. 33. —ει και (habet C^a). [εγω ουδεπ.]. σκανδαλισθησομε (-μαι C^a)√. 34. με απαρνηση (C^a cum Steph.). 35. αποθανιν√. [ομοιωσ και]. 36. γεθσημανι. + αυτου (post μαθηταισ).—αυτου (ante εωσ).—ου (ante απελθων). εκι προσευξωμε√. 37. ζεβεδεου√. λυπισθε√. αδημονιν√. 38. [αυτοισ περιλ.]. μινατε√. γρηγοριτε (non v. 41)√. 39. προσελθων. [μου]. παρελθατω. 40. ερχετε√. ευρισκι√. γρηγορησε√. 41. εισελθηται√. πιρασμον√. 42. (A vel B addit ο $\overline{ισ}$ ante λεγων, sed rursus eras.). δυνατε√.—το ποτηριον. παρελθιν√. —απ εμου. 43. παλιν ευρεν αυτουσ. 44. αφισ√. παλιν απελθων√. τον αυτον εκ τριτου (C^a cum Steph.). + παλιν iterum (post ειπων). 45. ερχετε√.—αυτου. [το λ.]. χιρασ√. 46. παραδιδων (-δουσ C^a), non v. 48. 47. $\overline{ιβ}$ ηλθεν√. μαχερων√. 48. σημιον√. εαν (pro αν). κρατησαται√. 49. ραββει√. 50. —$\overline{ισ}$. ο (pro ω). χιρασ√. 51. εκτινασ√. χιρα√. [απεσπασε]. αφιλεν√. 52. την μαχαιραν σου. μαχαιρη. απολουντε (-νται C^a)√. 53. —αρτι. παρακαλεσε√. ωδε αρτι πλειω (pro πλειουσ: αρτι πλειουσ C^a).—η secund. λεγιωνων (-γαιωνασ C^a). (αγγελων p.m. et C^a: at -ουσ in rasura A, potius quam p.m.). 54. γραφε (-αι C^a) sic v. 56√. ουτωσ√. δι (δει C^a)√. γενεσθε√. 55. εξηλθατε.—προσ υμασ. εν τω ιερω εκαθεζομην διδασκων. 56. πληρωθοσιν? p.m. (-ωσιν A vel B)√. [-ται παντ.]. 57. γραμματισ√. 58. ηκολουθι√.—απο. 59. οι δε αρχιερισ.—και οι πρεσβυτεροι. θανατωσωσιν√. 60. —και secund. προσελθοντων ψευδομαρτυρων.—ουχ ευρον secund. $\overline{β}$√.—ψευδομαρτυρεσ. 61. ειπαν. καταλυσε√. αυτον οικοδομησαι. 62, 63. —ουδεν αποκρ. usque ad ειπεν αυτω (ὁμοιοτ.: supplet A vel B jam ante C, at eras.: habet C, sed αποκριθεισ v. 63 omisso). 65.—ο (habet B?). διερρηξεν√. και λεγει ῒδε (pro λεγων οτι: C^a λεγων tantum). εβλασφημησεν√. χριαν√. μαρτυριων.—αυτου secund. 66. ειπαν (-πον C^a). 67. εραπισαν. 69. εκαθητο εξω. γαλιλεου√. 70. [-θεν παντ.]. 71. —αυτον prim. [λεγει τοισ εκει].—και secund. 72. μετα.—οτι. 74. καταθεματιζειν. [ευθεωσ]. εφωνησεν√. 75. —του secund.—αυτω. εκλαυσεν√.

XXVII. 1. αρχιερισ√. 2. —αυτον ποντιω. 3. [παραδιδουσ]. μετεμεληθη και εστρεψεν (μεταμεληθισ εστρεψεν C^a). $\overline{λ}$ (sic v. 9)√. [αρχιερευσι].—τοισ secund. 4. [αθωον]. [ειπον: sic vv. 6. 21]. οψη. 5. + $\overline{λ}$ (ante αργυρια). εισ τον ναον. ανεχωρησεν√. 6. εξεστιν βαλιν√. [κορβαναν]. επι√. εστιν√. 8. εκινοσ√. 9. και (pro τοτε: C^a cum Steph.). [ῒερεμιου του πρ.]. 10. εδωκα. συνεταξεν√. 11. εσταθη. ° ηγεμων (ο C et jam antea).—αυτω. λεγισ√. 12. κατηγορισθε√.—των secund. 13. λεγι (sic v. 22)√. καταμαρτυρουσιν√. 14. θαυμαζιν√. 15. παρητουντο (pro ηθελον: C^a cum Steph.). 16. τοὺτε (pro τοτε: ν improbat p.m.?)√. [βαραββαν passim]. 17. ο p.m. at in rasura scriptum. 18. ηδι√. 19. απεστιλεν√. εκινω√. 20. αρχιερισ√. επισαν√. 21. $\overline{β}$ι. +των

(*ante* Βαραββαν). 22. λεγουσιν (—αυτω). 23. —ηγεμων. περισσω (C^a *cum* Steph.). 24. ωφελι√. γεινεται√. χιρασ√. [απεναντι]. [αθωοσ]. [του δικαιου]. + δε (*ante* οψεσθαι√: *improbat* δε C^a). 25. αποκριθισ√. ειπεν√. 26. [φραγελλ.]. (+ αυτοισ *ante* ινα C^a, *at erasum*). 27. σπιραν√. 28. (εκδυσ. *p.m.* *at* ν *pro* κ C^a: κ *restituit* C^b *vel forsan* C^a: cf. Cod. B). χλαμυδα κοκκινην περιεθηκαν αυτω. 29. τησ κεφαλησ. εν τη δεξια. ενεπεξαν√. [ο βασιλευσ]. 31. ενεπεξαν. εκδυσαντεσ.—και *secund.* 32. κυρηνεον√. 33.—λεγομενον (*habet* C^a). ο εστιν κρανιου τοποσ λεγομενοσ (C^a *notat* λεγομενοσ: *sed restituitur*). 34. πιν (πιειν C^a) *bis in versu.* οινον (*pro* οξοσ). ηθελησεν (ηθελεν√ C^a: *at* -ησεν *restituitur*). 35. βαλοντεσ.—ινα πληρωθη *ad fin. vers.* 37. ιουδεων√. 38. ληστε (-ται C^a)√. 40. [ει του θυ]. + και (*ante* καταβηθι: *improbat* C^a). 41. —δε και. αρχιερισ√. εμπεζοντεσ√. των πρεσβυτερων και γραμματεων. 42. —ει. εστιν√. *fin.* πιστευσωμεν επ αυτον. 43. [τον θν].—αυτον *prim.* θελι√. ειπεν√. 44. συνσταυρωθεντεσ συν αυτ. *fin.* αυτον. 45. —επι πασαν την γην (*habet* A εφ ολην την γην). ενατησ. 46. ενατην. [ανεβοησεν]. ελωι ελωι λεμα σαβαχθανει. τουτεστιν√. [εγκατελιπεσ]. 47. εστηκοτων.—οτι. φωνι√. 48. —εξ αυτων. 49. [ελεγον]. σωσαι (*pro* σωσων: C^a *cum* Steph.). *fin.* + αλλοσ δε λαβων λογχην ενυξεν αυτου την πλευραν και εξηλθεν υδωρ και αιμα. *Sic* Cod. B. 50. αφηκεν√. 51. [εισ δυο].—απο. εσισθη√. 52. —και τα μνημεια ανεωχθησαν (ὁμοιοτ.: *habet* C^a, *legens* μνημια√). ηγερθησαν. 53. μνημιων√.—εισηλθον.—και *secund.* 54. εκατονταρχησ. σισμον√. [γενομενα]. υσ ην του θυ (C^a *cum* Steph.). 55. κακει (*pro* εκει). 56. —μαρια η μαγδαληνη και (*habet* C^a). η μαρια η ιωσηφ (*pro* ιωση μητηρ: C^a *habet* η ιωσ. μητηρ). μαρια η (*pro* μητηρ *secund.*: C^a *cum* Steph.). ζεβεδεου√. 57. εμαθητευθη. 58. αποδοθηνε (-ναι C^a).—το σωμα *secund.* 59. [αυτο σινδ.]. 60. —αυτο. μνημιω√. [μεγαν τη θ.]. μνημιου√. 61. μαριαμ (*pro* μαρια *prim.*). καθημενε (-ναι C^a)√. 62. εστιν√. 63. εκινοσ√. τρισ√. εγιρομαι√. 64. —αυτου.—νυκτοσ. κλεψουσιν. ειπωσιν√. χειρον√. 65. [δε]. ασφαλισασθαι√.

XXVIII. 1. ηλθεν√. μαριαμ (*pro* μαρια *prim.*) cf. xxvii. 61. 2. σισμοσ√. + και (*ante* προσελθων). [απεκυλισε].—απο τησ θυρασ. 3. —ην δε η ιδεα αυτου (ὁμοιοτ.: *habet* A, *legens* ειδεα)√. ωσ (*pro* ωσει: *at* ωσ η C^a). 4. εσισθησαν√. εγενηθησαν ωσ (*pro* εγενοντο ωσει). 5. ειπεν√.—ταισ γυναιξι (*habent* A? C^b, *at* γυναιξιν√). φοβηθηται (C^a φοβισθαι). υμισ√. 6. ειπεν√. ειδετε√. —ο κσ. 7. πορευθισαι√. οψεσθαι√. ειτα (*pro* ειπον: C^a *cum* Steph.). 8. απελθουσαι (*pro* εξελθουσαι). μνημιου√. απαγγιλαι√. 9. —ωσ δε επορ. απαγγ. τοισ μαθηταισ αυτου.—ο. υπηντησεν (απηντησεν C^a *cum* Steph.). 10. υπαγεται απαγγιλατε√.—μου (*habet* C^a). ελθωσιν (απελθωσιν C^a *cum* Steph.). και εκει. 11. ανηγγιλαν. 12. εποιησαν (*pro* λαβοντεσ: *addit* A και λαβοντεσ: C^a *improbat* εποιησαν και, *sed rursus restituuntur*). 13. οτι ειπατε (*pro* ειπατε οτι). 14. [επι].—αυτον. ποιησωμεν. 15.—τα (*habet* C). (καθωσ *pro* ωσ C^a). εφημισθη. εωσ (*pro* μεχρι: C^a *cum* Steph.). 17. —αυτω. 18. —αυτοισ (*habet* C^a). [επι γησ]. 19. —ουν. [βαπτιζοντεσ]. 20. τηριν√. ενετιλαμην√. ειμι μεθ υμων.—αμην.

Deest subscriptio.

κατα μαρκον.

Cap. I. 1. —υιου του θυ (ὁμοιοτ.: A *supplet* υυ θυ). 2. καθωσ (*pro* ωσ). τω ησαια τω προφητη (*pro* τοισ προφηταισ). [εγω]. αποστελω. *fin.* —εμπροσθεν σου. 3. ευθιασ√. 4. *init.* + και (*improbat* C^a). + ο (*ante* βαπτιζων). [και κηρ.]. 5. ιεροσολυμειτε (C^a -ται)√. παντεσ εβαπτιζοντο (—και *tert.*: C^a *habet post* παντεσ). υπ αυτου εν τω ιορδανη ποταμω. 6. και ην (*pro* ην δε). + ο (*ante* ιωαννησ). εσθων (εσθιων C^a?). 7. εκηρυσσεν√. (*Pro* ειμι ι[κανοσ] *p.m.*, *instaurator habet* ει μη[κανοσ]√). [κυψασ]. 8.—μεν. —εν *prim.*—υμασ *secund.* (*habet* C^a). [εν *secund.*]. 9. *init.* [και εγεν.]. [ναζαρετ]. εισ τον ιορδανην υπο ιωαννου. 10. ευθυσ. αναβενων√. εκ (*pro* απο). ειδεν√. ωσ (*pro* ωσει). + και μενον (*ante* επ). 11. —εγενετο (*habet* C^a). σοι (*pro* ω). [ευδ.]. 12. [ευθυσ]. 13. —εκει. μ ημερασ. πιραζομενοσ√. 14. [δε]. [ο ισ].—τησ βασιλειασ. 15. —και λεγων (λεγων *habet* A?). ηγγεικεν√. βασιλια√. πιστευεται√. 16. και παραγων (*pro* περιπατων δε). ειδεν (ιδεν C)√. σιμωνοσ (*pro* αυτου). αμφιβαλλοντασ.—αμφιβληστρον. 17. γενεσθε√. αλεεισ (*non* v. 16). 18. ευθυσ.—αυτων. 19. [εκειθεν].—ολιγον (*post* προβασ *habet* C^a). ιδεν√. ζεβεδεου√. 20. ευθυσ. ζεβεδεον√. 21. καφαρναουμ. ευθυσ. εδιδαξεν εισ την συναγωγην (—εισελθων: *at* εδιδασκεν C^a). 22. [*cum* Steph.]. 23. +ευθυσ (*ante* ην). [—εν *secund.*, *teste* Tischendorf. Notitia Ed. Cod. Sin. p. 31: *recte habent* εν *editt. mai. et minor*]. ανεκραξεν√. 24. —εα (*habet* C^a). απολεσε (-σαι C^a)√. οιδαμεν. 25. —λεγων (*habet* A). 26. φωνησαν (*pro* κραξαν). [εξ]. 27. απαντεσ. συνζητιν√.—προσ. [αυτουσ]. εστιν√. διδαχη καινη (*pro* τισ η διδ. η καιν. αυτη οτι). [πνασι]. επιτασσι√. 28. και εξηλθεν (—δε). —ευθυσ (C^a ευθυσ πανταχη *habet*). ιουδαιασ (*pro* γαλιλαιασ: C^a *cum* Steph.). 29. ευθυσ (*at* C^a *pro* και ευθυσ *habet* ευθυσ πανταχη και, *et ante* εισ ολην v. 28 *transponit*: *postea vero* και ευθυσ v. 29 *restituit*). [εξελθοντεσ ηλθον]. 30. ευθυσ. 31. χιροσ√.—αυτησ. —ευθεωσ. 32. [εδυ]. 32—34. —και τουσ δαιμονιζομενουσ *usque ad* ποικιλαισ νοσοισ (ὁμοιοτ. *ob* κακωσ εχοντασ: *supplet* C^a, *legens* ην ολη η πολισ επισυνηγμενη *et* εθεραπευσεν√). 34. εξεβαλλεν. [ηφιε: *at* ηφιεν√ C^a]. λαλιν√. ηδισαν√. *fin.* (+ τον χν ειναι C^a). 35. εννυχα. λειαν√. εξηλθεν√. κακι√. 36. κατεδιωξεν.—ο. 37. ευρον αυτον και (*pro* ευροντεσ αυτον). ζητουσιν σε. 38. αγομεν. + αλλαχου (*post* αγομεν). κωμοπολισ√. εξηλθον (*pro* εξεληλυθα). 39. ηλθεν (*pro* ην). κηρυσσιν (κηρυσσων C^a). εισ τασ συναγωγασ. 40. [και γονυπετων].—αυτον *tert.*—και *tert.* (*habet* C^a). [οτι]. δυνασε (-σαι C^a)√. 41. και (*pro* ο δε ισ). εκτινασ√. αυτου ηψατο (*pro* ηψ. αυτ.).—αυτω. 42. —ειποντοσ αυτου. ευθυσ. [εκαθαρισθη]. 43. ευθυσ. 44. —μηδεν. αλλα. σαυτον διξον√. προσεταξεν√. μωϋσησ. 45. κηρυσσιν√. διαφημιζιν√. δυνασθε (-θαι C^a) αυτον (*pro* αυτον δυνασθαι). εισ πολιν φανερωσ εισελθιν. [αλλ]. επ (*pro* εν). [ην]. παντοθεν (*pro* πανταχοθεν).

II. 1. εισελθων παλιν. καφαρναουμ.—και *secund.* εν οικω. εστιν√. 2. —ευθεωσ. χωριν√. 3. φεροντεσ προσ αυτον παραλυτικον. δ√. 4. προσενεγκαι (*pro* προσεγγισαι) *sic.* [χαλωσι]. κραβακτον. οπου (*pro* εφ ω). 5. και ιδων (—δε). + μου (*post* τεκνον: *improbat* C^a). [αφεωνται]. σου (*pro* σοι). *fin.* —σου. 6. καρδιεσ (*sic* v. 8)√. 7. ουτωσ√. βλασφημει (*pro* βλασφημιασ). 8. ευθυσ ο ισ επιγνουσ. [οτι ουτωσ]. λεγει (*pro* ειπεν). 9. αφιενται. σου (*pro* σοι). εγειρε και. τον κραβακτον σου. υπαγε (*pro* περιπατει). 10. εχι√. επι τησ γησ αφιεναι. 11. εγειρε σοι λεγω αρον (—και). κραβακτον (*sic* vv. 4. 9. 12). 12. και ευθυσ (*pro* ευθεωσ και). εμπροσθεν (*pro* εναντιον). δοξαζιν√. [λεγοντασ]. ουτωσ ουδεποτε. εφανη εν τω ιηλ (*pro* ειδομεν: C^a *cum* Steph.). 13. εξηλθον (-θεν C^a *cum* Steph.). εισ (*pro* παρα: C^a *cum* Steph.). αυτουσ (*pro* αυτον: C^a *cum* Steph.). 14. ειδεν√. λευει (λευειν C^a). ακολουθι√. 15. γινεται κατακισθαι (—εν τω). συνανεκιντο√. ηκολουθουν. 16. —οι *prim.* των φαρισαιων (*pro* και οι φ.). + και (*ante* ιδοντεσ). οτι ησθιεν (*pro* αυτον εσθιοντα). [τελ. και αμαρ. *bis in vers.*]. διατι (*pro* τι οτι).—και πινει. *fin.* + ο διδασκαλοσ υμων. 17. χριαν√. [ουκ].—εισ μετανοιαν. 18. [νν *bis*]. φαρισαιοι (*pro* των φαρ.). + μαθηται (*post* οι *quart.*). μαθηται σου (*pro* σοι μαθ.). νηστευουσιν√. 19. εστιν√. εχουσι τον νυμφιον μετ αυτων. 20. εκεινη τη ημερα. 21. *init.*—και. ουδισ (*non* v. 22)√. [ρακουσ. αγν.]. επιραπτι√. ιματιον παλαιον.—το *prim.* + απ (*ante* αυτου). γεινεται√. 22. ρηξει.—ο νεοσ.—βλητεον (*habet* A). [*caetera cum* Steph.]. 23. αυτον εν τοισ σαββασιν παραπορευεσθε. οι μαθηται αυτου ηρξαντο. [οδο ποιειν: ¯ *p.m.* *et* C]. 24. —εν. [εξεστι]. 25. λεγει (*pro* αυτοσ ελεγεν). εποιησεν δαδ√. χριαν εσχεν√. επινασεν√. 26. [πωσ].—του *secund.*

εξεστιν φαγιν√. τουσ ῒερεισ (*pro* τοισ ιερευσι). εδωκεν√. ουσιν√. 27. + και (*ante* ουχ).

III. 1. εισηλθεν√.—την *prim.* [ην]. 2. [παρετηρουν]. ει εν τοισ σαββασι θεραπευει. [-σωσιν]. 3. τω την ξηραν χιρα εχοντι. εγειρε. 4. εξεστιν. αγαθον ποιησαι. αποκτιναι√. 5. συνλυπουμενοσ. καρδι (ασ *omissum*)√. εκτινον√. χιρα√. [σου]. εξετινεν√. απεκατεσταθη. χιρ√.—υγιησ ωσ η αλλη. 6. ευθυσ. εποιησαν. απολεσωσιν√. 7. μετα των μαθητων αυτου ανεχωρησεν προσ. και απο τησ ῒουδαιασ ηκολουθησαν (—αυτω). 8. —και απο τησ ιδουμαιασ (*habet* C^a).—και οι (*ante* περι: και *tantum habet* C^a). ακουοντεσ [οσα εποιει]. 9. ειπεν√. 11. εθεωρουν προσεπιπτον. εκραζον λεγοντεσ. 12. [αυτ. φ.]. ποιησωσιν√. 13. οι δε (*pro* και *ultim.*). 14. εποιησεν√. + ουσ και αποστολουσ ωνομασεν (*post* ιβ). [ωσι]. 15. —θεραπευειν τασ νοσουσ και. 16. *init.* και εποιησεν τουσ ιβ και επεθηκεν ονομα τω σιμωνι. 17. βοανηργεσ. 18. ανδραιαν (-ρεαν C^a)√. [ματθαιον *hic*]. καναναιον (*pro* κανανιτην). 19. ισκαριωθ. [παρεδωκεν: *errat* Scrivener]. ερχεται (*pro* ερχονται: C^a *cum* Steph.). 20. (+ ο *ante* οχλοσ C^a). [μητε]. φαγιν√. 24. σταθηνε (-ναι C^a)√. 25. δυνησεται η οικια εκεινη σταθηναι. 26. εμερισθη και (*pro* και μεμερισται: και εμερ. και C^a). στηναι. 27. *init.* αλλ ου δυναται ουδισ εισελθων εισ την οικιαν του ῒσχυρου τα σκευη αυτ. 28. αφεθησετε τοισ ῡῒοισ των ανων τα αμαρτηματα (ῡῒοισ *in rasura, p.m.*). και αι βλασφημιαι οσα αν. 29. εχι (*non* v. 30)√. αλλα. εσται (*pro* εστιν). αμαρτηματοσ (*pro* κρισεωσ). 31. *init.* και ερχεται (—ουν) η μηρ αυτου και οι αδελφοι αυτου. σταντεσ. απεστιλαν√. καλουντεσ (*pro* φωνουντεσ). 32. προσ αυτον οχλοσ (περι *pro* προσ C^a). και λεγουσιν (*pro* ειπον δε). [*Deest* και αι αδελφαι σου]. ζητουσιν√. 33. αποκριθεισ αυτοισ λεγει. και οι αδελφοι μου (—η). 34. τουσ περι αυτον κυκλω. ειδε√. 35. [γαρ].—μου *secund.* εστιν√.

IV. 1. διδασκιν√. συναγεται (*pro* συνηχθη). πλιστοσ (*pro* πολυσ). εισ πλοιον εμβαντα (—το). καθησθε√. *fin.* ησαν. 2. πολλα εν παραβολαισ. 3. σπιρων√.—του (*habet* C^a). 4. σπιρειν√. επεσεν√. ηλθεν√. πετινα√.—του ουρανου. 5. και αλλο (—δε). τα πετρωδη (C^a *cum* Steph.) οπου. ειχεν√. ευθυσ. εξανετιλεν√. εχιν (*sic* v. 6)√. [βαθοσ γησ]. 6. *init.* και οτε ανετιλεν ο ηλιοσ [εκαυματισθη]. 7. αλλοσ (σ *delet* C^a). [εισ]. εδωκεν√. 8. αλλα (αλλο C^a, *sed ipse rursus delevit* ο). αυξανομενα. εφερον εισ λ και εισ ξ και εισ ρ. 9. —αυτοισ. οσ εχει (ο εχων C^a *cum* Steph.). 10. και οτε (—δε). ηρωτουν. ιβ√. τασ παραβολασ. 11. το μυστηριον δεδοται (—γνωναι). βασιλιασ√.—τα. γεινεται√. 12. [βλεπωσι. ῒδωσι. ακουωσι: *at* -σιν *ter* C^a]. συνιωσιν√. επιστρεψωσιν√.—τα αμαρτηματα. 13. γνωσεσθαι√. 14. σπιρων√. σπερει. 15. σπιρεται√. ευθυσ. αρπαζει (*pro* αιρει). εν αυτοισ (*pro* εν τ. κ. αυτ.). 16. ομοιωσ εισιν. σπιρομενοι (*sic* v. 18)√. ακουσωσιν√. ευθυσ (*sic* v. 17). 17. [εχουσι: *at* -σιν C^a]. 18. αλλοι (*pro* ουτοι *prim.*). επι (*pro* εισ). ακουσαντεσ τον λογον. 19. —τουτου. *Post* πλουτου *legit* συνπνιγει τον λογον και αι παρα (περι C^a) τα λοιπα επιθυμιαι εισπορευομεναι (A *addit* συνπνιγουσιν τον λογον) και ακαρποσ γεινεται. 20. εκεινοι (*pro* ουτοι). [ακουουσι]. εν λ και εν ξ και εν ρ (cf. v. 8). 21. [*Deest* οτι]. ερχεται ο λυχνοσ.—ινα *prim.* (*habet* C^a). τεθηναι (τεθη C^a). ῡπο (*pro* επι). *fin.* τεθη. 22. εστιν√ [τι]. εαν μη ῒνα (—ο). ελθη εισ φανερον. 24. μετριτε√. προστεθησετε√.—τοισ ακουουσιν. 25. εχει (*pro* αν εχη). 26. —εαν. 27. εγειρεται. [βλαστανη]. 28. —γαρ.—ειτα σταχυν (*habet* C^a). ειτεν πληρη σιτον (*at* ειτ' εν C^a, *sic, pro* ειτα *secund.*). 29. παραδοι (C^a *cum* Steph.). ευθυσ. 30. ελεγεν (+ αυτοισ A)√. πωσ (*pro* τινι). *fin.* εν τινι αυτην παραβολη θωμεν. 31. [κοκκω]. —οσ (*habet* C^a). ο μικροτερον ον (*pro* μικροτεροσ: ο *delet* C). —εστι. [των ε. τ. γ.]. 32. αναβαινι√. γεινεται μειζον παντων των λαχανων. πετινα√. *fin.* [-νουν]. 33. [ηδυν.]. 34. ῒδιοισ μαθηταισ (—αυτου). επελυεν√. 35. εκινη√. 36. —δε. πλοια ησαν (*pro* πλοιαρια ην). 37. γεινεται√. μεγασ (μεγαλη C^a) ανεμου: και τα κυματα επεβαλεν (—δε).—ωστε αυτο ηδη γεμιζεσθαι (A *habet* ωστε ηδη γεμιζεσθαι το πλοιον). 38. αυτοσ ην. εν (*pro* επι *prim.*). εγιρουσιν. μελι√. 39. επετιμησεν√. ειπεν√. 40. (λεγει *pro* ειπεν C^a). ουπω (*pro* ουτω πωσ ουκ). 41. (οι ανεμοι C^a, *sed restituitur* ο ανεμοσ). αυτω υπακουει (υπ. αυτω C^a *et* C^b).

V. 1. *fin.* γερασηνων (γεργεσηνων C^a). 2. εξελθοντοσ αυτου. ευθυσ ῡπηντησεν. μνημιων√. 3. μνημασιν (*pro* μνημειοισ). ουδε (*pro* ουτε). [αλυσεσιν]. + ουκετι (*ante* ουδεισ). εδυνατο. 4. δι (*pro* δια το: *at* δια τουτον *pro* δια το αυτον C^a). [αλυσεσι]. αλυσισ√. παιδασ√. ουδισ ῒσχυσεν αυτον (—δαμασαι: *habet* C^a). 5. μνημασιν και εν τοισ ορεσιν. 6. και ῒδων (—δε). εδραμεν√. [αυτω]. 7. λεγει (*pro* ειπε). 8. και ελεγεν (—γαρ). [εκ]. 9. [επηρωτα]. ονομα σοι. λεγι αυτω (*pro* απεκριθη λεγων). λεγιων (-γαιων C^a). [μοι οτι]. 10. [παρεκαλει]. αυτον αποστιλη√. 11. προσ τω ορι (—ορι *p.m.*: *supplet* A). (βοσκομενων C^a). 12. [παρεκαλεσαν].—παντεσ οι δαιμονεσ. 13. —ευθεωσ ο ισ.—ησαν δε. 14. και οι (—δε). αυτουσ (*pro* τουσ χοιρουσ). απηγγιλον. (C^a ηλθον *pro* εξηλθον). εστιν√. 15. ηρχοντο (*pro* ερχονται: A ? C^a *cum* Steph.). [θεωρουσι].—και *tert.* λεγιωνα (-γαιωνα C^a). 16. [και διηγησαντο]. 17. παρακαλιν√. απελθιν√. 18. εμβαινοντοσ. μετ αυτου η. 19. και (*pro* ο δε ισ) απαγγειλον. ο κσ πεποιηκεν σοι. ηλεησεν. 20. απηλθεν (*sic* v. 24)√. δεκαπολι√. 21. εισ το περαν παλιν. 22. —ιδου. ῒαῒροσ. πιπτι√. 23. παρακαλει. τασ χιρασ αυτη. ῒνα (*pro* οπωσ) ζηση. 24. ηκολουθι√. 25. —τισ. δωδεκα ετη. 26. [εαυτησ]. ωφεληθισα√. 27. + τα (*ante* περι: *improbat* C). οπιθεν (οπισθεν A? C^a). 28. ελεγεν (*sic* v. 30)√. οτι εαν αψωμαι καν του ῒματιων αυτου. 29. ευθυσ (*sic* v. 30). 31. λεγισ√. 33. φοβηθισα√. + και (*post* τρεμουσα: *improbant* A ? C^a). ῒδυῖα√.—επ. ηλθεν√. αληθιαν√. 34. [ο δε ειπ.]. [θυγατερ]. σεσωκεν√. ῒρηνην√. 35. απεθανεν√. 36. —ευθεωσ. παρακαουσασ (α *notatum p.m.*, παρ *improbatum a* C^a ?, *sed rursus restitutum*). 37. μετ αυτου (*pro* αυτω). [συνακολουθησαι]. + τον (*ante* πετρον). 38. ερχονται. + και (*ante* κλαιοντασ). 39. καθευδι√. 40. αυτοσ δε (*pro* ο δε). παντασ.—ανακειμενον. 41. χιροσ√. πεδιου√. κουμ. εστιν√. εγειρε. 42. ευθυσ. περιεπατι√. + ωσει (*ante* ετων). ιβ√. + ευθυσ (*post* εξεστησαν). εκστασι√. 43. διεστιλατο√. μηδισ√. [γνω]. ειπεν√. φαγιν√.

VI. 1. εκιθεν (*sic* v. 10, *non* v. 11)√. ερχεται (*pro* ηλθεν). 2. διδασκειν εν τη συναγωγη. [και πολλ.]. + παντα (*post* ταυτα). δοθισα√. τουτω (*pro* αυτω).—οτι. + αι (*ante* δυναμισ√). (αι τοιαυται αι C^a). *fin.* γινομεναι. 3. + τησ (*ante* μαριασ). και ο αδελφοσ (—δε). ῒωσηφ. 4. και ελεγεν (—δε). εστιν√. εαυτου (*pro* αυτου *prim.*: *at* ιδια πατριδι αυτου C^a).—τοισ συγγενεσι και εν (ὁμοιοτ.: *habet* A τοισ συνγενεσιν και εν). *fin.* [αυτου]. 5. [ηδυν.]. ποιησαι ουδεμιαν δυναμιν. χιρασ εθεραπευσεν√. 6. εθαυμασεν. + ο ισ (*post* περιηγεν). 7. ιβ√. αποστελλιν√. 7, 8. —εξουσιαν *usque ad* παρηγγειλεν αυτοισ (ὁμοιοτ.: *habent* A C^b). 8. αρωσιν. μη αρτον μη πηραν. 9. αλλα. [ενδυσησθε]. 10. [ελεγεν]. [εαν]. μινατε. 11. *init.* και οσ αν τοποσ μη δεξηται.—αμην λεγω κ.τ.λ. *ad fin. vers.* 12. εκηρυξαν αυτοισ (*pro* εκηρυσσον: αυτοισ *improbat* A?). μετανοησωσιν. 14. [ελεγεν]. [ν *passim*]. εγηγερται εκ νεκρων. δυναμισ√. 15. + δε (*post* αλλοι *prim.*).—ελεγον *secund.*—εστιν η. 16. ελεγεν (*pro* ειπεν).—οτι. ουτοσ ῒωαννησ (*sic etiam* A).—εστιν· αυτοσ (—εστιν *tantum* A: ῒωαννην ουτοσ ηγερθη *tantum* C^a).—εκ νεκρων. 17. (ο γαρ ηρωδησ C^a, αυτοσ *omisso, sed recepta lectio restituitur*). αποστιλασ√. [εκρατησε]. —τη. 18. ελεγεν√. εξεστιν√. εχιν√. 19. [ηθελεν]. αποκτιναι√. 20. ηπορει (*pro* εποιει). ηκουεν√. 21. [οτε]. διπνον√. εποιησεν√. 22. ελθουσησ (εισελθ. C^a). αυτου (*pro* αυτησ τησ). ηρεσεν (*pro* και αρεσασησ). ο δε βασιλευσ ειπεν. αιτησαι. 23. —με. 24. και (*pro* η δε *prim.*). ειπεν *bis in versu*√. αιτησωμαι. *fin.* βαπτιζοντοσ (*non* v. 25). 25. ελθουσα (εισελθ. C^a). ευθυσ (*sic* v. 27). εξ αυτησ δωσ μοι. 26 [συνανακειμενουσ]. αθετησαι αυτην. 27. ευθυσ. αποστιλασ√. σπεκουλατορα. ενεγκε. 28. —ο δε απελθων *usque ad* την κεφαλην αυτου (ὁμοιοτ.?). 29. ακου. (σ *pro* ν *p.m.*?)√. [ηλθον]. αυτον (*pro* αυτο).—τω. μνημιω√. 30. απηγγιλαν√.—και *tert.*—οσα *secund.* (*habet* C^a). 31. λεγει (*pro* ειπεν). ῡμισ√. (επ *pro* εισ C^a). αναπαυεσθαι√. ευκαιρουν. 32. εν πλοιω εισ ερημον τοπον. 33. ῒδον√.—οι οχλοι. [επεγνωσαν]. αυτουσ (*pro* αυτον *prim.*).—και συνηλθον προσ αυτον. 34. —ο ισ. οχλον πολυν. αυτουσ (*pro* αυτοισ).—ωσ προβατα (*habet* C^a). διδασκιν√. 35. γινομενησ.—αυτω (*habet* C^a). [αυτου]. ελεγον (*pro* λεγουσιν). 36. βρωματα (*pro* αρτουσ) τι φαγωσιν (—γαρ et ουκ εχουσιν). 37. φαγιν *prim.*√. δηναριων διακοσιων. δωσωμεν. 38. [αρτ. εχ.].—και *prim.* ελθοντεσ (*pro* γνοντεσ: C^a *cum* Steph.). λεγουσιν πεντε. 39. ανακλιθηναι. 40. ανεπεσαν.—πρασιαι *semel.* κατα (*pro* ανα) *bis.* ν√. 41. ευλογησεν√. κλασασ (*pro* κατεκλασε).

—και (*ante* ειδεν: *habet* και Cᵃ).—αυτου. παρατιθωσιν (C *cum* Steph.). β̄ *secund.*√. εμερισεν πασιν√. 43. κλασματων ιβ̄ κοφινων πληρωματα (—πληρεισ). + δυο (*ante* ιχθυων). 44. —τουσ αρτουσ (*additurus erat* C, *sed delevit*). ωσ (*pro* ωσει). 45. ευθυσ. [ηναγκασε].—το *prim.* απολυει. 48. ιδων (*pro* ειδεν). ελαυνιν√. εναντιοσ ο ανεμοσ.—και *secund.* ηθελεν√. 49. επι τησ θαλασσησ περιπατουντα. οτι φαντασμα εστιν (*pro* φαντ. ειναι). 50. ειδαν. ο δε ευθυσ (—και *secund.*). ελαλησεν√. 51. —εκ περισσου.—και εθαυμαζον. 52. αλλ ην αυτων η καρδια (—γαρ). 53. επι την γην ηλθον εισ γεννησαρετ. προσωρμηθησαν (-μισθησαν Cᵃ). 54. ευθυσ [*nihil additum*]. 55. περιεδραμον. χωραν (*pro* περιχωρον). + και (*ante* ηρξαντο). εν τοισ τοισ κραβακτοισ (*sic*: επι *pro* εν Cᵃ *cum* Steph.: τοισ *secund. improbato*). ηκουσθη.—εκει. εστιν√. 56. εαν (*pro* αν *prim.*). + εισ (*ante* πολισ√ *et* αγρουσ). + η (*post* αγρουσ). ετιθεσαν. ηψαντο (*pro* αν ηπτοντο).

VII. 1. γραμματαιων√. 2. τινεσ (Cᵃ τινασ). + οτι (*ante* κοιναισ). χερσιν√. εσθιουσιν αρτον.—εμεμψαντο. 3. πυκνα (*pro* πυγμη). εσθιωσιν. 4. [απο]. ραντισωντε (Cᵃ -νται, *pro* βαπτισωνται). εσθιουσιν (*sic* v. 5)√. κρατιν√.—και κλινων (δμοιοτ.). 5. και (*pro* επειτα). γραμματισ√. ου περιπατουσιν οι μαθηται σου. κοιναισ (*pro* ανιπτοισ: Cᵃ *cum* Steph.). 6. —αποκριθεισ.—οτι *in loco*. επροφητευσεν. + οτι (*ante* ουτοσ ο λ.). χιλεσιν√. 7. σεβοντε (Cᵃ -νται)√. 8. —γαρ.—βαπτισμουσ ξεστων κ.τ.λ. *ad fin. vers.* 9. αθετιτε√. 10. μωυσησ. ειπεν√. 11. λεγεται√. εστιν√. 12. —και. αφιεται√. ποιησε (Cᵃ -σαι)√.—αυτου *bis*. 13. παραδοσι√. πολλα τοιαυτα. 14. παλιν (*pro* παντα). [ακουετε].—μου παντεσ. [συνιετε]. 15. εκ (*pro* εισ: Cᵃ *cum* Steph.). κοινωσαι αυτον. εκ του ανου εκπορευομενα (—απ αυτου).—εκεινα. εστιν√. κοιναυντα (° *forsan p.m.*: C *reposuit super a raso*)√. 16. *Deest versus.* 17. εισηλθον. + τον (*ante* οικον). την παραβολην (—περι). 18. [ουτω: *at* Cᵃ ουτωσ√]. υμισ√. ουπω (*pro* ου). ου κοινοι τον ανον (*pro* εισ τον ανον κ.τ.λ. *ad fin. vers.*). 19. εισπορευετε√. εκβαλλετε (*pro* εκπορευεται). καθαριζων. 20. ελεγεν√. εκινο√. *fin.* ανο (Cᵃ ανον)√. 21, 22. πορνιαι κλοπαι φονοι μοιχιαι. 22. ασελγια√. 23. κακεινα (*pro* και). 24. εκειθεν δε (—και). ορια. [και σιδωνοσ].—την. ηθελησεν. ηδυνασθη. λαλειν (*pro* λαθειν: Cᵃ *cum* Steph.). 25. αλλα ευθυσ ακουσασα (—γαρ). ειχεν√. —αυτησ. εισελθουσα. προσεπεσεν√. 26. η δε γυνη ην. συροφοινικισσα. γενι√. εκβαλη. 27. και ελεγεν (*pro* ο δε ισ ειπεν). εστιν καλον. τοισ κυναριοισ βαλειν. 28. —γαρ. εσθιουσιν αποκατω (υποκ. A, *etiam p.m.* τ *scripsit primò pro* κ, *sed correxit*) τησ τραπεζησ. 29. εξεληλυθεν εκ τησ θυγατροσ σου το δεμονιον[13] ([13] *Tischendorf., sed deest annotatio*). 30. εαυτησ. ευρεν το παιδιον βεβλημενον επι την κλινην και το δαιμονιον εξεληλυθοσ. 31. ηλθεν δια σιδωνοσ (*pro* και σιδ. ηλ.). εισ (*pro* προσ). 32. + και (*ante* μογιλαλον). *fin.* τασ χιρασ (Cᵃ την χιρα√). 33. κατ ιδιαν απο του οχλου. ελαβεν (Cᵃ εβαλεν√).—αυτου *prim.* 34. εστεναξεν√. (εφφεθα Cᵃ, *sed* εφφαθα *restitutum*). εστιν√. διανυχθητι√. 35. —ευθεωσ. ηνυγησαν. + ευθυσ (*ante* ελυθη). 36. διεστιλατο√. λεγωσιν (*pro* ειπωσιν).—αυτοσ. + αυτοι (*ante* μαλλον). περισσοτερωσ. 37. πεποιηκεν√.—τουσ *secund.* λαλιν√.

VIII. 1. παλιν πολλου (*pro* παμπολλου). φαγωσιν√.—ο ισ. —αυτου. 2. σπλαγχνιζομε√. ημεραι τρισ. [προσμενουσι μοι]. [εχουσι]. φαγωσιν√. 3. νηστισ√. και τινεσ (—γαρ). + απο (*ante* μακροθεν). ηκασιν√. 4. —αυτω. + και ειπαν (*ante* ποθεν). δυνησετε√. 5. ηρωτα. αρτουσ εχετε (αρ *rescriptum*). ειπαν ζ̄. 6. παραγγελλι√. τουσ ζ̄ (σ *eras.*)√. [-τουσ ευχ.]. εκλασεν√. παρατιθωσιν√. 7. ειχαν. *fin.* και ευλογησασ αυτα παρεθηκεν (—ειπεν *et* και *ultim.*: *at* A *pro* παρεθηκεν *habet* ειπεν και ταυτα παρατιθεναι). 8. και εφαγον (—δε). + παντεσ (*post* εφαγον). + τα (*ante* περισσευματα). σφυριδασ (*non* v. 20). 9. —οι φαγοντεσ ωσ. 10. ευθυσ. [εμβασ εισ]. + ο ισ (*post* ηλθεν: *improbant* Cᵃ Cᵇ). 11. συνζητειν. + ιδιν (*post* σημιον√). πιραζοντεσ√. 12. ζητι σημιον. σημιον *secund.*√. 13. αφισ√. παλιν εμβασ.—εισ το πλοιον. 15. διετελλετο (Cᵃ διεστ.). [ορατε βλ.]. 16. —λεγοντεσ. [εχομεν]. 17. [ο ισ: *delet* Cᵃ].—ετι. 18. βλεπεται√.—και *prim.* (*habet* A). 19. + και (*ante* ποσουσ). κλασματων πληρισ. ιβ̄√. 20. οτε και (—δε). + αρτουσ (*post* επτα). και λεγουσιν (*pro* οι δε ειπον). 21. ουπω (*pro* πωσ ου). 22. [ερχεται: *at* Cᵃ ερχονται]. 23. εξηνεγκεν (*pro* εξηγαγεν). χιρασ√. [βλεπει]. 24. ειπεν (*pro* ελεγε: Cᵃ ελεγεν√). [*caetera cum* Steph.]. 25. επεθηκεν√. χιρασ√. διεβλεψεν (*pro* εποιη. αυτ. αναβλ.). απεκατεστη. εβλεψεν δηλαυγωσ (Cᵃ ενεβλεπεν τηλ.). *fin.* απαντα. 26. απεστιλεν√. εισ οικον αυτον αυτου (—τον: Cᵃ *cum* Steph.). μη (*pro* μηδε *prim.*: Cᵃ *cum* Steph.).—μηδε ειπησ *ad fin. vers.* 27. καισαριασ√. αυτουσ *primò* (*pro* αυτοισ *p.m.?*; αυτοισ *punctis notatum, sed rursus deleta sunt*). 28. ειπαν αυτω λεγοντεσ (*pro* απεκριθησαν). + οτι (*ante* ιωαννην: *delet* Cᵃ). ηλειαν. οτι εισ (*pro* ενα). 29. επηρωτα αυτουσ (*pro* λεγει αυτοισ). λεγεται ειπε (Cᵃ -ναι)√. [αποκρ. δε, *sine* και]. *fin.* + ο υσ του θυ. 30. λεγωσιν√. 31. διδασκιν√. αποδοκιμασθηνε (Cᵃ -ναι)√. υπο (*pro* απο). + των (*ante* αρχιερ. *et* γραμμ.). 32. [αυτ. ο πετρ.]. 33. επιστραφισ√. επετιμησεν√. —τω. και λεγει (*pro* λεγων). φρονισ√. 34. μαθητεσ (Cᵃ -ταισ)√. ει τισ (*pro* οστισ) [ελθειν]. εαυτου (*pro* αυτου *secund.*). ακολουθιτω√. 35. εαν (*pro* αν). απολεσει (*pro* -ση)√. [την ψυχ. αυτ. *secund.*].—ουτοσ. 36. ωφελι ανοσ (Cᵃ ανον). κερδησαι (—εαν). ζημιωθηναι. 37. *init.* τι γαρ δοι ανοσ (Cᵃ δω). [λλ]. 38. εαν (*pro* αν). επαισχυνθησετε√.

IX. 1. εισιν√. των ωδε εστωτων. [γευσωνται]. ιδωσιν√. βασιλιαν√. 2. μετα. παραλαμβανι√. [τον ιωαννην]. αναφερι√. + λιαν (*post* υψηλον). 3. [εγενετο].—ωσ χιων. [γναφ.]. + ουτωσ (*ante* λευκανε√, *at* Cᵃ -ναι). 4. μωυση. λαλουντεσ (*pro* συλλ.). 5. ραββει√. γ̄ σκηνασ. μωυσει. 6. ηδι√. απεκριθη (*pro* λαληση). εκφοβοι γαρ εγενοντο (—ησαν). 7. επεισκιαζουσα√. εγενετο εκ τησ νεφελησ φωνη (—ηλθε).—λεγουσα. (*Post* αγαπητοσ A *habet* εν ω ευδοκησα). ακουετε αυτου. 8. [εξαπινα]. ει μη (*pro* αλλα). 9. και καταβαινοντων (—δε). [απο]. διεστιλατο√. α ειδον διηγησωνται.—ει μη (*habet* A). 10. συνζητουντεσ. εστιν√. 11. [επηρωτων]. [οτι *prim.*]. + οι φαρισαιοι και (*post* λεγουσιν). γραμματισ (*non* v. 14)√. δι√. 12. εφη (*pro* αποκριθεισ ειπεν). [μεν]. (πρωτοσ Cᵃ). αποκαταστανι (Cᵃ αποκαθιστανι). εξουθενωθη. 13. —οτι (*habet* Cᵃ). εληλυθεν√. (+ εν *ante* αυτω Cᵃ). ηθελον. γεγραπτε√. 14. ελθοντεσ (*pro* ελθων). ειδον. συνζητουντασ. προσ εαυτουσ (*pro* αυτοισ: Cᵃ προσ αυτουσ). 15. ευθυσ. ιδοντεσ. εξεθαμβηθησαν. 16. επηρωτησεν αυτουσ (—τουσ γραμματεισ). συνζητειτε. *fin.* εαυτουσ (αυτουσ A?, *at* ε *restitut.*). 17. απεκριθη (*pro* αποκριθεισ). + αυτω (*ante* εισ). —ειπε. 18. —αν (Cᵃ *habet* εαν).—αυτον *secund.*—αυτον. ειπα. [εκβαλωσι]. 19. αυτοισ (*pro* -ω). *fin.* εμε. 20. το πνα ευθυσ συνεσπαραξεν. 21. επηρωτησεν√. (εξ ου *pro* ωσ Cᵃ). ειπεν εκ παιδ. 22. και εισ πυρ αυτον. εβαλεν√. αλλα. δυνη. 23. δυνη (Cᵃ δυνασαι). —πιστευσαι. 24. [και]. —ευθεωσ (*at* ευθυσ *pro* και Cᵃ). —μετα δακρυων. ελεγεν√.—κυριε. 25. + ο (*ante* οχλοσ). επετιμησεν√. το αλαλον και κωφον πνα.—εγω (*habet* Cᵃ). επιτασσω σοι. [εξ αυτου]. 26. κραξασ. σπαραξασ. (αυτον *punctis notatum rursus erasis*). εξηλθεν√. + τουσ (*ante* πολλουσ). 27. —αυτον *prim.*, *at* τησ χιροσ αυτου. 28. εισελθοντοσ αυτου. κατ ιδιαν επηρωτων αυτον. ημισ√. 29. δυνατε√.—και νηστεια (*habet* Cᵇ). 30. κακειθεν. [παρεπ.]. γνοι. 31. εδιδασκεν√. χιρασ√. αποκτανθισ√. μετα τρισ ημερασ. 33. ηλθον. καφαρναουμ.—προσ εαυτουσ. 34. διελεγχθησαν [εν τη οδω]. *fin.* + εστιν. 35. εφωνησεν√. ιβ̄√. εστε (Cᵃ -ται)√. 36. ειπ εναγκαλ. (··· *p.m. et* C)√. 37. αν (*pro* εαν *prim.*). παιδιων τουτων (*pro* τοιουτων παιδ.). δεξητε *prim.*√. εμε δεχετε (*pro* εαν εμε δεξηται). δεχετε (*pro* -ται *secund.*)√. αποστιλαντα√. 38. εφη (*pro* απεκριθη δε). [ο Ιωαν.]. —λεγων. + εν (*post* τινα).—οσ ουκ ακουλουθει ημιν. εκωλυομεν. οτι ουκ ηκολουθι ημιν. 39. ειπεν√. ουδισ√. δυνησετε√. 40. εστιν *bis in versu*√. ημων (*pro* υμων) *bis in versu*. 41. εαν (*pro* αν) *non* v. 42. —τω. [μου: *improbat* Cᵃ]. εμον εσται (*pro* χυ εστε: *at* Cᵃ χυ *pro* εμον). + οτι (*ante* ου μη). [απολεση]. 42. + τουτων (*post* μικρων). [πιστευοντων].—εισ εμε. περικιται√. μυλοσ ονικοσ (*pro* λιθ. μυλ.). βεβληται√. 43. σκανδαλιση. εστιν σε (*pro* σοι εστιν). εισελθειν εισ την ζωην. εισελθειν (*pro* απελθειν: Cᵃ *cum* Steph.). (εισ το πυρ το ασβεστον *punctis notata a* Cᵃ? *rursus deletis*). 44. *Deest versus.* 45. σκανδαλιζει (*non* v. 47)√. εστιν σε (*pro* εστι σοι). εισ την ζωην εισελθιν. + κυλλον η (*ante* χωλον). εισ την γεενναν βληθηναι.—εισ το πυρ κ.τ.λ. *usque ad fin.* v. 46. 47. σε εστιν (*pro* σοι εστι).—εισελθειν (Cᵃ *habet* εισελθιν√). ζωσιλιαν (βα *pro* ζω Cᵃ)√. [την *secund.*].—του πυροσ. 49. + εν

(*ante* πυρι).—και πασα θ. *ad fin. vers.* (δμοιοτ.?). 50. αλα *secund. et tert.* (Cª αλασ). ιρηνευετε (ειρ. A?)√.

X. 1. και εκειθεν. και (*pro* δια του). συνπορευονται. 2. [οι]. επηρωτων. πιραζοντεσ√. 3. μωϋσησ. 4. ειπαν. επετρεψεν μωϋσησ. 5. ο δε (*pro* και αποκριθεισ ο). 6. —ο θσ. 7. καταλιψι√. ανθρωπω (*pro* ανοσ)√.—και προσκολληθησεται προσ την γυναικα (αυτου *sequente ad* μρα *juncto*). 8. εισιν√. σαρξ μια. 10. εισ την οικιαν.—αυτου *prim.* τουτων (*pro* του αυτου). επηρωτων. (αυτον, ν *partim rescriptum*)√. 11. αν (*pro* εαν). μοιχατε (*non* v. 12)√. 12. αυτη απολυσασα (*pro* γυνη απολ.). γαμηση αλλον (*pro* και γαμηθη αλλω). 13. αυτων αψηται. επετιμησαν. αυτοισ (*pro* τοισ προσφερ.). 14. ηγανακτησεν√. ερχεσθε√. [και μη]. βασιλια√. 15. αν (*pro* εαν). δεξητε√. βασιλιαν√. πεδιον (Cª παιδ.)√. 16. κατευλογει τιθεισ τασ χιρασ επ αυτα (—αυτα *semel*). 19. —μη μοιχευσησ (*addit* A *post* φονευσησ). *fin.* + σου (*improbat* Cª). 20. εφη (*pro* αποκριθεισ ειπεν). [τ. π. εφυλαξαμην]. 21. ετι εν σε ϋστερι. [τοισ πτωχ.]. ακολουθι√.—αρασ τον σταυρον. 22. απηλθεν√. 23. ελεγεν (λεγει Cª *cum* Steph.). βασιλιαν (*sic* v. 25, *non* v. 24)√. εισελευσοντε√. 24. [τεκνα]. εστιν.—τουσ πεποιθοτασ επι τοισ χρημασιν. 25. εστιν√. τρηματοσ (*pro* τησ τρυμαλιασ τησ: Cª τρυμαλιασ). [εισελθειν *prim.*]. εισελθιν *secund.*√. 26. αυτον (*pro* εαυτουσ). 27. —δε. ειπεν (*pro* λεγει: Cª λεγι). [-ποισ αδυν.].—τω *prim.*—εστι. 28. *init.*—και. ηρξατο λεγιν ο πετροσ. ημισ√. [ηκολουθησαμεν]. *fin.* + τι αρα εσται ημιν. 29. εφη αυτω ο ισ (*pro* αποκριθεισ δε ο ισ ειπεν). ουδισ√. [η πατερα η μητερα].—η γυναικα.—εμου και (*post* αγρουσ *addit* Cª ενεκεν εμου και). 30. απολαβη.—οικιασ κ.τ.λ. *usque ad* διωγμων (*habent* A Cª, *legentes* μητερα, *cui addit* Cª και πρα: *sed* και αγρουσ μετα διωγμων *omittit* A). 31. —οι. 32. οι δε (*pro* και *tert.*). ιβ√. λεγιν√. συμβαινιν√. 33. αναβενομεν ϊσ√. [αρχιερευσι].—και τοισ γραμματευσι (*habet* Cª, *at* -σιν√). εθνεσιν√. 34. εμπεξουσιν√. και εμπτυουσιν (-σουσιν Cª) αυτω και μαστιγωσουσιν αυτον.—αυτον *secund.* μετα τρισ ημερασ. 35. παραπορευονται (Cª προσ-). [οι]. + αυτω (*post* λεγοντεσ). 35—37. —ο εαν αιτησωμεν *usque ad* δοσ ημιν ινα (δμοιοτ.: *supplet* Cª, *legens* αιτησομεν σε . . . θελεται με ποιησω . . *at* ποιησαι Cᵇ *vel* Cª *corrector*). 37. εισ σου εκ δεξιων. εισ σου εξ ευωνυμων. 38. οιδαται√. αιτισθε√. δυνασθαι√. η (*pro* και). βαπτιζομε (*sic* v. 39)√. 39. ειπαν.—μεν. 40. η (*pro* και).—μου *secund. fin.* + ϋπο του πατροσ μου (*delet. et rursus restitut.*). 41. + και (*ante* περι). 42. και προσκαλεσαμενοσ αυτουσ ισ (—ο δε: Cª *habet* ο ισ). βασιλεισ (*pro* μεγαλοι αυτων). 43. ουτωσ√. εστιν (*pro* εσται *prim.*). αν (*pro* εαν). μεγασ γενεσθαι. εστω (*pro* εσται *secund.*). υμων διακονοσ. 44. [αν]. εν υμιν ειναι (*pro* υμων γενεσθαι). 45. ηλθεν√. 46. [ερχονται]. [ιεριχω *prim.*]. ιερειχω *secund.* + ο (*ante* ϋιοσ].—ο (*ante* τυφλοσ). + και προσαιτησ (*ante* εκαθητο).—προσαιτων. 47. [ναζωραιοσ]. υιε (*pro* ο υιοσ). δαδ (*sic* v. 48)√. 49. φωνησατε αυτον (*pro* αυτ. φωνηθηναι). [φωνουσι]. εγειρε. 50. αναπηδησασ (*pro* αναστασ). ηλθεν√. 51. αυτω ο ισ ειπεν (—λεγει). σοι θελεισ ποιησω. ραββουνι. 52. (και ο *pro* ο δε Cª, *sed illud restitutum*). σεσωκεν√. ευθυσ. ανεβλεψεν√. αυτω (*pro* τω ιυ).

XI. 1. ιεροσολυμα εισ βηθφαγη και εισ βηθανιαν. ελεων√. [αποστελλει]. 2. λεγι√.—την κατεναντι υμων (*habet* Cᵇ). ευθυσ. ουδισ ανθρωπων ουπω εκαθισεν (σεν *in ras., est autem p.m.*). *fin.* λυσατε αυτον και φερετε. 3. [ποιειτε τουτο]. [οτι]. χριαν√. ευθυσ. αποστελλει παλιν ωδε. 4. και απηλθον (—δε). [τον]. [την]. 6. [ειπον]. ειπεν (*pro* ενετειλατο). 7. αγουσιν (*pro* ηγαγον: *at* φερουσιν Cª). επιβαλλουσιν. αυτων τα ϊματια αυτω (Cª αυτω τα ϊμ. εαυτων). *fin.* εκαθισαν επ αυτον. 8. και πολλοι (—δε). [εισ την οδον *prim.*]. στιβαδασ κοψαντεσ. αγρων (*pro* δενδρων).—και εστρωννυον *ad fin. vers.* 9. —λεγοντεσ. 10. —εν ονοματι κυ. δαδ√. 11. ϊσ (*pro* εισ *prim.*)√.—ο ισ και. οψε. ιβ√. 12.—επεινασε (A? *habet* επινασεν√). 13. + μιαν απο (*post* συκην). τι ευρησι. φυλλα ο γαρ καιροσ ουκ ην συκων. 14. —ο ισ. εισ τον αιωνα εκ σου μηδισ. 15. ϊσ (*pro* εισ *prim.*: Cª εισ)√.—ο ισ. + τουσ (*ante* αγοραζ.). [λλ]. κατεστρεψεν και τασ καθ. των πωλ. τασ περιστ. (κατεστρεψεν *post* περιστερασ *ponit* Cª, *cum* Steph.). 17. εδιδασκεν√. και ελεγεν (*pro* λεγων). [αυτοισ]. [οτι]. πασιν√. [εποι. αυτ.]. 18. οι αρχιερισ και οι γραμματισ. απολεσωσιν. [αυτον *secund.*]. πασ γαρ (—οτι). εξεπλησσοντο. 19. οταν (*pro* οτε). [εξεπορευετο]. 20. παρεπορευετο πρωι και ϊδον (Cª παραπορευομενοι πρωϊ ϊδον). 21. αναμνησθισ√. ραββει ειδε√. 22. + ο (*ante* ισ). + ει (*ante* εχετε). 23. —γαρ.—οτι. ορι√. πιστευη. ο λαλει (*pro* α λεγει). εστε (*sic* v. 24)√.—ο εαν ειπη. 24. —αν. προσευχεσθε και (*pro* προσευχομενοι). αιτισθε√. ελαβετε. 25. στητε. αφιεται√. εχεται√. 26. *Deest versus.* 27. ϊσ (Cª Cᵇ εισ)√. γραμματισ√. 28. ελεγον (*pro* λεγουσιν). η (*pro* και *secund.*). εδωκεν την εξουσιαν ταυτην. 29. —αποκριθεισ. [ϋμασ καγω]. (καγω Cª *pro* και *ante* ερω: *addiderat* υμιν, *sed ipse delevit*). 30. + το (*ante* ϊωαννου). ποθεν ην εξ ουρανου (*pro* εξ ουρ. ην). 31. προσελογιζοντο (Cª διελογ., *sed* προσελογ. *restituitur*). [ουν]. 32. αλλα (—εαν). οχλον (*pro* λαον). παντεσ (Cª *cum* Steph.). [οτι].—οντωσ (*habet* Cª *ante* οτι). 33. τω ιυ λεγουσιν. [ο ισ].—αποκριθεισ. λεγι√.

XII. 1. λαλιν (*pro* λεγειν)√. ανθρωποσ εφυτευσεν. περιεθηκεν√. ωκοδομησεν√. εξεδετο. απεδημησεν√. 2. απεστιλεν√. λαβοι (Cª *cum* Steph.). των καρπων. 3. και (*pro* οι δε). απεστιλαν καινον√. 4. απεστιλεν (*sic* vv. 5. 6)√.—δουλον (*habet* Cª).—λιθοβολησαντεσ. εκεφαλιωσαν και ητιμασαν (—απεστ. ητιμ.). 5. —παλιν. απεκτιναν√. ολλουσ (α *p.m.?*)√. ουσ (*pro* τουσ) *bis in versu.* αποκτεννοντεσ (Cª κτιννυντεσ). 6. —ουν. ειχεν υν.—αυτου.—και. εσχατον προσ αυτουσ. 7. εκινοι√. προσ εαυτουσ ειπαν. αποκτινωμεν√. εστε√. 8. απεκτιναν αυτον. [-λον εξω]. 9. [ουν]. 11. εστιν√. 12. ειπεν√. 13. αποστελλουσιν√. αγρευσωσιν√. 14. και (*pro* οι δε). μελι√. βλεπισ√. [αλλ]. διδασκισ εξεστιν√. δουναι κηνσον καισαρι. 15. ϊδων (*pro* ειδωσ: Cª ϊδωσ). πιραζετε√. + ωδε (*ante* ϊνα: *improbat* Cª). *fin.* ειδω. 16. οι δε ειπαν. 17. ο δε (*pro* και αποκριθεισ ο). [αυτοισ]. τα καισαροσ αποδοτε. εξεθαυμαζον. 18. επηρωτων. 19. μωϋσησ. καταλιψη. μη αφη τεκνα (Cª τεκνον, *sed* να *restitut.*).—αυτου *secund.* 20. ζ αδελφοι. (A *habet* παρ ημιν *post* ησαν: *improbat* C). εισ (*pro* πρωτοσ: A C *cum* Steph.). ελαβεν√. αφηκεν√. 21. απεθανεν√. μη καταλιπων (*pro* και ουδε αυτοσ αφηκε). 22. —ελαβον αυτην.—και *secund.* αφηκεν (Cª -καν)√. εσχατον. και η γυνη απεθανεν. 23. —ουν.—οταν αναστωσι. 24. εφη αυτοισ ο ισ (*pro* και αποκρ. ο ισ ειπ. αυτ.). πλανασθαι√. 25. —ουτε γαμουσιν (*supplet* A). γαμιζονται.—οι. 26. ανεγνωται√. μωϋσεωσ. του (*pro* τησ). πωσ (*pro* ωσ). [ο *quater in versu*]. ισακ (A ισακ', Cª ϊσαακ'). 27. [ο]. —θσ *secund.*—υμεισ ουν. (Cª πλανασθαι√). 28. συνζητουντων. ϊδων (Cª ϊδωσ). απεκριθη αυτοισ. εστιν εντολη πρωτη παντων. 29. απεκριθη ο ισ (—δε).—αυτω. εστιν (*pro* πασων των εντολων). εστιν√. 30. —αυτη πρωτη εντολη. 31. *init.*—και. δευτερα αυτη εστιν αγαπησισ (—ομοια). + δε (*post* μειζων). *fin.* εστιν√. 32. ειπεσ (Cª -πασ). εστιν *prim.* (—θεοσ)√. 33. + σου (*post* καρδιασ).—και εξ ολησ τησ ψυχησ.—τησ (*ante* ϊσχυοσ: *habet* Cª). + σου (*post* πλησιον: *improbat* Cª). σεαυτον. περισσοτερον (*pro* πλειον). εστιν√. [των θυσ.]. 34. ειδων√.—αυτον.—ει (A? Cᵇ *habent*, Cª *ante* του *ponit*). βασιλιασ√. ουδισ√. επηρωτησε αυτον (Cª αυτ. επερ.). 35. ελεγεν√. γραμματισ√. δαδ εστιν. 36. —γαρ. δαδ (*sic* v. 37)√. [ειπεν ο κσ]. [καθου]. [ϋποποδιον]. 37. —ουν. πωσ (*pro* ποθεν: Cª *cum* Steph.). [υσ αυτου] εστιν.—ο. ηκουσεν. 38. εν τη διδαχη αυτου ελεγεν (—αυτοισ). γραμματαιων√. περιπατιν√. 39. διπνοισ√. 40. [κατεσθι.]. λημψονται. 41. —ο ισ. [κατεναντι]. θεωρει (Cª εθεωρ.). + τον (*ante* χαλκον). εξεβαλλεν (*pro* εβαλλον: Cª *cum* Steph.). 42. + γυνη (*ante* χηρα). [εβαλε]. [εστι]. 43. ειπεν (*pro* λεγει). πλεον. εβαλλεν (Cª εβαλεν: *pro* βεβληκε). βαλλοντων.

XIII. 1. [εισ των]. 'διδασκαλε' διδασκαλε (' ' A C *improbantes*). 2. —αποκριθεισ. βλεπισ√. + ωδε (*ante* λιθοσ). επι λιθον. ου κατα λυθησετε (—μη *secund.*: Cª *cum* Steph.). 3. επηρωτα√. + ο (*ante* πετροσ). (ϊωανησ A, *sed* νν *postea restitut.*). 4. ειπον. σημιον√. μελλη ταυτα συντελισθαι παντα. 5. ηρξατο λεγιν αυτοισ (—αποκριθεισ). 6. —γαρ. 7. [ακουσητε]. + ορατε (*ante* μη: *improbatum sed rursus restitutum*). (θροεισθαι√ Cª).—γαρ (*habet* Cᵇ). 8. εγερθησετε (Cª -ται)√. επ εθνοσ.—βασιλεια επι (*habet* Cª, *at* -λια√).—και *secund.* σισμοι√.—κατα τοπουσ *usque ad* και ταραχαι (Cᵇ *supplet* κατα τοπουσ εσονται λιμοι *tantum*). αρχη.

9. — εαυτουσ (*habet* C^{b}). παραδωσουσιν√. [γαρ]. (σταθησεσθαι√ C^{a}). 10. προσ τον λαον δει *primò*, πρωτον δει *sine* λαον *s.m.* (C^{b} &c.), *forsan etiam p.m.* 11. και οταν αγωσιν (— δε). προμεριμναται√.— μηδε μελετατε. [εαν]. λαλιτε√. ϋμισ√. 12. και παραδωσει (— δε). γονισ√. 13. υπομινασ√. 14. — το ρηθεν υπο δανιηλ του προφητου. εστηκοτα. δι√. 15. [ο δε].— εισ την οικιαν. εισελθατω. [αραι τι]. 16. — ων. — εισ τα. 18. — η φυγη υμων (*habet* C^{b}). χιμωνοσ√. 19. γεγονεν√. ην (*pro* ησ). 20. εκολοβωσεν $\overline{\kappa\sigma}$. εκολοβωσεν *secund.*√. 21. ειδε (*pro* ϊδου) *bis in versu.* — η. πιστευετε. 22. δε (*pro* γαρ). [ψευδοχριστοι και]. ψευδοπροφητε√. δωσουσιν σημια√.— και *ultim.* 23. [ϊδου]. 24. αλλα. δωσι√. 25. εσυνται εκ του ουρανου πιπτοντεσ. 26. [πολλησ και δοξησ]. 27. αποστελλι. [αυτου *bis in vers.*]. 28. ηδη ο κλαδοσ αυτησ. [γινωσκετε]. 29. ουτωσ√. ϋμισ√. ϊδητε ταυτα. 30. μεχρι (— ου). ταυτα παντα. 31. [παρελευσονται *prim.*]. *fin.* παρελευσονται (*pro* παρελθωσι). 32. [και τησ ωρασ].— οι *secund.* 33. αγρυπνιτε√. [και προσευχεσθε]. οιδαται√. 34. αφισ√.— και *secund.* ενετιλατο√. 35. γρηγοριτε (*non* v. 37)√. + η (*ante* οψε). μεσονυκτιον. 36. εξεφνησ√. 37. ο (*pro* α). πασιν√.

XIV. 1. αζυμα (α *prius p.m., sed in rasurâ scriptum*)√. αρχιερισ√. γραμματισ√. αποκτινωσι (*sic*)√. 2. γαρ (*pro* δε). εσται θορυβοσ. 3. — τη (*habet* C^{a}). ηλθεν√.— και *secund.* τον (*pro* το, *at* την C^{a}).— κατα. 4. αυτουσ (*pro* εαυτουσ: C^{a} *cum* Steph.). — και λεγοντεσ. απωλια√. 5. το μυρον (*pro* τουτο). δηναριων τριακοσιων. δοθηνε√. [τοισ πτ.]. ενεβριμουντο. 6. + γαρ (*post* καλον). ηργασατο εν εμοι (C^{a} ειργ.). 7. δυνασθαι√.— αυτουσ (*at* αυτοισ παντοτε C^{a}). 8. εσχεν.— αυτη. εποιησεν√. προελαβεν√. το σωμα μου. 9. + δε (*post* αμην). εαν (*pro* αν).— τουτο. 10. — ο *prim. et secund.* ισκαριωθ (C^{a} ο ϊσκαριωθ' ο). απηλθεν√. αρχιερισ√. αυτον παραδω. 11. απηγγιλαντο (επηγγ. C^{a} *et jam ante eum?*). εζητι√. αυτον ευκαιρωσ [παραδω]. 12. θελισ√. 13. αυτουσ (*pro* αυτου: · *p.m.*)√. ϋπαγεται√. απαντησι√. 14. [εαν]. εστιν√. + μου (*post* καταλυμα). 15. αναγαιον. [ετοιμον]. κακει (*pro* εκει). ετοιμασαται√. 16. — αυτου και ηλθον (και ηλθον *habet* C^{a}). 17. γενομενουσ (C^{a} -νησ)√. 18. ο $\overline{\iota\sigma}$ ειπεν. 19. — οι δε. λυπισθαι√. λεγιν√. κατα (*pro* καθ).— και αλλοσ μη τι εγω (δμοιοτ.?). 20. — αποκριθεισ.— εκ. [εμου εισ]. 21. *init.* + οτι. ϋπαγι√. εκινω√. [ην]. 22. [ο $\overline{\iota\sigma}$ αρτον: *at* ο $\overline{\iota\sigma}$ *delet* A *vel forsan p.m., restituit* C?]. εκλασεν ευλογησασ. ειπεν√.— φαγετε. εστιν (*sic* v. 24)√. 23. — το. 24. — το *secund.*— καινησ. εκχυννομενον υπερ πολλων. 25. — ουκετι. γενηματοσ. 27. σκανδαλισθησεσθαι√.— εν εμοι εν τη νυκτι ταυτη. τα προβατα διασκορπισθησονται. 29. ει και. 30. [οτι σημερον]. ταυτη τη νυκτι (— εν).— η δισ (cf. vv. 68. 72). με απαρνησει. 31. εκπερισσωσ ελαλει (— ελεγε μαλλον). με η (δεη με *pro* με η C^{a}). συναποθανιν√. απαρνησωμε. ομοιωσ (*pro* ωσαυτωσ: C^{a} *cum* Steph.). 32. [ου το]. γεθσημανει. 33. — τον (*ante* πετρον: *habet* C^{a}). — τον *secund.* μετ αυτου. αδημονιν√. 34. μινατε√. 35. [προελθων]. επιπτεν.— ινα.— εστι (C^{a} εστιν√). παρελθιν. 36. παρενεγκαι√. τουτο απ εμου. 37. καθευδισ√. 38. προσευχεσθαι√. ελθηται (C^{a} εισελθ.). πιρασμον√. 40. παλιν ελθων (*pro* υποστρεψασ).— παλιν *in loco suo.* αυτων οι οφθαλμοι. καταβεβαρημενοι (C^{a} καταβαρυνομενοι). ηδισαν√. αποκριθωσιν αυτω. 41. [το λοιπον]. χιρασ√. 42. ηγγισεν. 43. ευθυσ. παραγεινεται ϊουδασ εισ. — ων.— πολυσ.— των *ultim.* (*habet* A). 44. [παραδιδουσ]. συνσημον√. εστιν√. απαγετε. 45. ευθυσ. + και (*ante* προσελθων: *improbat* C^{a}). ραββει *semel, deest semel.* 46. επεβαλαν.— επ αυτον. τασ χιρασ αυτων (αυτω *pro* αυτων C^{a}). 47. — τισ. και επεσεν (*pro* επαισε: και *improbat* C^{a}). αφιλεν√. ωταριον. 48. εξηλθαται. συλλαβιν√. 49. εκρατησαται√. 50. εφυγον παντεσ. 51. νεανισκοσ τισ (— εισ). συνηκολουθει.— οι νεανισκοι. 52. — απ αυτων. 53. — αυτω. αρχιερισ√. [και οι πρ. και οι γρ.]. 54. συνκαθημενοσ. [το]. 55. [ευρισκον]. 56. (C^{a} εισαι, *sed restitutum* ϊσαι). ουκ' (*sic* v. 61)√. 58. ειπεν (*pro* ημεισ ηκουσαμεν αυτου λεγοντοσ). 60. — το. επηρωτησεν√. 61. + $\overline{\iota\sigma}$ (*ante* εσιωπα). ουκ' απεκρινατο ουδεν (*pro* ουδεν απεκρινατο). $\overline{\theta\upsilon}$ (*pro* ευλογητου: C^{a} C^{b} *cum* Steph.). 62. εκ δεξιων καθημενον. 64. *init.* + ϊδε νυν. [τησ βλ.]. ενοχον ειναι. 65. αυτου το προσωπον. ελαβον (*pro* εβαλλον). 66. κατω εν τη αυλη. παιδισκη (*pro* των παιδισκων). 67. μετα του $\overline{\iota\upsilon}$ ησθα του ναζαρηνου. 68. ουτε (*pro* ουκ). ουτε (*pro* ουδε). συ τι.— και αλεκτωρ εφωνησε. 69. ηρξατο παλιν. παρεστωσιν. 70. — και *prim.* (*habet* C^{a}). μεικρον√. γαλειλαιοσ√.— και η λαλια σου ομοιαζει. 71. [ομνυειν].— τουτον ον λεγετε. 72. + ευθυσ (*post* και *prim.*).— εκ δευτερου. εφωνησεν√. το ρημα ωσ (*pro* του ρηματοσ ου).— δισ. τρισ με απαρνηση. *fin.* εκλαυσεν (C^{a} εκλεεν√).

XV. 1. ευθυσ.— επι το. ετοιμασαντεσ (*pro* ποιησαντεσ). + των (*ante* γραμματεων).— τω. πειλατω. 2. πειλατοσ (*sic* vv. 4. 9. 12. 14. 15. 44). αυτω λεγει (*pro* ειπεν αυτω). 3. [*nihil additum*]. 4. [επηρωτησεν].— λεγων (*habet* C^{a}). *fin.* κατηγορουσιν. 5. πειλατον (*sic* v. 43). 6. ον παρητουντο (*pro* ονπερ ητουντο: C^{a} *cum* Steph.). 7. στασιαστων. στασι√. + τινα (*ante* πεποιηκεισαν). 8. αναβασ (*pro* αναβοησασ: C^{b} *cum* Steph.).— αει. 10. εγνωκει (*pro* εγινωσκε: C^{a} *cum* Steph.). [παραδεδ.]. 12. παλιν αποκριθεισ. ελεγεν (*pro* ειπεν).— θελετε. [ον λεγετε]. + τον (*ante* βασιλεα). 13. [*cum* Steph.]. 14. — αυτοισ (*habet* C^{a}). [κακον εποιησεν]. περισσωσ. [εκραξαν]. + λεγοντεσ (*ante* σταυρωσον *plenè*). 15. ποιησαι το ϊκανον τω οχλω. παρεδωκεν√. [φραγελλωσασ]. $\overline{\sigma\tau\rho\theta\eta}$√. 16. εστιν√. συνκαλουσιν. 17. ενδιδυσκουσιν√. 18. + και λεγειν (*ante* χαιρε). [βασιλευ]. 20. τα ϊδια ϊματια αυτου. [εξαγουσιν]. [σταυρωσωσιν]. *fin.*— αυτον. 21. εγγὰρευουσιν (C^{a} αγγαρ.). [*caetera cum* Steph.]. 22. τον γολγοθαν.— τοπον (*habet* C^{a}). οπερ (*pro* ο). εστιν (*sic* v. 42)√. 23. — πιειν. οσ δε (*pro* ο δε). ελαβεν√. 24. [σταυρωσαντεσ αυτον]. διαμεριζονται. ε̇αυτου (· *p.m. notatum*). 27. σταυρουσιν√. 28. *Deest versus.* 29. κεινουντεσ√. [ουα: *punctis notat* C^{a}? *rursus deletis*]. [εν τρ. ημ. οικοδ.]. 30. καταβασ (*pro* και καταβα). 31. — δε. 32. — του *prim.* ϊσραηλ *plenè*√. [πιστευσωμεν και]. + συν (*ante* αυτω). 33. και γενομενησ (— δε). ενατησ. 34. τη ενατη ωρα.— λεγων. [ελωϊ ελωϊ]. λεμα σαβακτανει (C^{a} σαβαχθανει). εστιν√. ε$^{\gamma}$κατελιπεσ με (γ *p.m., postea instauratum*). 35. παρεστωτων. ϊδε ηλειαν. 36. τισ (*pro* εισ). [και].— τε. αφεσ. ηλειασ. 37. εξεπνευσεν√. 38. [απο]. 39. ουτωσ (— κραξασ). ουτοσ ο ανθρωποσ. $\overline{\theta\upsilon}$ ην. 40. — ην. η ϊακωβου (— του). (C^{a} *habet* ϊωσητοσ *pro* ϊωση). 41. — και *prim.* γαλειλαια√. 42. οψειασ√. [προσαββατον]. 43. ελθων (*pro* ηλθεν). αρειμαθαιασ (-θιασ C^{a}?, *sed* -θαιασ *restitutum*).— οσ (*habet* C^{a}). εισηλθεν√. + τον (*ante* πειλατον). 44. εθαυμαζεν. τεθνηκεν√. [παλαι]. απεθανεν√. 45. πτωμα (*pro* σωμα). 46. — και *secund.* ενειλησεν√. εθηκεν. μνηματι (*pro* μνημειω). προσεκυλισεν√. + μεγαν (*post* λιθον). 47. — και μαρια ιωση *usque ad* η μαγδαληνη xvi. 1 (δμοιοτ.: *supplet* C^{a}, *legens* η ϊωσητοσ *pro* ιωση . . . τεθιται . . . η μαρια η μαγδαληνη).

XVI. 1. — του (*ante* ϊακωβου: *habet* C^{a}). αλιψωσιν√. 2. τη μια των (*pro* τησ μιασ). μνημα (C^{a} μνημιον√). ανατιλαντοσ√. 3. [εκ]. 4. — οτι. ανακεκυλισμενον τον λιθον. 5. [εισελθουσαι]. [ειδον]. 6. — τον ναζαρηνον (δμοιοτ.: *supplet* A). 7. αλλα. γαλειλαιαν. 8. — ταχυ. ειχεν√. γαρ (*pro* δε). [ουδεν]. γαρ'√. *Post* γαρ' v. 8 *in quartâ secundae columnae lineâ folii* xxix *explicit Evangelium Marci, cum nullo omissionis* vv. 9—20 *vestigio.*

Subscr. ευαγγελιον κατα μαρκον.

Ad caput tertiae columnae folii xxix *legitur* κατα λουκαν.

Cap. I. 1. επεχειλ *primò, at* ρ *pro* λ *p.m. ut videtur*√. 3. [εδοξε]. ακρειβωσ√. 4. επιγνοισ (C^{a} *cum* Steph.). ασφαλιαν√. 5. — του. γυνη αυτω (*pro* η γυνη αυτου). 6. εναντιον. δικαιωμασιν√. 7. καθ' οτι (*sic*). ην η ελεισαβετ. 8. εναντιον. 9. [ελαχε: C^{a} -χεν√]. 10. ην του λαου. 13. ειπεν (*sic* v. 18)√. ελεισαβετ (*sic* vv. 24. 36. 40. 41 *bis, non* v. 5)√. σου (*pro* σοι) *primò, at* σοι *p.m. ut videtur.* ϊωαννην. 14. γενεσει. 15. — του. 17. ηλεια (*pro* ηλιου). 21. [αυτον εν τω ναω]. εδυνατο. 22. διεμενεν√.

23. λιτουργιασ√. 25. ουτωσ√. — ο. [επειδεν]. — το. 26. απο (pro υπο). ιουδαιασ (C^{a} γαλιλαιασ cum Steph.). [ναζαρετ]. 27. εμνηστευμενην (C^{a} μεμν., sed μ prius rursus erasum). + και πατριασ (ante δαδ). 28. προσ αυτην ο αγγελοσ ειπεν. — ευλογημενη συ εν γυναιξιν. 29. — ιδουσα. επι τω λογω διεταραχθη (— αυτου). 30. [αυτη]. μαριαμ' (sic v. 46)√. 31. συλλημψη. 32. δαδ√. 34. ειπεν (sic vv. 38. 46)√. 35. [γεννωμενον αγιον]. 36. συγγενισ. συνειληφεν. γηρει. 37. του θυ (τω θω C^{a} cum Steph.). 39. [μαριαμ]. επορευετο. ορινην√. 41. τον ασπασμον τησ μαριασ η ελεισαβετ'. + εν αγαλλιασει (post εσκιρτησεν: improbat C^{a}). 42. ανεβοησεν (pro ανεφωνησε). [φωνη]. γυναιξιν√. 43. fin. εμε (C^{a} με). 44. [εν αγαλλ. το βρ.]. 47. ηγαλλιασεν√. 48. ταπινωσιν√. μακαριουσιν√. 49. εποιησεν√. μεγαλα (C^{a} -λια, sed ι rursus erasum). ελεοσ (pro ονομα: C^{a} cum Steph.). 50. γενεαν και γενεαν (pro γενεασ γενεων). 51. εποιησεν√. (διανοιασ C^{a}, sed σ ipse delevisse videtur). 52. καθειλεν√. ϋψωσεν√. 53. εξαπεστειλεν√. 55. ελαλησεν√. 56. εμεινεν√. ωσ (pro ωσει). 58. συγγενισ√. εμεγαλυνεν√. 59. τη ημερα τη ογδοη. περιτεμιν√. 60. [ιωαννησ: sic v. 63). 61. ειπαν. ουδισ√. εκ τησ συγγενιασ. 62. καλισθε√. fin. αυτο. 63. εγραψεν√. εστιν√. [το]. 64. ελαλι√. [caetera cum Steph.]. 65. εγενετο δε (— και: C^{a} cum Steph.). ορινη√. δια (pro διελαλειτο παντα: A cum Steph.). 66. + γαρ (ante χιρ.√). 67. επροφητευσεν (C^{a} προεφητευσεν√). 68. εποιησεν√. 69. ηγειρεν√. εν (sic p.m.)√. — τω. δαδ√. — του. 70. ελαλησεν√. — των secund. αυτου προφητων. 73. ωμοσεν√. 74. δουνε (C^{a} -ναι)√. χιροσ (non v. 71)√. — των. — ημων. 75. [πασασ τασ ημερασ]. — τησ ζωησ. 76. + δε (post συ). ενωπιον (pro προ προσωπου). 77. αφεσι√. 78. επισκεψεται (C^{a} cum Steph.). 79. σκοτι√. ιρηνησ√. 80. ηυξανεν√. εκρατεουτο (non ii. 40)√.

II. 1. εκιναισ εξηλθεν√. αγουστου. απογραφεσθε√. 2. αυτην απογραφην (punctis notavit ·· p.m. vel potius A: αυτη η απογραφη C^{a}). εγενετο πρωτη (C^{a} cum Steph.). [κυρηνιου]. 3. — παντεσ (habet C^{a}). εκαστοσ απογραφεσθε (C^{a} cum Steph.). εαυτων (pro ιδιαν: C^{a} εαυτου). 4. ναζαρεθ. + την (ante πολιν: improbat C^{a}). δαδ bis in versu (sic v. 11). 5. απογραφεσθαι (C^{a} απογραψασσθαι√). εμνηστευμενη (C^{a} μεμν., sed μ prius rursus erasum) cf. i. 27. — γυναικι. ενκυω. 6. τεκιν√. 7. ετεκεν√. επν φατνη (— τη: επι primò, at εν etiam p.m.) cf. v. 12. 8. ποιμαινεσ√. [τη αυτη]. 9. — ιδου. (θυ pro κυ secund. C^{a}). επελαμψεν αυτοισ (pro περιελαμψεν αυτουσ: C^{a} cum Steph.). 10. φοβισθε√. εστιν (pro εσται: C^{a} cum Steph.). 11. εστιν√. πολι√. 12. ημιν (C^{a} υμιν)√. σημιον√. ευρησεται√. εσσπαργανωμενον επν φατνη (— κειμενον: at και κειμενον A ante επν, de quo cf. v. 7). 13. εξεφνησ√. [ουρανιου]. 14. ϊρηνη√. ευδοκιασ (σ notat. et eras.). 15. — και οι ανθρωποι οι (A addit οι post αγγελοι). ποιμαινεσ√. ελαλουν (pro ειπον). + λεγοντεσ (post αλληλουσ). 16. [ηλθον]. (ανευραν A, ευραν C^{a}, forsan alii). 17. εγνωρισαν. 19. μαρια (C^{a} μαριαμ). συνετηρι√. συνβαλλουσα. fin. εαυτησ (ε p.m. vel A). 20. ϋπεστρεψαν. ποιμαινεσ√. ϊδον√. 21. περιτεμιν√. αυτον (pro το παιδιον). [και εκλ.]. λεχθεν (κληθεν C^{a} cum Steph.). συλλημφθηναι. αυτην (pro αυτον ante εν τη. κ: αυτον A? C^{a}). 22. (επληρωθ. C^{a}, sed C^{b} cum p.m. et Steph.). [αυτων]. μωυσεωσ. παραστησεται (C^{a} -στησαι)√. 23. [εν νομω]. διανοιγων (C^{a} -γον). 24. + τω (ante νομω). νοσσουσ. 25. ανθρωποσ ην. + αυτου (post ονομα: improbat C^{a}). ευσεβησ (pro ευλαβησ: C^{a} cum Steph.). ην αγιον. 26. ϊδιν√. εωσ αν (pro πριν η: C^{a} πριν η αν). 27. — ιυ (habet C^{a}). 28. + δε (ante εδεξατο: improbat A). — αυτου. ευλογησεν√. ειπεν (sic vv. 34. 48. 49)√. 29. απολλυεισ (λ prius improbat C). 33. ο πατηρ αυτου (pro ιωσηφ). (αυτου post μητηρ improbat A). 34. ηϋλογησεν. — εισ (ante σημιον√: habet C^{a}). 35. [δε]. fin. + πονηροι (improbat C^{a}). 36. (και αυτη C^{a}, sed και rursus deletum). + χηρ (ante ζησασα: nempe χηρευσασα primò ut videtur: correxit ζησασα A vel p.m.). μετα ανδροσ ετη ζ. 37. εωσ (pro ωσ: ε erasum). εβδομηκοντατεσσ. (C^{a} ογδοηκοντατεσσ.). εκ (pro απο: εκ deletum et rursus restitutum). νηστιασ p.m. (-ιαισ A? C). δεησιν p.m., ut videtur (δεησεσιν√ A). 38. — αυτη prim. ανθωμολογιτο√. θω (pro κω). πασιν√. — εν (ante ιηλμ). 39. ετελεσεν (C^{a} -σαν). παντα. — τα. επεστρεψεν (C^{a} cum Steph. υπεστρεψαν). — την prim. et secund. (habet C^{a}). πολιν εαυτων ναζαρετ'. 40. ηϋξανεν√. — πνευματι. (σ in σοφιασ erasum) 41. γονισ√. εθοσ (pro ετοσ: A cum Steph.). ϊσ (pro εισ: C^{a} cum Steph.)√. ϊηλμ√. 42. οτων primò (ε correct.). + και (post ιβ: improbat C^{a}). αναβαινοντων. — εισ ιεροσολυμα. 43. τελιωσαντων√. — ισ (habet C^{a}). [ιερουσαλημ plenè: sic v. 45]√. εγνωσαν οι γονισ (pro εγνω ιωσηφ και η μητηρ). 44. ειναι εν τη συνοδια συγγενεσιν√. — και εν τοισ γνωστοισ (habet C^{a}, εν omisso). 45. — αυτον prim. ϊσ (C εισ)√. (αναζητουντεσ C). 46. μετα. επηρωτωντα (ε pro η C et jam antea)√. 47. συνεσι√. 48. ειπεν προσ αυτον η μητηρ αυτου. ζητουμεν (C^{a} εζητ.). 49. ζητειτε (C^{a} εζητ.). δι√. ειναι (C^{a} -ναι)√. 51. [ναζαρετ hic]. διετηρι√. [παντα τα ρημ.]. — ταυτα (habet C^{a}). (+ συμβαλλουσα C^{a} ante εν τη καρδια). fin. (εαυτησ C^{a} pro αυτησ). 52. + ο (ante ισ: improbat C^{a}). προεκοπτεν εν τη σοφια και ηλικια. θυ και ανθρωποισ (— παρα: C^{a} cum Steph.).

III. 1. ετι√. (δε prim.: puncta imposita sed rursus erasa). [πιλατου hic: cf. Marc. xv.]. — τησ ιουδαιασ (habet C^{a}). τετρααρχουντοσ (C^{a} τετραρχ.) ter in versu. — και ante τετραχωνιτιδοσ (C^{a} και τραχων.). Ab ϊτουραιασ usque ad λυσανιου rescripta in rasurâ per A. 2. επι αρχιερεωσ. [καιαφα]. [ϊωαννην]. — του. 3. [την]. 4. — λεγοντοσ. ευθιασ ποιειται√. 5. ταπινωθησετε√. εστε√. ευθιαν√. τροχιαι (C^{a} τραχιαι√). λιασ√. 7. ελεγον (C^{a} ελεγεν). [νν]. ϋπεδιξεν√. 9. [καλον]. 10. ποιησωμεν (sic vv. 12. 14). 11. ελεγεν (pro λεγει). 12. [ειπον]. 13. — ειπεν προσ αυτουσ (habet C^{a}). 14. τι ποιησωμεν και ημισ. [ειπεν√ προσ αυτουσ]. μηδενα (pro μηδε: C^{a} cum Steph.). αρκισθαι√. 15. (εαυτων A). [νν]. 16. λεγων πασιν (πασ. λεγ. C^{a}) ο ϊωαννησ. [ϋμασ ερχεται]. ιμι√. — αυτοσ (habent A C^{b}?). 17. διακαθαρε (— και: και διακαθαριει A). συναγαγειν (A συναξαι: C cum Steph.). (αυτου tert., puncta imposita sed rursus erasa). κατασβεσι (A κατακαυσι√). 18. ευηγγελιζε (A cum Steph.). 19. τετρααρχησ (C^{a} τετραρχησ), cf. v. 1. — φιλιππου. — και (habet C^{a}). παντων των πονηρων ων εποιησεν (των punctis notatum rursus deletis: ων εποιησεν. C). 20. προσεθηκεν√. [και prim.]. πασιν√. — και secund. (habet C^{a}). κατεκλισεν√. [νν]. — τη. 21. παντα. ανεωχθηνε√. 22. ειδι√. ωσ (pro ωσει). — λεγουσαν. ευδοκησα. 23. — ο. αρχομενοσ ωσει ετων λ. ων ϋΐοσ ωσ ενομιζετο ιωσηφ'. ηλει. 24. μαθθαθ (scriptum est μαθεαθ primò: ambiguè Tischendorf. "θ medium ex ε"). λευει. μελχει. ιανναι. 25. [ματταθιου: sic v. 26]. εσλει. 26. σεμεειν. ϊωσηχ. ϊωδα. 27. ϊωναν (ιωαναν A C). νηρει. 28. μελχει. αδδει. κωσα (κωσαμ C^{a}). ελμαδαμ. 29. ϊησου (pro ιωση). ελιαζερ (ελιαιζερ C^{a}). ϊωριμ. μαθθααθ (μαθθαθ C^{a}). λευει. 30. ϊωναμ. 31. μεννα. ναθαμ (ναθαν C^{a} et forsan anterior). δαδ√. 32. ϊωβηλ (ϊωβηδ C^{a}: -ηλ Cod. D, forsan etiam Cod. B). βαλλσ (λ secund. p.m. notatum: C^{a} βοοσ). σαλα (pro σαλμων: C^{a} cum Steph.). 33. αδαμ (pro αμιναδαβ: C^{a} cum Steph.). αδμιν του αρνει (pro αραμ). [εσρωμ]. 34. ϊσακ (ϊσαακ C^{a}). (θαρρα C^{a}). 35. σερουχ. [φαλεκ]. 36. καιναμ (καΐναμ C^{a}): sic v. 37. 37. ιαρετ. μελελεηλ (μαλελεηλ C^{a}). καιναμ (καΐ- C^{a}).

IV. 1. πληρησ πνσ αγιου. — υπεστρεψεν (habet A). ηγετο το εν τω πν.√. εν τη ερημω. 2. ημερασ μ. ουδεν 'ουδεν' (' ' A)√. συντελεσθισων√. — υστερον. επινασεν√. 3. ειπεν δε (— και). ι (pro ει: C^{a} cum Steph.)√. 4. αποκριθη (απεκρ. C^{a}, forsan etiam anterior). προσ αυτον ο ισ. — λεγων. — αλλ επι ad fin. vers. 5. — ο διαβολοσ. — εισ οροσ υψηλον (habet A). εδιξεν√. βασιλιασ√. 6. πασαν. [εαν]. δωσω (pro διδωμι: C^{a} cum Steph.). 7. + μοι (post προσκυνησησ: improbat C^{a}). εμου (pro μου: C^{a} cum Steph.). εστε√. fin. πασα. 8. ο ισ ειπεν αυτω. — υπαγε οπισω μου σατανα. — γαρ. κν τον θν σου προσκυνησεισ. 9. ηγαγεν δε (— και). — αυτον secund. — ο. 10. — γαρ (habent A? C^{a}). εντελιται√. 11. αρουσιν√. 12. (οτι: puncta ab A imposita, rursus erasa). εκπιρασεισ√. 13. πιρασμον√. 14. δυναμι (sic v. 36)√. εξηλθεν√. χωρασ (pro περιχωρου). 16. — την prim. ναζαρα. ανατεθραμμενοσ. εισηλθεν√. 17. του προφητου ησαΐου. [αναπτυξασ]. ευρεν√. — τον. 18. ειν εκεν. εχρισεν√. ευαγγελισασθαι. απεσταλκεν√. — ιασασθαι τουσ συντετριμμενουσ την καρδιαν. αποστιλαι√. αφεσι√. 20. εκαθισεν√. οι οφθαλμοι εν τη συναγωγη ησαν. 21. λεγιν√. 22. ουχι υσ εστιν ϊωσηφ ουτοσ (— ο). 23. ειπεν (sic vv. 24. 43)√. εισ την καφαρναουμ. 24. ουδισ (sic v. 27)√. fin. εαυτου. 25. αληθιασ√.

+ οτι (*ante* πολλαι). εκλισθην√. [επι ετη τρια]. 26. ηλειασ. [σαρεπτα τησ] σιδωνιασ. 27. εν τω ιηλ επι ελισαιου του προφητου. [εκαθαρισθη]. ναιμαν. 29. — αυτον *prim.* (*habet* C^a).—τησ *secund.* ωκοδομητο αυτων. ωστε (*pro* εισ το). 31. καφαρναουμ. σαββασιν√. 33. ανεκραξεν√. 34. — λεγων. 35. απ (*pro* εξ). [το *secund.*]. 36. πνασιν√. (*Pro* εξερχονται *p.m. et* Steph., A *in litura scripsit* υπακουουσιν αυτω: C^a *cum* Steph.) 38. απο (*pro* εκ). + του (*ante* σιμωνοσ *prim.*). —η. 39. επετιμησεν√. + ο πυρετοσ (*ante* παραχρημα δε). διηκονιν√. 40. επιθεισ τασ χιρασ. [-πευσεν]. 41. εξηρχοντο.—απο. κραζοντων (C^a -ντα). —ο χσ. λαλιν√. ηδισαν√. 42. — τοπον (*habet* A). επεζητουν. 43. [με δει]. το ευαγγελιον (*pro* την βασιλειαν: A *cum* Steph.). επι (*pro* εισ). απεσταλην. 44. *fin.* εισ τασ συναγωγασ τησ ϊουδαιασ (*non* γαλιλ.).

V. 1. συναχθηναι τον οχλον (*pro* τον οχλον επικεισθαι αυτω: C^a *cum* Steph.). και (*pro* του *prim.*).—λιμνην (*habet* C^a). γεννησαρετ'√. 2. ειδεν√.—δυο (*habet* C^a). [πλοια]. αλεεισ (C^a αλειεισ). αυτων αποβαντεσ (—απ: απ αυτων αποβ. C^a). επλυναν. 3. —του. ερωτησεν. επαναγαγιν√. καθισασ δε (—και). εν τω πλοιω εδιδασκεν τουσ οχλουσ. 4. ειπεν√. 5. ειπεν σιμων (—ο *et* αυτω: σιμ. ειπ. C^a).—τησ. τα δικτυα. 6. συνεκλισαν√. πληθοσ ϊχθυων. διερρησσετο. τα δικτυα. 7. κατενευσεν (C^a -σαν).—τοισ *secund.* τουσ *sic* (*pro* του: A C *cum* Steph.). συνλαμβανεσθε (συνλαβεσθε A C). ηλθαν. αμφοτεροι *primò, ut videtur:* -ρα *correctio.* 8. προσεπεσεν. γονασιν ιυ (—του).—κυριε (*habet* C^a). 9. αυτουσ (*pro* αυτον: C^a *cum* Steph.). [η]. 10. ϊακωβοσ και ϊωαννησ οι υιοι. ειπεν√. [ο ισ]. 11. παντα. 12. ϊδων δε (—και). 13. εκτινασ√. τασ χειρασ *primò, ut videtur,* την χειρα A? λεγων (*pro* ειπων: λ *p.m. vel* A)√. α η λεπρα (· *p.m.*)√. 14. παρηγγιλεν√. ειπιν√. — δειξον σεαυτον τω ιερει και (*supplet* A, *legens* διξον√ *et* ιερι√). προσενεγκαι. προσεταξεν√. μωϋσησ. 15. — περι (*habet* A).— υπ αυτου. ασθενιων√. 17. [-μενοι φαρ.].—οι (*habet* A). [εληλυθοτεσ]. *fin.* αυτον (*pro* αυτουσ). 18. ανθρωπον επι κλινησ βεβληβλημενον *sic* (*pro* επι κλ. ανθ.). 19. — δια. 20. — αυτω. αφεωντε (*non* v. 23).—σοι. σου αι αμαρτιαι. 21. διαλογιζεσθε√. γραμματισ√. [αφ. αμαρτ.]. 22. [αποκριθεισ]. ειπεν√. ταισ καρδιεσ (C^a -ιαισ)√. 23. —σοι. σου αι αμαρτιαι. εγειρε. περιπατι√. 24. [εξ. εχ. ο υιοσ του ανθρωπου]. [αφιεναι]. ειπεν (*sic* vv. 31. 34)√. παραλυτικω. εγειρε. αρον (*pro* αρασ). + και (*ante* πορευου). 25. αυτου (*pro* αυτων). ο (*pro* ω). 26. εκστασεισ√. [ειδομεν]. 27. εξηλθεν√. [εθεασατο]. λευειν. λεγει (*pro* ειπεν). ακολουθι√. 28. απαντασ (σ *erasum*). [ηκολουθησεν]. 29. εποιησεν√. λευεισ (—ο). — αυτω. τω οικω. πολυσ τελωνων. — και αλλων (*habet* C^a). 30. οι φαρισαιοι και οι γραμματεισ (—αυτων). + των (*ante* τελωνων). [και αμαρ.]. εσθιεται√. 31. χριαν√. [αλλ]. 32. ασεβεισ (*pro* αμαρτωλουσ: A *cum* Steph.). 33. [ειπον]. (διατι *punctis notatum rursus erasis*). [νν]. νηστευουσιν√. εσθιουσιν√. 34. + ισ (*ante* ειπεν√). δυνανται οι ϋϊοι (C^a δυνασθαι τουσ ϋϊουσ). εστιν√. — ποιησαι (*habet* C^a). *fin.* (C^a νηστευσαι). 35. — και (*ante* οταν). + και (*ante* τοτε). 36. ελεγεν√. — δε και (*habet* C^a). εν εκ. τ. ημ. *cum* v. 36 *junctis.* προσ αυτουσ παραβολην (C^a *cum* Steph.). ουδισ (*sic* v. 39, *non* v. 37)√. + απο (*ante* ϊματιου). + σχισασ (*ante* επιβαλλει).—και (*post* μηγε: *habet* C^a). σχισει (*pro* σχιζει). συμφωνησει το επιβλημα. 37. [ρηξει]. ο οινοσ (— νεοσ). 38. βαλλουσιν (*pro* βλητεον: A *cum* Steph.). — και αμφοτεροι συντηρουνται. 39. *init.* (και *improbat* C^a). — ευθεωσ. χρηστοσ.

VI. 1. —δευτεροπρωτω *cum* Cod. B.—των (*habet* C^a).—τουσ. [σταχ. και ησθ.]. χερσιν [*nihil additum*]. 2. —αυτοισ. ποιειται√. ουχ εξεστιν ποιειν τοισ σαββασιν (—εν: C^a ουκ). 3. ο ισ προσ αυτουσ ειπεν. εποιησεν δαδ√. οτε (*pro* οποτε). επινασεν√. — οντεσ. 4. (πωσ *pro* ωσ C^a).—ελαβε και. εφαγεν√. εδωκεν και. εξεστιν√. 5. — οτι (*habet* C^a). εστιν του σαββατου ο υσ του ανθρωπου (— και *secund.*). 6. — και *prim.* εισελθιν√. διδασκιν√. ανθρωποσ εκει. 7. [παρετηρουν δε αυτον]. θεραπευει. ευρωσιν√. κατηγοριν (κατηγοριαν κατ C^a). 8. ειπεν δε (—και). ανδρι (*pro* ανθρωπω). + την (*ante* ξηραν). εγειρε. και (*pro* ο δε). 9. ειπεν δε (— ουν). επερωτω. ει (*pro* τι). εξεστιν√. τω σαββατω. 10. ειπεν√. [τω ανθρωπω]. εκτινον√. εξετινεν (*pro* εποιησεν ουτω). απεκατεστη (C^a απεκατεσταθη). — υγιησ ωσ η αλλη. 11. ποιησιεν. 12. εξελθειν αυτον (*pro* εξηλθεν). επι (*pro* εν *secund.*: C^a *cum* Steph.). 13. προσεφωνησεν√. ωνομασεν (*sic* v. 14)√. 14. + και (*ante* ϊακωβον). [νν]. + και (*ante* φιλιππον).— και βαρθολομαιον (ὁμοιοτ.: *habet* C^a). 15. + και (*ante* μαθθαιον). + και (*ante* ϊακωβον).— τον του. 16. + και (*ante* ϊουδαν *prim.*). ϊσκαριωθ (C^a -ριωτην).— και *ultim.* 17. + πολυσ (*post* οχλοσ). — του λαου (*habet* C^a). + και πιραιασ (*post* ϊερουσαλημ *plenè*; *improbat* C^a). σειδωνοσ. 18. ενοχλουμενοι. απο (*pro* υπο).— και *secund.* 19. εζητουν. 20. ελεγεν√. (+ τω πνι C^a *post* πτωχοι: *sed erasa*). βασιλια√. 21. πινωντεσ√. χορτασθησονται (*sic etiam* C^b: *at* C^a χορτασθησεσθαι√). γελασεται√. 22. [μισησωσιν]. ονιδισωσιν√. εκβαλωσιν√. [ενεκα]. 23. *init.* χαρητε. σκιρτησαται√. [ταυτα]. 24. απεχεται√. 25. + νυν (*post* εμπεπλησμενοι). πινασετε√. — υμιν *secund.* πενθησεται√. κλαυσεται√. 26. — υμιν. ειπωσιν ϋμασ. οι ανθρωποι παντεσ. (A τα αυτα *pro* ταυτα). (ψευδο: *puncta imposita sed rursus erasa*). 27. αλλα. αγαπαται√. ποιειται√. 28. ευλογιται√. ϋμασ (*pro* ϋμιν).— και. προσευχεσθαι√. περι (*pro* υπερ). 29. εισ την δεξιαν σιαγονα (επι την σιαγ. C^a *cum* Steph.). 30. — δε τω. 31. και ϋμισ ποιειται√. 32. εστιν (*sic* vv. 36. 40. 43)√. αγαπωσιν√. 33. + γαρ (*ante* εαν: *improbat* C^a). [-ποιητε]. χαρισ εστιν.— γαρ (*ante* οι αμαρ.). ποιουσιν√. 34. δανισηται. ελπιζεται√. λαβιν. εστιν√.— γαρ οι. δανιζουσιν√. απολαβωσιν√. εισα√. 35. αγαπαται√. αγαθοποιειται√. δανιζεται√. μηδενα (*pro* μηδεν). [απελπ.]. (*Post* πολυσ *supplet* A εν τοισ ουνοισ). εσεσθαι√. — του. 36. γεινεσθε√.— ουν.— και. *fin.* (+ ο ουρανιοσ A: *improbat* C^a). 37. [και ου μη]. + και (*post* κριθητε). καταδικασθηται√. απολυεται√. απολυθησεσθαι√. 38. διδοται√. πεπιασμενον (C^a πεπιεσμ.). — και *secund. et tert.* ϋπερεκχυννομενον. ω γαρ μετρω (*pro* τω γαρ αυτω μετρω ω). μετριται√. [αντιμετρηθησεται]. 39. *init.* ειπεν δε και. ουκ (*pro* ουχι). [πεσουνται]. 40 — αυτου *prim.*— πασ. εστω (*pro* εσται). 42. *init.* πωσ δε (— η) εκβαλιν (*pro* εκβαλειν)√. 43. + παλιν (*post* ουδε). 44. γεινωσκεται√. συνλεγουσιν√. βλαστου *p.m.* (βαάστου, *i. e.* βατον A) σταφυλην τρυγωσιν. 45. — αυτου *prim.*— ανθρωποσ *secund.* (*habet* C^a).— θησαυρου τησ καρδιασ αυτου *secund.*— του (*ante* περισσευματοσ).— τησ (*ante* καρδιασ *ultim.*). το στομα αυτου λαλει. 46. καλειται√. ποιειται√. 47. + μου (*etiam post* λογων: *improbat* C^a). ϋποδιξω√. 48. εσκαψεν√. εβαθυνεν√. εθηκεν√. πλημμυρησ. προσερηξεν: *non* v. 49 (C^a προσερρ.). εκινη√. ϊσχυσεν√. δια το καλωσ οικοδομησθαι αυτην (*pro* τεθεμελιωτο γαρ επι την πετραν). 49. [οικοδομησαντι]. ευθυσ συνεπεσεν.

VII. 1. [επει δε]. επληρωσεν√.— παντα (*habet* C^a). καφαρναουμ'. 2. — κακωσ εχων (*habet* C^a). ημελλεν√. 3. απεστιλεν√. + αυτοσ (*ante* ελθων). 4. ηρωτων (*pro* παρεκαλουν). παρεξη. 6. — απο. επεμψεν√.— προσ αυτον (*habet* A). φιλουσ ο εκατονταρχοσ. — αυτω (*habet* C^a). [σκυλλου: *sic* σκυλλε viii. 49]. ϊκανοσ ειμι (ει A *et* C^a). μου ϋπο την στεγην. 7. ελθειν (ν A *et* C^a)√. αλλ. [ϊαθησεται]. 9. ειπεν (*sic* v. 14)√. 10. εισ τον οικον οι πεμφθεντεσ. — ασθενουντα. 11. (τω *pro* τη C^a). επορευθη.— καλουμενην (*habet* C^a).— ικανοι. 12. ηγγισεν√. [τεθνηκωσ] μονογενησ υσ. [αυτη ην χηρα]. + ην (*post* ϊκανοσ). 13. επ αυτην. 15. [ανεκαθισεν]. λαλιν√. [εδωκεν]. 16. ελαβεν√. [απαντασ]. ηγερθη. 17. — περι αυτου (*habet* A).— εν *secund.* 18. απηγγιλαν√. ϊωαννει. 19. [νν: *sic* v. 20]. επεμψεν√. [ιν]. ετερον (*pro* αλλον: *sic* v. 20). 20. — οι ανδρεσ (*habet* A). ειπαν. απεστιλεν (*pro* -ταλκεν). ετερον (*pro* αλλον). 21. εν εκεινη τη ημερε. (—δε, *habet* A: ωρα *pro* ημερα C^a *cum* Steph.). εθεραπευσεν√. ακαθαρτων (*pro* πονηρων: C^a *cum* Steph.) *sic* viii. 2.— το (*habet* A). 22. — ο ισ. απαγγιλατε√. ϊωαννει.— οτι. αναβλεπουσιν√. περιπατουσιν√. + και (*ante* κωφοι). ακουουσιν√. + και (*ante* πτωχοι) 23. αν (*pro* εαν). 24. απελθοντ *rescript p.m.?*√. [νν *bis in versu, sic* vv. 28. 29. 33]. τοισ οχλοισ (— προσ: C^a *cum* Steph.). εξηλθαται (*sic* vv. 25. 26). θεασασθε√. 27. εστιν (*sic* vv. 28 *bis in versu.* 39)√.— εγω. 28. *init.* αμην.— γαρ. εν γεννηται (εν γεννητοισ A? C^a)√.— προφητησ.— του βαπτιστου. μεικροτεροσ√. 30. — εισ εαυτουσ. 31. — ειπε δε ο κσ. δε (*pro* ουν). 32. εισιν√. α λεγει (λεγοντα C^a: *pro* και λεγουσιν). ωρχησασθαι√.— υμιν *secund.* 33. εληλυθεν√. μη εσθιων αρτον μηδε πινων οινον. λεγεται (*sic* v. 34)√. 34. [εσθιων]. φιλοσ τελωνων. 35. απο παντων των εργων αυτησ (— τεκνων: C^a *improbat* παντων). 36. τον οικον. *fin.* κατεκειτο (C^a κατεκλιθη). 37. ητισ ην εν τη πολει. + και (*ante* επιγνουσα). κατακειται. 38. οπισω παρα τουσ ποδασ αυτου. τοισ δακρυσιν ηρξατο βρεχειν τουσ ποδασ αυτου. θριξιν√. εξεμαξεν

(C^a εξεμασσεν√). ηλειφεν√. 39. εγεινωσκεν√. 40. ειπεν (*sic* vv. 48. 50)√. ειπιν√. διδασκαλε ειπε φησιν. 41. χρεοφιλεται. δανιστη√. ωφιλεν√. 42. [δε].— ειπε. αγαπησει αυτον. 43. [δε]. — ο. πλιον (*non* v. 42)√. 44. βλεπισ√. μου επι τουσ ποδασ. εβρεξεν√. θριξιν (— τησ κεφαλησ). εξεμαξεν√. 45. [εισηλθον]. διελειπεν. [μου τουσ ποδασ: *sic* v. 46]. 46. ηλιψασ√. ηλιψεν√. 47. ειπον (*pro* λεγω: C^a *cum* Steph.). αφεονται (C^a *cum* Steph.) *sic* v. 48. αυτησ αι αμαρτιαι. ηγαπησεν√. 49. [ουτοσ εστιν]. 50. σεσωκεν√.

VIII. 1. διωδευσεν. 2. ακαθαρτων (*pro* πονηρων) *sic* vii. 21. 3. [Ἰωαννα]. [σουσαννα]. [αυτω]. εκ (*pro* απο). *fin.* αυτων (A? C^a αυταισ *cum* Steph.). 4. συνοντοσ (C^a συνϊον-οσ *cum* Steph.). ειπεν (*sic* vv. 21. 22. 25. 28. 30. 48. 52)√. 5. σπιρων√. σπιραι√. [αυτου]. σπιρειν√. επεσεν√. πετινα√. 6. [επεσεν]. + και (*ante* δια: *improbant* A? C). εχιν√. 7. συνφυεισαι. επνιξαν (C^a *cum* Steph.). 8. εφυεν (*pro* επεσεν: C^a *cum* Steph.). εισ (*pro* επι). εφυεν (*pro* φυεν: A C *cum* Steph.). + και (*ante* εποιησεν√: *improbat* A). 9. —λεγοντεσ. αυτη ειη η παραβολη. 10. ταѕ μυστηρια (· *p.m.*)√. βλεπωσιν√. + ακουωσιν και (*post* ακουοντεσ: C^a *puncta imposuit ad* ακουωσιν, *sed rursus delevit*). 11. εστιν√ *bis in versu*. *fin.* χ̅υ̅ *fortasse primò, sed* θ̅υ̅ *p.m.* 12. ακουσαντεσ. 13. την πετραν (τησ πετρασ C^a *cum* Steph.). ακουσωσιν√. + του θ̅υ̅ (*post* λογον: *improbat* C^a).— και *prim.* (*habet* C^a). πιστευουσιν√. πιρασμου√. 14. συνπνιγονται. τελεσφορουσιν√. 15. νεσ *in* οιτινεσ *bis scriptum primò: prius erasum*√. κατεχουσιν√. 16. καλυπτι√. αλλ επι την λυχνιαν τιθησιν. βλεπωσιν√. 17. εστιν√. μη γνωσθη (*pro* γνωσθησεται). 18. βλεπεται√. ακουεται√. αν γαρ (*pro* γαρ αν). [αν *secund.*]. εχιν√. 19. [παρεγενοντο]. + αυτου (*post* μητηρ). συντυχιν√. 20. απηγγελη δε (— και).— λεγοντων. + οτι (*ante* η μητηρ).— σου *prim.* ϊδιν√. [σε θελ.]. 21. [προσ αυτουσ]. — του θ̅υ̅.— αυτον. 22. εγενετο δε (— και).— εν (*habet* A).— και αυτοσ (*habet* A). [ενεβη]. 23. αφυπνωσεν√. [αν. εισ τ. λ.]. 24. (επιστατα *secund. punctis notatum rursus deletis*). διεγερθεισ. επετιμησεν√. του κλυδωνι (τω κλ. C^a)√. επαυσατο. 25. — εστιν. οι δε φυβηθεντεσ.— προσ αλληλουσ. 26. κατεπλυσαν (C^a -πλευ-)√. γεργεσηνων (*pro* γαδαρηνων). αντιπερα. 27. — αυτω *secund.* εχων (*pro* οσ ειχε: C^a οσ ειχεν√). και χρονω ϊκανω (— εκ) ουκ ενεδυσατο ϊματιον (C^a *cum* Steph. *praeter* ενεδ., *sed prior lectio restituitur*). 28. — και *prim.* δαιομε√. 29. παρηγγελλεν√. εδεσμευετο. αλυσεσιν√. παιδεσ√.— και (*ante* διαρρησσων: A C^a *habent*). δεμονια *p.m.* (*pro* δεσμα: A C^a *cum* Steph.). δαιμονιου (*pro* δαιμονοσ). 30. επηρωτησεν√.— ο ι̅σ̅ λεγων (*habet* ο ι̅σ̅ C^a). ονομα εστιν. λεγιων (C^a λεγαιων). εισηλθεν δαιμονια πολλα. 31. παρεκαλουν. απελθιν (*sic* v. 37)√. 32. βοσκομενη. (C^a παρεκαλεσαν). *fin.* — αυτοισ (*habet* C^a). 33. εισηλθον. αγγελη (· *p.m.*)√. θαλασσαν (*pro* λιμνην). 34. γεγονοσ. [εφυγον].— απελθοντεσ. απηγγιλαν (*non* v. 36)√. 35. ϊδιν√. [ηλθον]. [ευρον καθ. τον ανθ.]. εξηλθεν (*pro* εξεληλυθει: C^a εξηλθον). 36. + λεγοντεσ (*ante* αυτοισ).— και. δεμονισθεισ (C^a δαιμ.)√. 37. ηρωτησεν. παν. γεργεσηνων (C^a *cum* Steph. γαδαρ., *at* γεργεσ. *restituitur*). συνιχοντο√.— το (*ante* πλοιον). *fin.* επεστρεψαν (ᵉ A: συνεστρ.? A, υπεστρ. C^a *cum* Steph.). 38. (εδειτο A, *sed* εδεετο *restitutum*). [εξεληλυθει τα δ.]. απελυσεν√.— ο ι̅σ̅. 39. σοι εποιησεν. απηλθεν√. 40. (εν δε *pro* εγενετο δε εν C^a, *sed prior lectio restituitur*). ϋποστρεφειν. *fin.* τον θ̅ν̅ (*pro* αυτον *secund.*: A *cum* Steph.). 41. [Ἰαειροσ]. [αυτοσ]. ϋπηρχεν√.— του (*habet* C^a). εισελθιν√. 42. — ην (*habet* C^a). [εν δε τω υπαγειν]. 43. ϊατροισ (— εισ). + εαυτησ και (*post* βιον: *improbat* C^a). [ϋπ]. ουδ ενοσ (· *p.m. vel* A: ϋπ ουδν *rescripsit p.m., sublato* ουκ ισχ *per errorem scripto*)√. 45. συν αυτω (*pro* μετ αυτου). συνεχουσιν√. αποθλιβουσιν√.— και λεγεισ *ad fin. vers.* 46. εξεληλυθυϊαν. 47. — ιδουσα *usque ad* ηλθε (*supplet* A, *legens* ελαβεν√ *et* ηλθεν√). — δι ην αιτιαν ηψατο αυτου. διηγγειλεν (*pro* απηγγειλεν αυτω). ειαθη√. 48. — αυτη θαρσει. σεσωκεν√. 49. [παρα].— αυτω. μηκετι (*pro* μη). 50. ειπεν (*pro* απεκριθη: C^a *cum* Steph.).— λεγων. [πιστευε]. 51. *init.* ελθων. ουδενα αφηκεν συνεισελθειν αυτω (— ουκ). [Ἰακ. και Ἰωανν.]. 52. ου γαρ (*pro* ουκ). 54. — εκβαλων εξω παντασ και. εφωνησεν√. εγειρε. 55. επεστρεψεν√.— και ανεστη παραχρημα (*habet* A). 56. ειπιν√.

IX. 1. συνκαλεσαμενοσ. αποστολουσ (*pro* μαθητασ αυτου). δεδωκεν. 2. απεστιλεν√. ασθενισ (*pro* -νουντασ). 3. ειπεν (*sic* vv. 9. 13. 14. 20 *bis*. 50. 57. 59 *bis*. 60. 61. 62)√. ραβδον. μηδε (*pro* μητε *quart.*).— ανα.— εχειν (εχετε *habet* A). 4. μινατε. 5. [αν]. δεχωνται. εκ (*pro* απο *prim.*). εκινησ√.— και *secund.* αποτινασσεται. αυτοισ (επ αυτουσ C^a, *sed* ι *pro* υ *restituitur*). 6. — τασ. 7. ηκουσεν√.— ο τετραρχησ (ὁμοιοτ.: A *habet* ο τετρααρχησ). γεινομενα√.— υπ αυτου. [Ἰωαννησ] ηγερθη. 8. ηλειασ. τισ (*pro* εισ). 9. ειπεν δε (— και). — ο. [νν]. — εγω *secund.* ακοιω (C^a ακουω)√. ϊδιν√. 10. α (*pro* οσα). εποιησεν (-σαν A?)√. ϋπεχωρησεν√. [τοπον ερ.].— πολεωσ καλουμενησ βηθσαϊδα (C^a πολιν καλουμενην βηδ'σαϊδα, *omisso* τοπον ερ., *sed prior scriptura revocatur*). 11. αποδεξαμενοσ. ελαλησεν. βασιλιασ√. 12. ηρξαντο. (C^a -ατο). (τουσ οχλουσ C^a, *sed* τον οχ. *restitutum*). πορευθεντεσ (*pro* απελθοντεσ).— τουσ (*ante* αγρ.). καταλυσωσιν√. 13. αυτοισ (*pro* προσ αυτουσ). [ϋμ. φαγ.]. ειπαν (*sic* vv. 19. 54). πλειοι εσ αρτοι πεντε (C^a *cum* Steph. πλειον η π. αρ.). ϊχθυεσ δυο. ημισ√. 14. δε (*pro* γαρ: γαρ C^a *sed* δε *revocatum*). + ωσει (*ante* ανα). 15. ουτωσ√. κατεκλιναν παντασ. 16. — αυτουσ. κατεκλασεν√. παραθειναι. 17. των (*pro* αυτοισ). 18. (A *primò post* εν, *deinde post* αυτον *addit* εν τοπω, *sed erasum est*). + ο ι̅σ̅ (*ante* λεγων). με οι οχλοι λεγουσιν (C^a *cum* Steph.). 19. [νν: *sic* vv. 28. 54]. 20. λεγεται√. πετροσ δε αποκριθεισ (— ο). 21. παρηγγιλεν√. λεγειν (*pro* ειπειν). *fin.* τουτοι *forsan p.m.*√. 22. τον υ̅ν̅ του ανθρωπου δει (C^a *cum* Steph.). [εγερθηναι]. 23. ελεγεν√. θελι√. ερχεσθαι (ελθειν A C^a *cum* Steph.). αρνησασθω. (καθ ημεραν: *puncta imposita sed rursus erasa*). ακολουθιτω√. 24. εαν (*pro* αν *prim.*). 25. ωφελει. 26. επεσχυνθη√. [λογουσ] 27. εισιν√. αυτου (*pro* ωδε). [εστηκοτων]. γευσωνται. [ϊδωσι]. βασιλιαν√. 28. — και *prim.* (*habet* C^a).— τον. προσευχεσθαι. 29. — εγενετο (*habet* C^a). προσευξασθαι (-ευχεσθαι C^a). + εγενετο (*ante* ετερον) ειματισμοσ√. 30. μωϋσησ. ηλειασ. 31. [ελεγον την]. ημελλεν. 32. ειδαν. στωτ *in* συνεστωτασ *rescripsit p.m. vel* A√. 33. διαχωριζεσθε√. [ο]. ποιησομεν. τρισ√. σοι μιαν. [μωσει μιαν]. 34. επεσκιαζεν. εισελθειν αυτουσ (*pro* εκεινουσ εισ.). 35. εκλελεγμενοσ (*pro* αγαπητοσ) cf. Johann. i. 34. 36. — ο. απηγγιλαν√. [εωρακασιν]. 37. — εν. 38. εβοησεν (*pro* ανεβ.). [επιβλεψον]. μοι εστιν. 39. — ιδου. + και ρασσει (*post* κραζει). συντριβον (-βον C^a *et jam ante eum*). 40. εκβαλωσιν. 41. γενεαια√. μεθ υμων εσομαι (*pro* εσ. προσ υμ.). (+ μοι *ante* ωδε C^a). 42. προσευχομενου (C^a προσερχομενου). επετιμησεν√. 43. μεγαλιοτητι. εποιει (— ο ι̅σ̅ ειπε) *p.m.*: *addit* ειπεν A. 44. χιρασ√. 45 εσθωνται√. [ερωτησαι]. 46. εισηλθεν√. μιζον√. 47. ειδωσ (*pro* ιδων). [παιδιου]. 48. [εαν *prim.*]. πεδιον√.— εαν *secund.* δεχεται (*pro* δεξηται *secund.*). αποστιλαντα√. μεικροτεροσ√. εστιν (*pro* εσται). 49. [ο Ἰωαννησ]. εν (*pro* επι).— τα. εκωλυομεν. 50. ειπεν δε (— και).— ο (*habet* C^a). εστιν√ *bis in versu*. καθ υμων ϋπερ ημων *p.m.* (C^a ημων *bis*, C^b υμων *bis*). 51. [συμπλ.]. αναλημψεωσ. — αυτου *prim.* (*habet* C^a). [αυτου *secund.*]. εστηριξεν√. 52. απεστιλεν√. [αυτου]. πολιν (*pro* κωμην: C^a *cum* Steph.). σαμαριτων. ωσ (*pro* ωστε: C^a *cum* Steph.). 54. — αυτου. ειπαν. [απο].— ωσ και ηλιασ εποιησε. 55, 56. — και ειπεν *usque ad* αλλα σωσαι. 57. και (*pro* εγενετο δε). [αν].— κυριε. 58. εχουσιν√. πετινα√. 59. πρωτον απελθοντι. 60. — ο ι̅σ̅. 62. [προσ αυτον ο ι̅σ̅]. ουδισ√. επιβαλον? *primò* (-ων *p.m. vel* A *rescripsit*). [αυτου]. τη βασιλεια (*pro* εισ την β., *at* εν τη β. C^a).

X. 1. ανεδιξεν√. [και *prim.*]. [εβδομηκοντα και]. απεστιλεν√. ημελλεν. [ερχεσθαι]. 2. δε (*pro* ουν *prim.*). δεηθηται√. εκβαλη εργ. 3. — εγω. 4. βαλλαντιον. μη (*pro* μηδε).— και (*habet* C^a). 5. εισελθηται οικιαν. λεγεται√. 6. — μεν. η εκι. + ο (*ante* υιοσ: *sed eras.*). επαναπαησεται. 7. [εσθιοντεσ].— εστι. 8. — δ 9. ασθενισ√. 10. εισελθητε (*pro* εισερχησθε). πλατιασ√. 11. ϋμιν (*pro* ημιν: A C^a *cum* Steph.). + εισ τουσ ποδασ (*ante* απομασσομεθα). γεινωσκετε υμισ οτι ηγγεικεν (υμισ *improbant* A C). — εφ υμασ. 12. [δε]. εκινη (*post quod verbum erasum videtur* ουαι)√. 13. [ουαι *bis in versu*]. χοραζειν. βηθσαιδαν. εγενηθησαν. δυναμισ√. καθημενοι. 15. καφαρναουμ. μη εωσ ουρανου ϋψωθηση (— η *et* του). ο αδου (· *p.m. et* C)√. 16. [ακουων υμων]. αποστιλαντα√. 17. [-κοντα μετα: cf. v. 1]. 18. ειπεν (*sic* vv. 23. 26. 28. 29. 37. 40)√. 19. δεδωκα.— ου μη (*habet* A). αδικησει. 20. χ οτι *prim.* (·*p.m.*)√. χερετε *secund.*— μαλλον. ενγεγραπται.

21. εν τω π̅ν̅ι̅ τω αγιω. — ο ι̅σ̅. [εγενετο ευδοκια]. 22. — και στραφεισ usque ad ειπε. μοι παρεδοθη. ουδισ√. [εαν]. 24. ειδειν√. βλεπεται√. ιδαν. ακουεται√. 25. εκπιραζων√.— και secund. 'ϊνα' ζωην (' ' A vel p.m.)√. 26. αναγινωσκισ√. 27. [τησ καρδιασ]. εν ολη τη ψυχη σου και εν ολη τη ϊσχυϊ σου και εν ολη τη διανοια σου. 29. δικαιωσαι. αυτον (pro εαυτον: A C cum Steph.). εστιν√. 30. — δε (habet C^a). In ϊερουσαλημ rescriptum est ουσα, quasi ϊερειχω primò scriptum√. ϊσ (C^a εισ) ειεριχω.—τυγχανοντα. 32. Deest versus ob ὁμοιοτ. (supplet C^a, omisso γενομενοσ: caetera cum Steph., praeter αντιπαρηλθεν√). 33. σαμαριτησ. ηλθεν√. — αυτον secund. 34. κατεδησεν√. ελεον√. [επιβιβασασ δε]. πανδοκιον (C^a -χιον). 35. — εξελθων. εδωκεν√. πανδοκει (C^a -χει). [αυτω].— εγω. επανερχεσθε (C^a -σθαι)√. 36. — ουν. — των (habent A C^a). πλησιον δοκει σοι. 37. δε (pro ουν). σοι (pro συ). 38. init. εν δε (—εγενετο).—και. την οικιαν.—αυτησ (habet A, C rursus delevit). 39. Post και prim. αι videtur esse deletum. μαριαμ. — η (habet A vel forte p.m.). παρακαθεσθισα. προσ (pro παρα). κ̅υ̅ (pro ι̅υ̅). [ηκουε: C^a -εν√]. 40. μελι√. κατελιπεν διακονιν√. [ειπε]. συναντιλαβητε√. 41. κ̅σ̅ (pro ι̅σ̅). θορυβαζη. 42. init. ολιγων δε εστιν η ενοσ (— χρεια, at C^a addit χρια post εστιν) cf. Cod. B. γαρ (pro δε secund.). αφερεθησεται√.— απ (habet C^a).

XI. 1. ειπεν (sic vv. 2. 5. 28. 39. 46)√.— και ιωαννησ (habet C^a: A vel p.m. ιωαννησ tantum). εδιδαξεν√. 2. [προσευχησθ |. — ημων ο εν τοισ ουρανοισ. ελθατω. βασιλια√. [γεν. το θ. σου ωσ εν ουο.]. + ουτω (post ουρανω: improbat C^a).—τησ (habet C^a, sed rursus erasum: addens και ρυσαι ημασ απο του πονηρου post γησ). 3. δοσ (pro διδου).—το (habet C^a). 4. ωσ και (pro και γαρ: C^a cum Steph.). [αφιεμεν, at C^a αφιομεν]. οφιλοντι√. πιρασμον√. — αλλα ρυσαι ad fin. vers. (C^a αλλα ρυσαι ημασ απο τ nec amplius, sed delevit, clausulâ ad fin. v. 2 translatâ). 5. (A μεσονυκτιον, sed ν secund. super υ rursus deletum). [ειπη]. τρισ√. 6. επιδη√. 7. κεκλισται√. εισ την κοιτην μετ εμου. + και (post εισιν)√. 8. φιλον αυτου. δε (pro γε: A? C cum Steph.). αναιδιαν√. (C^a οσον). 9. ανυγησεται√. 10. ανυγησετε (C^a -ται)√. 11. τισ (pro τινα). + εξ (ante υμων). — ο υιοσ. η (pro ει και). ϊχθην√. [επιδωσει αυτω secund.]. 12. — εαν. αιτησει. 13. ϋμισ√. οντεσ (pro υπαρχοντεσ). οιδαται√. δοματα αγαθα. ο πατηρ εξ (— ο secund.). 14. — και αυτο ην. [εξελθοντοσ]. 15. [ειπον]. βεεζεβουλ (sic vv. 18. 19) sic Cod. B. + τω (ante αρχοντι). 16. πιραζοντεσ σημιον√. εξ ουρανου εζητουν παρ αυτου. 17. [αυτ. τα διαν.]. διαμερισθεισα εφ εαυτην. 18. εμερισθη. τι (pro οτι: A C cum Steph.). 19. [οι]. εκβαλλουσιν√. αυτοι κριται εσονται ϋμων. 20. (A C habent εγω ante εκβαλλω). 21. — ο (habent A? C). εσται (pro εστι). 22. — ο. 'εστιν' επελθων (' ' A, forsan etiam p.m.)√. ερει√. 23. εστιν (sic v. 29)√. fin. + με (improbat C^a, sed restituitur). 24. (C^a habet τοτε post ευρισκον). 25. [ελθον]. ευρισκι (addit σχολαζοντα C^a). 26. πορευετε√. παραλαμβανι√. μεθ εαυτου ετερα π̅ν̅α̅τ̅α̅ πονηροτερα εαυτου επτα (μεθ εαυτου A vel p.m. in rasurâ rescripsit: primò επτα). [εισελθοντα]. γινετε√. 27. τισ φωνην γυνη.—η prim. 28. μενουν (sine γε). fin. τον λογον του θ̅υ̅ (iterum pro αυτον: improbant A C). 29. + γενεα (ante πονηρα). σημιον ter in vers. (non v. 30)√. ζητει. — του προφητου. 30. — γαρ. τοισ νινευειταισ σημειον. 31. ανθρωπων (pro ανδρων: C^a cum Steph.). κατακρινι√. σολομωνοσ bis in versu. 32. νινευειται. κρισι√. 33. — δε. κρυπτην. [αλλ]. φωσ (pro φεγγοσ). βλεπουσιν. 34. + σου (ante οταν: improbat C^a). — ουν. [και prim.]. φωτινον (sic v. 36 bis)√. (C^a habet ολον ante το σωμα secund., sed rursus erasum). σκοτινον (sic v. 36)√. 35. σκοπι√. 36. σω >> in rasurâ rescript.√. [τι μεροσ]. — ο (habet C^a). (-ζη σε: τ s.m. erasum)√. 37. λαλησαι ερωτα. — τισ. 39. καθαριζεται√. 40. init. + ȯ (· p.m.)√. [εξ. και το εσ.]. εποιησεν√. 42. αλλα. αποδεκατουται√. ηδυσμον (C cum Steph.). παν (p.m. vel A: at το? primò). παρερχεσθαι√. (+ δε post ταυτα A). εδει ποισαι (sic: sed ποισει in annotationibus). fin. αφειναι (C^a παρειναι). 43. φαρισαιοι (pro τοισ φαρισαιοισ). [nihil additum]. 44. — γραμματεισ και φαρισαιοι υποκριται. μνημια√. [οι secund.]. 47. μνημια√. και οι (C^a οι δε cum Steph.). απεκτιναν (sic v. 48)√. 48. μαρτυρεσ εστε (pro μαρτυρειτε). — αυτων τα μνημεια. 49. αποκτινουσιν (-κτενουσιν√ C^a). διωξουσιν. 50. (C^a εκδηκηθη sic). εκχυννομενον. 51. — του prim. et secund. μετοξυ (C^a μεταξυ)√: sic Barnabas fol. 139*. 52. [κλειδα]. εισηλθατε. 53. κακειθεν εξελθοντοσ αυτου (pro λεγοντοσ usque ad προσ αυτουσ). δινωσ ενεχιν√. 54. — αυτον και ζητουντεσ.— ινα κατηγορησωσιν αυτου.

XII. 1. επισυναχθισων√. 2 — δε. κεκαλυμμενον. 3. ταμιοισ (sic v. 24)√. 4. αποκτεννοντων. με (pro μετα: corrigit C^a)√. [περισσοτερον]. 5. ϋποδιξω√. — δε. — φοβηθητε secund. εχοντα εξουσιαν εμβαλλειν. fin. φοβηθηται√. 6. πωλουνται. 7. [ουν]. (διαφερεται√ C^a). 8. + οτι (ante πασ).—των αγγελων (ut videtur) p.m. (addit A, των αγ in liturâ posito). 9. [ενωπιον bis in versu]. απαρνησεται (A -νηθησεται). 10. αιρει√. βλασφημουντι. 11. εισφερωσιν. εισ (pro επι). μεριμνησητε. [η τι bis in versu]. 13. ειπεν (sic vv. 15. 16. 18. 20. 22. 41)√. εκ του οχλου αυτω. μερισασθε√. 14. κατεστησεν√. κριτην (pro δικαστην). fin. υμων (C^a υμασ cum Steph.). 15. ορατε√. φυλασσεσθαι√. πασησ (pro τησ). fin. [αυτου: at αυτω C^a]. 16. [ευφ.]. 18. ανοικοδομησω (C^a cum Steph.). [τα γενηματα μου: at τον σιτον μου A C^a, παντα etiam ab A omisso].— και τα αγαθα μου (habent A C^a). 19. ευφρενου√. 20. [θ̅σ̅ αφρων]. [απαιτουσιν]. 21. αυτω (C^a cum Steph.). 22. [αυτου]. λεγω ϋμιν. μεριμνατε√.— υμων. [σωματι τι]. 23. + γαρ (ante ψυχη). [εστι: C^a εστιν√]. 24. ουτε σπιρουσιν ουτε θερ. εστιν ταμιον. πετινων√. 25. [μεριμνων]. [προσθ. επι την ηλ. αυτου]. — ενα (habet A). 26. ουδε (pro ουτε). + τι (ante δυνασθαι√: improbat C^a). μεριμνατε√. 27. κατανοησατε√. αυξανι√. [ου κοπια ουδε νηθει]. + οτι (post ϋμιν). 28. init. ī (pro ει)√. εν αγρω τον χορτον οντα σημερον (— τω). αμφιεννησιν√. 29. — μη prim. (habet A). και (pro η). + 'μηδε τω σωματι' (post πιητε: ' ' p.m.)√. 30. επιζητουσιν. 31. αυτου (pro του θ̅υ̅). — παντα (habet A). προστεθησετε√. 32. ϋμων ο πατηρ. 33. βαλλαντια. ανεκλιπτον√. εγγιζει. 35. [ϋμων αι οσφ.]. 36. αναλυση. 37. — και παρελθων διακονησει αυτοισ (habet A). 38. init. καν εν τη δευτερα καν εν τη τριτη φυλακη ελθη. ουτωσ√. — οι δουλοι εκεινοι (A C habent εκεινοι tantum). 39. — εγρηγορησεν αν και (habent A C: αν omisso ab A). [αν secund.]. αφηκεν√. διορυχθηναι. 40. — ουν. 41. [αυτω]. 42. και ειπεν (— δε). δουλοσ (pro οικονομοσ: C^a cum Steph.). [και φρον.]. κατεστησεν (pro καταστησει: C^a cum Steph.). [του] διαδουναι (C^a διδοναι cum Steph.). [το σιτομ.]. 43. ουτωσ ποιουντα. 44. πασιν√. [αυτου]. 45. μου ο κ̅σ̅ (C^a cum Steph., sed p.m. restituitur). παιδισκασ√. 47. αυτου (pro εαυτου). η (pro μηδε). 48. — δε tert. (habent A C).— πολυ secund. (habent A C). 49. επι (pro εισ). 50. οτου (pro ου). (C^a συντελεσθη, συν eraso). 52. — εσονται γαρ usque ad διαμεμερισμε, duabus lineis propter ὁμοιοτ. omissis (supplet A, legens εν ενι οικω). δυσιν√. τρισιν√. 53. διαμερισθησονται. επι (pro εφ). + και (ante μητηρ). θυγατερα. μητερα.— αυτησ prim. et secund. (habent C^a). 54. ελεγεν√. — την. επι (pro απο). λεγεται (non v. 55)√. + οτι (ante ομβροσ). γεινεται (sic v. 55)√. ουτωσ√. 55. — οτι (habet C^a). ερχεται (pro εσται: A C cum Steph.). 56. (C^a του ουρ. και τησ γησ). οιδαται prim.√. ουκ οιδαται δοκιμαζειν (pro ου δοκιμαζετε). 58. [επ αρχ.]. παραδωσει. βαλει (> > > βαλει in liturâ scripta). 59. — ου (post εωσ). (C^a τον pro το).

XIII. 1. πειλατοσ. εμιξεν√. 2. — ο ι̅σ̅. ταυτα (pro τοιαυτα). 3. [μετανοητε]. ομοιωσ (pro ωσαυτωσ). 4. — και prim. (habet C^a) cf. v. 11. επεπεσεν. απεκτινεν√. δοκειται (non v. 2)√. αυτοι (pro ουτοι). οφιλεται√. + τουσ (ante ανθρωπουσ). 5. μετανοησητε (C^a improbat ση, sed restituitur). ωσαυτωσ (pro ομοιωσ). απολεισθαι (non v. 3)√. 6. ελεγεν (sic v. 14)√. ειχεν√. πεφυτευμενην εν αμπελωνι αυτου (+ τω post εν C^a). ηλθεν ζητων καρπον. 7. ειπεν (sic vv. 20. 23 bis)√. + αφ ου (ante ερχομαι). [-ψον αυτην]. 8. τοτο (pro το: improbat το prim. C^a)√. κοπρια. 9. εισ το μελλον ει δε μηγε. 10. σαββασιν√. 11. — ην prim. ασθενιασ√. — και secund. cf. v. 4, non ita v. 16. συνκυπτουσα. 12. προσεφωνησεν√. + απο (ante τησ ασθενιασ√). 13. χιρασ√. [ανωρθωθη]. εδοξαζεν p.m., at -ον primò, ut videtur. 14. + οτι (ante εξ). — εν αισ δει εργαζεσθαι (habet A). αυταισ (pro ταυταισ). (θεραπευεσθαι C^a). 15. δε (pro ουν). ϋποκριται. — τω σαββατω (habet C^a). απαγων (C^a cum Steph.). 16. [θυγατερα]. εδι√. 17. πασιν√. λεγομενοισ (pro γινομενοισ: C^a γεινο-√). 18. ελεγεν ουν (— δε). βασιλια√. 19. εστιν√. [ον]. εισ̈βαλεν (·· p.m.)√. (+ τον ante κηπον A). αυτου (pro εαυτου). ηϋξησεν. — μεγα. πετινα√. 21. εστιν√. [ενεκρυψεν]. 22. πολισ√. πορια√. ιεροσολυμα. 24. αγωνιζεσθαι√. εισελθιν prim.√. θυρασ (pro πυλησ). 25. απο-

κλισῃ. — εξω εσταναι και (*habent* A C^a). — κ̅ε̅ *secund.* 26. αρξησθαι. πλατιαισ√. 27. — λεγω. [ϋμασ]. αποστηται√. — οι. — τησ. 28. εστε√. ϊδητε (*pro* οψησθε). ϊσακ (C^a ϊσαακ). 29. — απο *secund.* 30. εισιν√ *bis in versu.* 31. ωρα (*pro* ημερα). [προσηλθον]. 32 αποτελω (*pro* επιτελω). 33. — και αυριον (*habet* C^a). ερχομενη. ενδεχεται (νδε *rescriptum*)√. 34. [αποκτεινουσα]. αυτον (*pro* αυτην: C^a *cum* Steph.). ορνιξ. την εαυτου νοσσιαν (εαυτησ C^a *cum* Steph.). ηθελησαται√. 35. — ερημοσ. — αμην δε (+ δε *post* λεγω C^a). — οτι. ϊδητε με. αν ειπητε (— ηξη οτε).

XIV. 1. — των *secund.* 3. ειπεν (*sic* vv. 5. 19. 20. 21. 25)√. [λεγων]. — ει. εξεστιν√. θεραπευσαι. *fin.* + η ου. 4. απελυσεν√. 5. αποκριθισ (*puncta imposita sed rursus rasa*). αυτον (αυτουσ C^a *cum* Steph.). [ονοσ]. πεσειτε. — τη (*post* εν: *habet* C^a). 6. αποκριθηναι. — αυτω. 7. ελεγεν (*sic* v. 12)√. 8. — υπ (*habet* A *vel* B^a *potius*). 9. μετα. κατεχιν√. 10. αναπεσε. -κωσ σε *rescript. p.m.*?√. ερι (*pro* ειπη). εστε√. — σοι (*habent* A C *ante* εστε). + παντων (*post* ενωπιον). 11. ταπινωθησεται√. ταπινων√. 12. διπνον√. — σου *tert.* γιτονασ√. αντικαλεσωσιν σε. ανταποδομα σοι. 13. δοχην ποιησησ. αναπιρουσ (*sic* v. 21). 14. δε (*pro* γαρ: C^a *cum* Steph.). αναστασι√. 15. — ταυτα (*habet post* τισ A). — μακαριοσ κ.τ.λ. *usque ad* ειπεν αυτω v. 16 (ὁμοιοτ.: *supplet* A, *legens* οστισ, *omittens* αυτω v. 15, *non* v. 16: *addit* αυτω C^a). 16. εποιει. διπνον√. [μεγα]. εκαλεσεν√. 17. απεστιλεν√. διπνου√. ερχεσθαι√. εισιν (*pro* εστι παντα: παντα *forsan* A, *sed planè erasum est*). 18. παντεσ παρετισθαι ο πρ. (C^a παραιτ.). [εχω αναγκ.]. εξελθων (*pro* εξελθειν και). — σε (*habet* A). 20. ελθιν√. 21. — εκεινοσ. απηγγιλεν√. (*Post* πολεωσ *addit* A και οσουσ εαν ευρητε, *sequente* και τουσ *improbato*: C^a *prorsus cum* Steph. *et p.m.*). αναπιρουσ. και τυφλουσ και χωλουσ. 22. ο (*pro* ωσ). εστιν√. 23. ί εξελθε (˙ *p.m.*)√. εισελθιν√. μου ο οικοσ. 24. ουδισ√. ανθρωπων (*pro* ανδρων). διπνου√. 25. στραφισ√. 26. εμε (*pro* με). αυτου (*pro* εαυτου *prim.*). [ετι δε]. την ψυχην εαυτου. ειναι μου μαθητησ. 27. *init.* — και (*habet* C^a). [αυτου]. ειναι μου. 28. τα εισ (*pro* τα προσ). 29. αυτω εμπεζιν. 30. οικοδομιν√. 31. ετερω βασιλει συμβαλλειν. βουλευσεται. ϋπαντησαι. [εικοσι]. χειλιαδων√. 32. [αυτου πορρω]. αποστιλασ√. — τα (*habet* C^a). 33. [πασι]. ειναι μου. 34. + ουν (*post* καλον). αλα *prim.* (C^a αλασ). + και (*post* δε). αλα *secund.*

XV. 1. αυτω εγγιζοντεσ. 2. + τε (*ante* φαρισαιοι). — ουτοσ. προσδεχετε√. 3. ειπεν (*sic* vv. 11. 21 22. 29)√. 4. απολεσασ εξ αυτων εν. καταλιπει√. ενενηκονταεννεα. cf. v. 7. + ου (*post* εωσ). 5. αυτου. 6. συνκαλει (*sic* v. 9). συνχαρητε (*sic* v. 9). 7. ουτωσ√. εν τω ουρανω εστε. ενενηκονκονταεννεα (κον *prius eras.*). χριαν√. [εχουσι]. 8. [δραχμ. *bis in versu, sic* v. 9]. απτι√. ζητι√. ου (*pro* οτου). 9. συνκαλει. — τασ *secund.* 10. ουτωσ√. γεινεται χαρα. 11. ειχεν√. 12. — πατερ (C^b *habet* π̅ε̅ρ̅). (ο δε *post* ουσιασ *pro* και C^a). 13. [απαντα]. [διεσκορπισε]. εαυτου (*pro* αυτου). εισ χωραν μακραν (*pro* ζων ασωτωσ: A *cum* Steph.). 14. λειμοσ ϊσχυρα. ϋστερισθαι√. 15. πορευθισ√. πολειτων√. 16. χορτασθηναι εκ (*pro* γεμισαι την κοιλιαν αυτου απο). 17. εφη (*pro* ειπε). [περισσευουσιν]. δε λειμω ωδε. 18. + δε (*post* αναστασ: *improbat* C^a). 19. *init.* — και. 20. ηλθεν√. αυτου (*pro* εαυτου). [ειδεν]. 21. [αυτω ο υ̅σ̅]. — και *secund.* *fin.* + ποιησον με ωσ ενα των μισθιων σου. 22. εαυτου (*pro* αυτου). + ταχυ (*ante* εξενεγκαται√). — την *prim.* 23. φερετε (*pro* ενεγκαντεσ). 24. ο υιοσ μου ουτοσ. ανεζησεν ην απολωλοσ (— και *secund.*: C^a *habet* απ. ην). — και *ult.* ευφρενεσθαι√. 25. ηγγισεν√. ηκουσεν√. 26. — αυτου. [τι ειη]. 28. [ηθελεν]. εισελθιν√. δε (*pro* ουν). 29. [πατρι ϊδου]. 30. [μετα πορνων]. τον σιτευτον μοσχον. 32. εζησεν (C^a ανεζησεν). — και *tert.* [απολωλωσ ην: *at* C^a απολωλοσ ην, *ut* v. 24].

XVI. 1. ελεγεν (*sic* v. 5)√. — αυτου *prim.* — οσ (*habet* C^a). 2. — αυτω. ετι δυνη οικονομιν√. 3. ειπεν (*sic* vv. 2. 7. 24. 25. 27. 31)√. αφαιριται√. σκαπτιν√. επαιτιν√. 4. αν (*pro* οταν). + εκ (*post* μετασταθω). *fin.* εαυτων. 5. χρεοφιλετων√. αυτου (εαυτου C^a C^b *cum* Steph.). οφιλεισ (*sic* v. 7)√. 6. + αυτω (*ante* εκατον). βαδουσ. ο δε (*pro* και *prim.*). τα γραμματα (*sic* v. 7). 7. λεγει δε (— και). 8. φρονιμωτεροι οι υιοι του αιωνοσ τουτου. *fin.* γενεαν ταυτην εαυτων εισιν (˙˙˙ *p.m.*?, *etiam* C). 9. *init.* και εγω. εαυτοισ ποιησατε (A C *cum* Steph.). [μαμωνα: *sic* vv. 11. 13]. εκλιπη (C^a *addit* ται, *sed rursus eras.*). [*nihil additum ad finem*]. 10. εστιν√ *bis in versu.* 11. εγενεσθαι (*sic* v. 12)√. 12. δωσει ϋμιν. 13. [δυσι]. ει (*pro* η *prim.*). μισησι√. δυνασθαι√. 14. — και οι φαρισαιοι (*habet* οι φαρ. A). 15. *fin.* — εστιν. 16. μεχρι ϊωαννου (— εωσ). — και πασ εισ αυτην βιαζεται (ὁμοιοτ.: *habet* C^a, *addens* και βιασται αρπαζουσιν αυτην: ευαγγ. *etiam mutare inceperat*). 17. εστιν√. παρελθιν√. καιρεαν πεσιν√. 18. [πασ *secund.*]. 20. — ην. — οσ. ειλκωμενοσ. 21. — ψιχιων των (ὁμοιοτ.: *habet* C^a). επελειχον. 22. αποθανιν√. — του. απεθανεν√. 23. *init.* — και (*habet* C^a). — τον. 24. ϋδατι. 25. μνησθητι τεκνον. — συ *prim.* ωδε (*pro* οδε). [οδυνασαι]. 26. εν (*pro* επι). [πασι]. εστηρειγται *primò, at* -κται *p.m.* ενθεν (*pro* εντευθεν). — οι *secund.* (*habet* C^a). 27. [ουν σε]. 29. + δε (*post* λεγει). — αυτω. [εχουσι μωσεα]. 30. αναστη (*pro* πορευθη). 31. πισθησονται√. [*caetera cum* Steph.].

XVII. 1. ειπεν (*sic* vv. 6. 22)√. + αυτου (*post* μαθητασ). εστιν√. του τα σκανδαλα μη ελθιν. πλην ουαι (— δε). 2. λιθοσ μυλικοσ (*pro* μυλ. ον.). ερρειπται√. των μικρων τουτων ενα (C^a *cum* Steph.). 3. — δε. — εισ σε. 4. [αμαρτη]. [και επτακισ]. — τησ ημερασ *secund.* προσ σε (*pro* επι σε). 5. ειπαν. 6. εχετε. — ταυτη. 7. [εξ υμων]. + αυτω (*ante* ευθεωσ). αναπεσε. 8. + μοι (*post* ετοιμασον). διπνησω√. διακονι√. φαγεσε√. πιεσε√. 9. εχι χαριν. — τω δουλω εκεινω (*habet* τω δουλω A). εποιησεν√. *Post* διαταχθεντα *desunt ob* ὁμοιοτ. *omnia usque ad* διαταχθεντα v. 10 (*supplet* A, *omittens* αυτω ου δοκω v. 9 *et* παντα v. 10: *legit* ουτωσ√ *et* ποιησηται√: παντα *habet* C^a *post* ποιησ.). 10. [οτι *prim.*]. αχριοι√. — οτι *secund.* ωφειλαμεν (-ομεν A C). 11. — αυτον. [και αυτοσ]. μεσον σαμαριασ. 12. ϋπηντησαν αυτω. — οι εστησαν πορρωθεν (*habet* C^a). 13. + την (*ante* φωνην). 14. επιδιξατε√. ϊερευσιν√. ϋπαγιν√. 15. ϋπεστρεψεν√. 16. σαμαριτησ (v. 16, *etiam* σαμαριτησ, *totus repetitur in Codice*: A C, *forsan etiam p.m., uncis includunt secundo loco*)√. 17. [ουχι]. [οι δε]. 19. σεσωκεν√. 20. βασιλια *prim. tantum*√. 21. — ιδου *secund.* 22. [-τασ ελευσ.]. επιθυμησεται√. *fin.* οψεσθαι√. 23. ϊδου εκει και ϊδου ωδε (*non* η). απελθηται√. μητε (*pro* μηδε)√. διωξηται√. 24. — η *secund.* ϋπο τον ουρανον *prim.* [ϋπ ουρανον *secund.*]. — και. [εν τη ημ. αυτ.]. 25. παθιν√. 26. κασωσ *primò*?√. — του *prim.* [του *secund.*]. 27. εγαμιζοντο. εισηλθεν√. ηρεν (*pro* απωλεσεν). [απαντασ: *sic* v. 29]. 28. καθωσ (*pro* και ωσ). 29. εξηλθεν√. εβρεξεν√. θιον√. 30. [ταυτα: C^a τα αυτα]. εστε√. 31. + αυτου (*post* οικια). — τω. 32. μνημονευεται√. 33. *init.* οσ δ̈̇αν εαν (˙˙˙ A? C^a)√. [σωσαι]. απολεσι (*pro* -σει)√. οσ δ αν απολεσι (*pro* και οσ εαν απολεσῃ). — αυτην *secund.* 34. [μιασ ο εισ]. παραλημφθησεται. 35, 36. *Desunt versus*: v. 36 *deest omnino*, v. 35 A *habet*, *legens* εσονται δυο, *et* η μια παραλημφθησεται η δε ετ., ὁμοιοτ. 37. *fin.* εκει και οι αετοι επισυναχθησονται.

XVIII. 1. ελεγεν√. — και. + αυτουσ (*post* προσευχεσθαι: *puncta imposita sed rursus erasa*). ενκακειν. 3. [δε ην]. εκιρη√. 4. ηθελεν. μετα (τα *instauratum*)√. [δε ταυτα]. ουδε ανθρωπον (*pro* και ανθρωπον ουκ). 5. παρενοχλειν μοι κοπουσ (C^a παρεχειν μοι κοπον *cum* Steph.). [ϋπωπιαζη]. 6. ειπεν (*sic* vv. 9. 19. 21. 24. 27. 28. 31. 41)√. — ακουσατε (*supplet* A). 7. ποιηση. αυτω (*pro* προσ αυτον). μακροθυμει. [επ αυτοισ]. 9. [και *prim.*]. εισιν√. εξουδενουντασ. 10. προσευξασθε√. [ο εισ]. 11. — προσ εαυτον (*habet post* ταυτα C^a). [ωσπερ]. [ουτ. ο τελ.]. 12. αποδεκατευω (C^a -δεκατω). 13. *init.* ο δε (— και). επαραι εισ τον ουρανον. ετυπτε (— εισ). [αυτου]. — ο θ̅σ̅ (*habet* C^a). 14. [ϋμιν κατεβη]. παρ εκινον (*pro* η εκεινοσ). ταπινωθησεται√. ο δε ταπινων. 15. επετιμων. 16. προσεκαλεσατο αυτα λεγων (*pro* προσκαλεσαμενοσ αυτα ειπεν). 17. αν (*pro* εαν). βασιλιαν√. 18. επηρωτησεν√. 19. ουδισ√. — ο (*ante* θ̅σ̅: *habet* C^a). 20. *fin.* [σου]. 21. εφυλαξα. [μου]. 22. — ταυτα. οτι (*pro* ετι: C^a *cum* Steph., *vix* A). λιπει√. εχισ√. δοσ. εν ουρανοισ. ακολουθι√. 23. + παντα (*post* ταυτα). εγενηθη. 24. — περιλυπον γενομενον. εισ την βασιλειαν του θ̅υ̅ εισελευσονται. 25. εστιν√. [καμηλον]. τρηματοσ βελονησ (*pro* τρυμ. ραφιδοσ). [εισελθειν *prim.*]. 26. ειπαν. 27. *fin.* παρα τω θ̅ω̅ εστιν. 28. [ο]. ημισ√. (C^a αφεντεσ τα ϊδια *pro* αφηκαμεν παντα και). *fin.* (+ τι αρα εσται ημιν C^a). 29. — οτι (*habet* C^a). η γυναικα η αδελφουσ η γονισ. ειvεκεν. 30. ουχι (*pro* ου). [απολαβη]. 31. ιερουσαλημ. 32. εθνεσιν√. εμπεχθησεται√. 35. [γγ]

[ῑεριχω]. επαιτων. 36. [τι ειη]. 37. οι δε απηγγιλαν (C^a απηγγ. δε).—αυτω (*habet* C^a). παρερχετε√. 38. εβοησεν√. δαδ√. 39. [προαγοντεσ]. [σιωπηση]. ο δε (*pro* αυτοσ δε). ιυ υυ δαδ (*sic*) *at* υε *pro* υυ C^a. 40. [ο ισ]. 41. —λεγων. 42. σεσωκεν√. 43. ανεβλεψεν√. αυτον (*pro* αυτω: C^a *cum* Steph.).

XIX. 1. ῑερειχω. 2. και ην πλουσιοσ (—ουτοσ). 3. ῑδιν√. εστιν√. 4. [προδραμων]. + εισ το (*ante* εμπροσθεν). συκομορεαν. του ῑδειν (ῑνα ῑδη C^a *cum* Steph.).—δι. ημελλεν√. 5. —ειδεν αυτον και. ειπεν (*sic* vv. 8. 9. 11. 13. 15. 19. 40)√. δι (*pro* δει)√. 7. παντεσ. ανδρι αμαρτωλω. εισηλθεν√. 8. + ο (*ante* ζακχαιοσ). τα ημισια μου των ῡπαρχοντων. τοισ πτωχοισ διδωμι. 9. αβρααμ'·√. —εστιν (*habet* C^a). 10. ηλθεν√. αποαπολωλοσ√. 11. εγγυσ ειναι ῑερουσαλημ αυτον. δοκει αυτοισ (*pro* δοκειν αυτουσ: C^a *cum* Steph.). η βασιλεια του θυ μελλει. 13. πραγματευσασθαι√. εν ω (*pro* εωσ). 14. πολειται√. απεστιλαν√. 15. επανελθιν√. δεδωκει. γνοι.—τισ. διεπραγματευσαντο. 16. δεκα προσηργασα (δ. προσειργασατο C^a). 17. [ευ]. δουλε αγαθε. 18. η μνα σου κε (*at* μνασ *prim.* C^a). εποιησεν√. 19. επανω γεινου. 20. οτεροσ (*pro* ο ετεροσ, *quod habet* C^a). ηλθεν√. (μνασ *pro* μνα C^a: cf. v. 18). 21. αιρισ√. εσπιρασ√. 22. —δε. ηδισ√. εσπιρα√. 23. μου το αργυριον.—την. καγω. + ουν (*post* ελθων: *improbat* C^a). αυτε επραξα. 24. αρε (C^a αρατε). 25. ειπαν (*sic* vv. 33. 34. 39). 26. —γαρ υμιν (A *habet* υμιν).—απ αυτου (*habet* C^a). 27. τουτουσ (*pro* εκεινουσ). κατασφαξετε αυτουσ εμπ. 29. [βηθφαγη]. βηθανια (¯ *super* α C^a). ελεων (*non* v. 37)√. απεστιλεν√.—αυτου. 30. λεγων (*pro* ειπων). ουδισ√. εκαθισεν λυσ. 31. (C^a + αυτον *post* λυετε: *sed rasum est*).—αυτω. χριαν (*sic* v. 34)√. 34. + οτι (*post* ειπαν). 35. επιριψαντεσ. αυτων (*pro* εαυτων). 36. [αυτων]. 37. αινιν√. [πασων]. 38. —ερχομενοσ (*habet* C^a). εν ουρανω εν ῑρηνη (εν *ante* ῑρ. *improbat* C^a). 40. —αυτοισ. [οτι]. σιωπησουσιν. κραξουσιν. 41. επ αυτην. 42. —και συ και γε.—σου *prim. et secund.* + και συ (*post* ταυτη). ῑρηνην√. 43. παρεμβαλουσιν. περικυκλωσουσιν√.—σε *secund.* (*habet* C^a). συνεξουσιν√. —σε *tert.* (*habet* C^a). 44. εδαφιουσιν√. λιθον επι λιθον εν σοι. 45. —εν αυτω και αγοραζοντασ (ὁμοιοτ.). 46. (C^a *habet* και εσται *post* γεγραπται).—εστιν. ληστον (ληστων C^a)√. 47. —ιερω οι δε (*unâ lineâ omissâ: habent* A C)√. απολεσε√. 48. [ευρισκον]. [το τι]. εξεκρεμετο.

XX. 1. —εκεινων. ευαγγελιζομενοι (C^a -μενου)√. 2. ειπαν λεγοντεσ προσ αυτον.—ειπε ημιν (*habent* ειπον ημιν A C). 3. ειπεν (*sic* vv. 13. 17. 19. 23. 25. 41. 45)√. αυτον (*pro* αυτουσ: C^a *cum* Steph.).—ενα. 4. + το (*ante* ῑωαννου). 5. συνελογιζοντο. αυτουσ (*pro* εαυτουσ: C^a *cum* Steph.). [ερει διατι].—ουν. επιστευσαται√. 6. ο λαοσ απασ. πεπισμενοσ√. [νν]. 7.—μη (*habent* A C). 8. —ο ισ (*habet* C^a). + αποκριθεισ (*ante* ειπεν). ουδ (ουδε A *vel forsan p.m.*). 9. —λεγειν (*habet* A *post* λαον).—τισ. [ανοσ εφ. αμπ.]. εξεδετο (C^a εξεδοτο). απεδημησεν√. 10. —εν. κερω√. απεστιλεν√.—καρπου του (*habet* C^a). δωσουσιν (*pro* δωσιν). *fin.* εξαπεστιλαν αυτον διραντεσ καινον. 11. εθετο (A *cum* Steph. προσεθετο). ετερον πεμψαι. κακινον διραντεσ√. εξαπεστιλαν καινον. 12. τριτον πεμψαι. [και τουτον]. 13. —ιδοντεσ. 14. —αυτον (*habet* C^a). [διελογιζοντο]. αλληλουσ (*pro* εαυτουσ). [δευτε]. αποκτινωμεν√. [γενηται]. 15. απεκτιναν√. 16. —τουσ γεωργουσ (*habet* C^a). [ακουσαντεσ δε]. ειπαν. 17. εστιν√. 18. εκινον√. 19. [εζητησαν οι αρχ. και οι γρ.]. χιρασ√.—εγνωσαν γαρ (*habet* A). ειπεν την παραβολην ταυτην. 20. απεστιλαν√. ενκαθετουσ. αποκρινομενουσ (C^a υποκρ.). [λογου]. ωστε (*pro* εισ το).—τη *secund.* 21. οιδαμεν (οιδ *rescript. p.m.*)√. διδασκισ√ *bis in versu.* 22. ημασ (*pro* ημιν). 23. —τι με πειραζετε. 24. δειξατε. + οι δε εδειξαν αυτω και ειπαν (*ante* τινοσ: *at* ειπεν C^a). οι δε ειπαν (—αποκριθεντεσ). 25. προσ αυτουσ (*pro* αυτοισ). τοινυν αποδοτε. [-ροσ και-]. 26. του (*pro* αυτου *prim.*). 27. λεγοντεσ. 28. [μωσησ: *sic* v. 37].—και ουτοσ *usque ad* γυναικα *secund.* (ὁμοιοτ.: *supplet* A, *habens* ην *et* C η *pro* αποθανη)√. 29. (+ παρ ημιν *post* ησαν A). 30. *Deest omnis versus praeter* και ο δευτεροσ. 31. (ελαβον *ob* v. 30 C^a). [ωσαυτωσ *semel tantum*]. [επτα ου κατ.]. [απεθανον]. 32. —δε παντων (*habet* δε C^a). και η γυνη απεθανεν. 33. εν τη αναστασι (—ουν: *habet* C^a).—αυτων (*habet* C^a). εσται (*pro* γινεται). 34. —αποκριθεισ. [γαμουσι]. γαμισκονται. 35. γαμιζονται. 36. [ουτε]. αποθανιν√. εσιν *prim.* (ι *supra p.m. vel* A: *instauravit* C)√.

θυ εισιν (—του). 37. —του *secund. et tert.* ῑσακ (C^a ῑσαακ). 38. εστιν√. 39. ειπαν. + αυτω (*ante* διδασκαλε). 40. γαρ (*pro* δε). 41. [λεγουσι]. ειναι δαδ υν. 42. αυτοσ γαρ δαδ (—και). [-λω ψαλ.]. [ο] (42. 43. >> *citationis signa per* A). 44. [δαδ ουν κν αυτον]. [υσ αυτου]. 45. [τοισ μαθ. αυτου]. 46. εν στολαισ περιπατειν. διπνοισ√. 47. [οι κατεσθιουσι]. [προσευχονται]. λημψονται.

XXI. 1. ειδεν (*sic* v. 2)√. εισ το γαζοφυλακιον τα δωρα αυτων. 2. —και. λεπτα δυο. 3. αυτη η πτωχη πλεον. 4. παντεσ.—του θυ. παντα. εβαλεν√. 5. (μεγαλοισ *pro* καλοισ A, *sed* καλ *restitut.*). αναθεμασιν. ειπεν (*sic* vv. 8. 29)√. 6. θεορειτε (C^a θεωρ.). + ωδε (*post* λιθω: *at* λιθον C^a). 7 σημιον√. γεινεσθαι√. 8. —οτι.—ο καιροσ ηγγικεν μη ουν (*unâ lineâ praetermissâ: supplet* C^a, ουν *omisso*). πορευθηται√. 9. ακουσηται√. [ταυτα γεν.]. 10. εγερθησετε√. επ εθν. 11. και κατα τοπουσ λειμοι και λοιμοι. [φοβητρα]. σημια μεγαλα απ ουρανου. 12. παντων. επ αυτουσ (*pro* εφ υμασ: A *cum* Steph.). χιρασ√. διωξουσιν√. + τασ (*ante* συναγωγασ). απαγομενουσ. 13. —δε (*habet* C^a). 14. θετε.—ουν (*habet* C^a). εν ταισ καρδιαισ. 15. αντιστηναι η αντειπιν παντεσ. 17. εσεσθαι√. [*ordo cum* Steph.]. 19. κτησασθαι√. 20. στρατοπαιδων ιηλμ (—την). 21. εκχωριτωσαν√. 22. —εισι. πλησθηναι. 23. [δε]. εστε√. + εν εκιναισ ταισ ημεραισ (*post* γαρ: *improbat* C^a).—εν *ultim.* 24. [μαχαιρασ]. τα εθνη παντα. ιηλμ√. αχρι ου πληρωθωσιν. 25. εσονται σημια. + και (*post* εθνων). ηχουσ (*pro* ηχουσησ). 26. επαρχομενων (C^a επερχ.). δυναμισ√. 27. τοτετ (· *p.m.*)√. [νεφελη]. 28. γεινεσθαι√. 30. + αυτων (*ante* αφ εαυτων: *improbat* A: απ αυτων C^a *pro* αφ εαυ. *sed prior lectio restituitur*). γεινωσκετε *bis scriptum* (*posterius notatum a* C^a)√. εγγυσ εστιν ηδη το θεροσ. 31. ουτωσ√. ῡμισ√. γεινομενα γεινωσκετε√. 32. —αν. 33. παρελευσονται *bis in versu* (*secund. pro* παρελθωσι). 34. —δε. βαρηθωσιν [ῡμ. αι καρ.]. κρεπαλην επιστη εφ υμασ εφνιδιοσ. 35. επισελευσεται γαρ (ισ *erasum*). 36. (αγρυπνειται√ C^a) δε (*pro* ουν). κατισχυσητε (*pro* καταξιω.). —ταυτα (*habet* C^a *ante* παντα). γεινεσθαι√. 37. [εν τω ῑερ. διδ.]. 38. ωρθριζεν√.

XXII. 1. ηγγιζεν√. 2. γραμματισ√. [το πωσ: *sic* v. 4, *et* το τισ vv. 23. 24]. 3. εισηλθεν√.—ο. καλουμενον. 4. συνελαλησεν√. αρχιερευσιν√.—τοισ *secund.* αυτοισ παραδω αυτον. 6. —και εξωμολογησε (*habet* C^b, *at* -σεν√). [του παραδουναι]. ατερ οχλου αυτοισ. 7. ηλθεν√. [εν]. 8. απεστιλεν√. [ῑωαννην]. 9. ειπαν (*sic* vv. 38. 49. 70. 71). θελισ√. [*nihil additum*]. 10. συναντησι√. κεραμειον√.—υδατοσ (*habet* C^b). ακολουθησαται√. εισ ην (*pro* ου). 11. + λεγοντεσ (*ante* λεγει). εστιν (*sic* vv. 19. 38)√. + μου (*ante* οπου). 12. αναγαιον. κακει (*pro* εκει). 13. ειρηκει. 14. ανεπεσεν√.—δωδεκα (*habet* C^b, *at* δωδεκα *pro* αποστολοι C^a). 15. ειπεν (*sic* vv. 17. 31. 34. 52. 56. 60. 67)√. 16. —ουκετι. αυτο (*pro* εξ αυτου). 17. [-αμενοσ ποτηρ.].—τουτο (*habet* C^a). αλληλοισ (*pro* εαυτοισ: C^a εισ εαυτουσ). 18. [οτι]. + απο του νυν (*post* πιω). γενηματοσ. ου (*pro* οτου). 19. εκλασεν√. ποιειται√. 20. και το ποτηριον ωσαυτωσ. διπνησαι√. εκχυννομενον. 22. οτι ο υσ (—και *et* μεν: C^a *habet* μεν). κατα το ωρισμενον πορευεται. 23. συνζητειν. ειη εξ αυτων ειη (*alterum* ειη *notat* C^a). 24. —και. φιλονικια√. εισ εαυτουσ (*pro* εν αυτοισ: C^a *cum* Steph.). μιζων (*non* v. 26)√. 25. *Post* αυτων *prim. habet* και οι αρχοντεσ των εξουσιαζουσιν αυτων και ευεργεται καλουνται (*unâ lineâ post* των ε *forsan praetermissâ: at* C^a *improbat* αρχοντεσ των *et* και *ante* ευεργεται, *legens etiam* εξουσιαζοντεσ). 26. γεινεσθω√. 27. + ο (*ante* μειζων: *improbat* C^a). εν μεσω ῡμων ειμι. 28. πιρασμοισ√. 30. εσθιηται√. πινηται√. καθησεσθε. (C^a *habet* ιβ *ante* θρονων).

31. [ειπ. δε ο κσ].—σιμων *semel.* ξινιασαι (σ *supra p.m.*)√. 32 εκλιπη. στηρισον. 34. ειπεν√.—μη *prim.* εωσ (*pro* πριν η). τρεισ√. με απαρνηση ειδεναι (—μη *secund.*). 35. απεστιλα√. βαλλαντιου. μηρασ (πηρασ C^a *et forsan ante eum*)√. τι (*pro* τινοσ: C^a *cum* Steph.). ῡστερησαται√. [ειπον ουδενοσ]. 36. ο δε ειπεν (—ουν: *at* ειπεν δε C^a). βαλλαντιον. [*caetera cum* Steph.]. 37. —ετι. [το *secund.*]. [γαρ]. το (*pro* τα). 38. —κυριε (*habet* C^a). μαχαιρε (-ραι C^a)√. 39. —αυτου. 40. προσευχεσθαι (*sic* v. 46)√. πιρασμον (*sic* v. 46)√. 41. απεσπαθη (-πασθη A C). προσηῡξατο. 42. βουλι παρενεγκαι. τουτο το ποτηριον τουτο

(τουτο *alterum notat* A *vel p.m.*)√. γεινεσθω. 43, 44. *Habet p.m.: improbat* A, *restituit* C. 44. γενομενοσ. και εγενετο (—δε). —ο. ωσι√. καταβαινοντοσ. 45. [-τασ ευρεν]. κοιμωμενουσ αυτουσ. 46. εισελθηται√. 47. —δε. αυτουσ (*pro* αυτων). ηγγισεν√. 48. ισ δε (—ο).—ιουδα (*habet* C^a). 49. ειδοντεσ√. ειπαν (—αυτω). μαχαιρη. 50. του αρχιερεωσ τον δουλον. αφιλεν το ουσ αυτου. 51. —αυτου. 52. —ο. προσ αυτον (*pro* επ αυτον: C^a *cum* Steph.). εξηλθαται. 53. εξετινατε√. [αλλ].—υμων *secund.* (C^a *habet post* εστιν). 54. —αυτον *secund.* την οικιαν. ηκολουθι√. 55. περιαψαντων. συνκαθισαντων.—αυτων. [εν μεσω]. 57. —αυτον *prim.* ουκ οιδα αυτον γυναι. 58. (+παλιν *post* βραχυ A: *improbat* C). εφη (*pro* ειπεν). 59. αληθιασ√.—ην (*habet* A). 60. τι (*pro* ο *ante* λεγεισ). (+αυτου *post* ετι A, *sed delevit*)√.—ο (*ante* αλεκτωρ). 61. ενεβλεψεν√. ρηματοσ (*pro* λογου). +σημερον (*post* φωνησε√). 62. —ο πετροσ. εκλαυσεν√. 63. αυτον (*pro* τον ιν). ενεπεζαν (C^a -ζον). 64. —αυτον ετυπτον αυτου το προσωπον και. [αυτον *secund.*]. 66. ημερα εγενετο. γραμματισ√. απηγαγον. αυτων (*pro* εαυτων). 67. ειπον (*pro* ειπε *prim.*).—υμιν (*habet* C^a). 68. —και.—μοι η απολυσητε. 69. +δε (*post* νυν). 70. ειπαν (*sic* v. 71). χριαν εχομεν μαρτυριασ.

XXIII. 1. ηγαγον. [πιλατον]. 2. κατηγοριν√. [ευρομεν]. +ημων (*post* εθνοσ). φορουσ καισαρι. +και (*ante* λεγοντα). 3. [πιλατοσ: *sic* vv. 4. 12. 13. 20. 24]. ηρωτησεν. λεγει (*pro* εφη). 4. ειπεν (*sic* vv. 14. 22. 28. 46)√. αρχιερισ√. 5. ανασι (C^a ανασιει). οχλον (*pro* λαον). —διδασκων (*habet* C^a). +και (*ante* αρξαμενοσ). 6. πειλατοσ. —γαλιλαιαν. εστιν√. 7. [προσ ηρ.]. κατ αυτον *p.m.* (*at* και αυτον C? *post* οντα). αυταισ (*pro* ταυταισ: C^a *cum* Steph.) 8. —δε (*habet* C^a). εξ ικανων χρονων θελων. ϊδιν√ *bis in versu.* —πολλα. [ηλπιζε: *at* -ζεν√ C^a]. σημιον√. γεινομενον√. 9. —δε *prim.* (*habet* C^a). ουκ (*pro* ουδεν). απεκριναντο (C -νατο)√. 10. ϊστηκεισαν√. 11. [εξουθενησασ]. τε και (*pro* δε).—αυτον *prim.* (*habet* C^a *post* τε). ενπεξασ.—αυτον *secund.* αισθητα√. επεμψεν (C^a *cum* Steph.). [πιλατω]. 12. ο τε ηρωδησ και ο πιλατοσ. προϋπηρχοντο (C^a *cum* Steph.). αυτουσ (*pro* εαυτουσ). 13. συνκαλεσαμενοσ. 14. ουθεν.—κατ. 15. ανεπεμψε γαρ αυτον προσ ημασ (*pro* ανεπεμψα γαρ υμασ προσ αυτον). ειδου *vel* υιδου *p.m.* (*primâ literâ erasâ, legitur* ϊδου *s.m.*). εστιν√. 17. [*Habet versum*]. *fin.* ινα (ε *p.m.*)√. 18. ανεκραγον. πανπληθει. [τον]. 19. —βεβλημενοσ (βεβλημενοσ A C). *fin.* εν τη φυλακη. 20. δε (*pro* ουν). +αυτοισ (*post* προσεφωνησεν). 21. σταυρου σταυρου. 22. αιτιον (ιτ *rescript.*, ν *primò*?)√. 23. εκειντο.—και των αρχιερεων. 24. *init.* και (*pro* ο δε). επεκρινεν√. 25. απελυσεν√.—αυτοισ. —την. παρεδωκεν√. 26. σιμωνα τινα κυρηναιον ερχομενον απ (—του). επεθηκεν (C^a -καν)√.—φερειν (*habet* C, *at* αιρειν A). 27. —αι και. 28. —ο (*habet* C^a, *sed iterum improbat*). θυγατεραισ√. 29. ημεραι ερχονται. ερουσιν√.—αι *prim.* +αι (*ante* κοιλιαι). [μαστοι]. εθρεψαν (*pro* εθηλασαν). 30. ορεσιν√. (πεσατε C^a). 31. [τω]. ξυλάω (˙ *p.m.*)√. 32. κακουργοι δυο. 33. ηλθον. 34. *Habet omnia p.m., at ab* ο δε ισ *usque ad* ποιουσιν *uncos apposuit* A (?), *rursus deletos.* ελεγεν√. οιδασιν√. ποιουσιν√. [κληρον]. 35. ϊστηκει√.—και *secund.*—συν αυτοισ. εσωσεν√. ȯ του θυ ο εκλεκτοσ (˙ A C). 36. ενεπεξαν.—και *prim. et secund.* 37. [ει]. 38. —γεγραμμενη.—και *secund. et tert.* ο βασιλευσ των ϊουδαιων ουτοσ (—εστιν). (C^a *ad* γραμμ. ελλ. ρωμ. εβρ. *uncos apposuit, rursus erasos*). 39. εβλασφημι√. [λεγων]. ουχι (*pro* ει). 40. επιτιμων αυτω εφη (*pro* επετιμα αυτω λεγων). ου (*pro* ουδε: C^a *cum* Steph.). 41. ημισ√. επραξεν√. 42. ελεγεν.—τω (*habet* C^a). —κυριε. εν τη βασιλια√. 43. —ο ισ. [λεγω σοι]. παραδισω√. 44. *init.* και ην ωρα ωσει (—δε).—και (*ante* σκοτοσ: *habet* C^a). ενατησ. 45. του ηλιου εκλιποντοσ (*pro* και εσκοτισθη ο ηλιοσ). εσχισθη δε (—και). χιρασ√. παρατιθεμαι. τουτο δε (*pro* και ταυτα). 47. εκατονταρχησ (-χοσ C^a). εδοξαζεν. +οτι (*ante* οντωσ). 48. συνπαραγενομενοι. εισ (*pro* επι). θεωρησαντεσ. —εαυτων. 49. ειστηκισαν√. +απο (*post* αυτου). συνακολουθουσαι 50. +και (*post* ϋπαρχων). 51. συνκατατιθεμενοσ.—και (*post* οσ). —και αυτοσ. 52. [πιλατω]. 53. —αυτο *prim.* αυτον (*pro* αυτο *tert.*). ουδεισ ουδεπω. 54. παρασκευησ και. επεφωσκεν√. 55. δε γυναικεσ (—και). εκ τησ γαλιλαιασ αυτω. μνημιον√. 56. [μεν].

XXIV. 1. [δε]. ορθου βαθεωσ. επι το μνημιον ηλθον.—και τινεσ συν αυταισ. 2. μνημιου (*sic* v. 9)√. 3. εισελθουσαι δε (—και). ουκ (*pro* ουχ). [του κυ ιυ]. 4. απορισθαι√. [και ϊδου]. ανδρεσ δυο. εσθητι αστραπτουση. 5. τα προσωπα. ειπαν (*sic* vv. 19. 32). 6. αλλα. μνησθηται√. [ωσ]. 7. τον υν του ανου οτι δει (C^a *cum* Steph.). χιρασ√. 9. απηγγιλαν√. παντα ταυτα. πασιν√. 10. [ησαν δε]. μαριαμ *prim.* [ϊωαννα]. +η (*post* μαρια *secund.*).—αι (*habet* C^a). 11. ταυτα (*pro* αυτων *secund.*). 12. *Habet versum.*—κειμενα μονα (*habet* μονα C^b). απηλθεν√. [εαυτον]. 13. εξ αυτων εν τη αυτη ημερα ησαν δε πορευομενοι (δε *improbant* A? C: *post* αυτων C *scripturus* ησαν, *addiderat* η *sed rursus delevit*). +εκατον (*ante* εξηκοντα). 15. συνζητειν.—ο. 16. *init.* +ϊν (¨ *p.m.*)√. 17. ειπεν (*sic* vv. 18. 25. 44)√. αντιβαλλεται√. αλληλουσλουσ (λουσ *secund. improbat* C^a)√. εσταθησαν (*pro* εστε). 18. —ο. ονοματι (*pro* ω ονομα). [κλεοπασ].—εν *prim.* +ταυτα (*ante* ουκ εγνωσ). 19. ναζαρηνου. εν λογω και εργω. 20. [παρεδωκαν αυτον]. 21. ελπιζομεν. +και (*post* γε). [πασι]. —αγει σημερον (C^a *habet* αγι)√. 22. γενομεναι ορθριναι. μνημιω (*sic* v. 24)√. 23. [ηλθον]. 24. ουτωσ (*sic* v. 46 *prim.*)√. [καθωσ και]. 27. [μωσεωσ]. και διερμηνευειν (*pro* διηρμηνυεν: C^a διερμηνευσεν, και *omisso*). +τι ην (*post* αυτοισ).—πασαισ. *fin.* [εαυτου]. 28. προσεποιησατο. πορρωτερωτερω (τερω *secund. improbat* C^a) cf. v. 17. 29. μινον√. εστιν√. +ηδη (*post* κεκλικεν). εισηλθεν√. μιναι√. 30. +και (*ante* λαβων). ηϋλογησεν. εδιδου. 31. διηνυγησαν (C^a -νυχθησαν).—και επεγνωσαν αυτον (*habent* A C). 32. κεομενη√. [εν ημιν].—και *secund.* διηνυγεν√. 33. ηθροισμενουσ. 34. οντωσ ηγερθη ο κσ. +τω (*ante* σιμωνι). 36. —ο ισ. [και λεγει αυτοισ ειρηνη ϋμιν: *nihil additum*]. 37. φοβηθεντεσ (*pro* πτοηθεντεσ). 38. [ταισ καρδιαισ]. 39. ειδετε *prim.* τουσ ποδασ μου και τασ χιρασ μου. εγω ειμι αυτοσ. σαρκασ (σ. *erasum*). θεωρειται√. 40. [*Habet versum*]. εδιξεν. χιρασ√. 41. [απο τησ χ. και θαυμ.]. ωδε (*pro* ενθαδε: C^a *cum* Steph.). 42. —και απο μελισσιου κηριου. 44. προσ αυτουσ (*pro* αυτοισ). [λογοι ουσ]. [μωσεωσ].—και *prim.* +εν τοισ (*ante* προφηταισ). ψαλμοι (A? C^a *addunt* σ)√. 45. διηνυξεν√. (συνειεναι? C^a: C^b *cum p.m. et* Steph.). 46. —και ουτωσ εδει. 47. εισ (*pro* και *secund.*). αρξαμενοι. 48. —δε. [εστε]. 49. καγω (*pro* και ιδου εγω). (εξαποστελλω C^a).—ιερουσαλημ. εξ υψουσ δυναμιν. 50. εξηγαγεν√. —εξω. προσ (*pro* εισ). χιρασ√. ηϋλογησεν. 51. ευλογιν√.—και ανεφερετο εισ τον ουρανον (*habet* C^a). 52. [προσκυνησαντεσ αυτον]. ιερουσαλημ'. 53. —αινουντεσ και. [ευλογουντεσ].—αμην.

Subscr. ευαγγελιον κατα λουκαν.

κατα ϊωαννην.

Cap. I. 3. ουδεν (C^a ουδε εν *cum* Steph.). ο γεγονεν *initio lineae.* 4. εστιν (*pro* ην *prim.*). 6. +ην (*ante* ονομα: ην *improbant* A? C^a). [ϊω: *sic passim*] 7. πιστευσωσιν√. 8. εκινοσ√. 9. αληθεινον√. 10. δι αυτον (δι αυτου C^a *cum* Steph.). 11. ηλθεν√. 12. [ελαβον]. γενεσθε√. 13. —εκ (*ante* θελ. ανδρ.: *habet* C^a). 14. αληθιασ√. 15. μαρτυρι√. κεκραγεν.—λεγων (*habet* A).—ον ειπον (*habet* A ο ειπων, B? ον ειπων, C^b ον' ειπον). +οσ (*ante* εμπροσθεν: *improbat* C). 16. *init.* οτι (*pro* και). 17. μωϋσεωσ. αληθια√.—χυ (*habet* C^a). 18. εωρακεν√.—ο *prim.* (*habet* C^a). θσ (*pro* υσ).—ο ων (*habet* B?). 19. απεστιλαν οι ϊερισ√. λευειτασ. επερωτησωσιν. 20. ωμολογησεν *prim.*√.—και ωμολογησεν *secund.* εγω ουκ ιμι. 21. επηρωτησαν (A C *cum* Steph.).—αυτον (*habet* C^a). +παλιν (*ante* τι).—συ *prim.*—και *secund.*—ο (*habet* C^a): *non* v. 25. 22. [ειπον ουν]. 24. —οι (*habet* C^b). 25. —και ηρωτησαν αυτον. [ειπον]. ουδε (*pro* ουτε) *bis in versu.* 26. +τω (*ante* ϋδατι: *improbat* C).—δε. εστηκει. 27. —αυτοσ εστιν ο (*habet* ο C^a).—οσ εμπροσθεν μου γεγονεν.—εγω. [ειμι αξ.]. 28. εγενετο εν βηθανια (C^b βηθαραβα: *sic*). + ποταμου

(*ante* ονου). + ο (*ante* ἰωαννησ). 29. βλεπι√.— ο ιωαννησ. ο *ult. p.m. in rasurâ*√. ερων√. 30. εστιν. ὑπερ (*pro* περι: B? Cª *cum* Steph.). 31. [ηλθον εγω].—τω *secund.* 32. —λεγων (*habet* B?). ωσ περιστεραν καταβαινον εκ του ουρανου. μενον (*pro* εμεινεν). 33. και εγω. + τω (*ante* ὑδατι). εκινοσ√. [ουτοσ]. 34. εκλεκτοσ (*pro* υσ: Cª *cum* Steph.) cf. Luc. ix. 35. 35. ἱστηκι√. [ο ἰωανν.]. 36. [*nihil additum*]. 37. *init.*—και (*habet* Cª). οι δυο μαθηται αυτου. 38. —δε (*habet* A *vel* B).—αυτοισ (*habet* Cª). 39. [ειπον]. ραββει (*sic* v. 50). (Cª μεθερμηνευομενον). 40. [ἰδετε]. + ουν (*post* ηλθον). ἰδον√. μαινει√. εμιναν√.—δε. 41. [ην ανδ.].—των *secund.* (*habet* Cª). 42. (Cª πρωτον). εστιν√.—ο (*ante* χσ). 43. *init.*—και.—δε. ειπεν√. ἰωαννου (*pro* ιωνα). 44. —ο ισ. εξελθιν√. + ισ (*ante* ακολουθι√: ο ισ Cª). 45. —δε ο (*habet* Cª). βηθσαϊδαν (-δα Cª).—εκ (*habet* Cª, *sed rursus erasum*). 46. εγραψεν√. [μωσησ].—τον *secund.* [ναζαρετ: *sic* v. 47]. 47. *init.*—και. ναθαναηλ'√. αγαθον τι (Cª *cum* Steph.). [αυτω φιλ.]. 48. ἰδων (*pro* ειδεν: Cª ἰδεν√). [ο ισ].—και (*habet* Cª). του ναθαναηλ (*pro* αυτου: Cª *cum* Steph.). ἰσδραηλειτησ. εστιν√. 49. [ο ισ]. ἰδον√. 50. [-θη ναθαν.]. και ειπεν (*pro* και λεγει αυτω). [ει ο βασ.]. 51. + οτι (*ante* ειδον). μειζονα. οψη. 52. —απαρτι. οψεσθαι√. ηνεωγοτα (Cª ανεωγ.).

II. 1. [τη ημ. τη τρ.]. κανα (*sic* v. 11). 3. *Habet p.m. initio versûs* και οινον ουχ ειχον οτι συνετελεσθη ο οινοσ του γαμου ειτα λεγει κ.τ.λ.: *at* A, *sublato* οινον ουχ ειχον οτι συνετ, *reponit* υστερησαντοσ οινου: Cª *uncis inclusa* ελεσθη *usque ad* ειτα *etiam punctis improbat. fin.* οινοσ ουκ εστιν (Cª οινον ουκ εχουσιν√). 4. (+ και *ante* λεγει Cª, *sed* και *erasum*). 5. οτι ο (*pro* ο τι). 6. λιθιναι ὑδριαι.—κειμεναι (*habet* κιμεναι Cª *post* ἰουδαιων). 7. *init.* + και. 8. οι δε (*pro* και *tert.*). 9. αρχιτλικινοσ (Cª αρχιτρικλ.)√, *non* vv. 8. 10. 10. —αυτω. τιθησιν√. μεθυσθωσιν√. —τοτε (*habet* Cª). + δε (*post* συ). 11. εποιησεν την. σημιων√. + πρωτην (*post* γαλιλαιασ: *improbant* A *vel* B *et* C). εφανερωσεν√. —αυτου (*habet* Cª). οι μαθηται αυτου εισ αυτον (Cª *cum* Steph.). 12. καφαρναουμ. [αυτου *secund.*].—και οι μαθηται αυτου. εμιναν. 13. εγγυσ δε (—και). ἰσ (*pro* εισ)√. 14. και τα προβατα και βοασ (Cª *cum* Steph.). 15. εποιησεν (*pro* και ποιησασ: Cª *cum* Steph.). + και (*ante* παντασ: *delet* Cª).—τε (και *pro* τε Cª, *sed rursus ab ipso* [?] *erasum*). [κολλ]. εξεχεεν το κερμα. *fin.* κατεστρεψεν. 16. [-θεν μη]. ποιειται√. 17. —δε. καταφαγεται. 18. [ειπον: *sic* v. 20]. σημιον δικνυεισ√. 19. [ο]. [εν]. 20. τεσσερακοντα. οικοδομηθη√.—εν. 21. ελεγεν√.—αυτου (*habet* Cª). 22. —αυτοισ. ον (*pro* ω). 23. + τοισ (*ante* ἱεροσολυμοισ). [εν *tert.*]. σημια√. 24. [ο]. αυτον (*pro* εαυτον: Cª *cum* Steph.). —αυτον. γιγνωσκιν√. 25. χριαν ουκ. [του]. εγινωσκεν√. τι ην εν *bis scriptum: prius notat. per* C *et ante eum.*

III. 1. ονοματι (ονομα B). —αυτω (*habet* B). 2. ηλθεν√. νυκτοσ προσ αυτον (—τον ιν). ραββει. και ουδισ δυναται ταυτα τα σημια. 3. [ο ισ: *sic* v. 10].—και ειπεν αυτω (*habet* Cª). 4. [ο]. γερων ων γεννηθηναι. εισελθιν√. 5. —ο (+ και ειπεν *post* ισ Cª, *sed erasum*). εξ υδατοσ και πνσ γεννηθη. ειδειν (*pro* εισελθειν εισ: Cª εισελθιν). βασιλιαν√. *fin.* των ουρανων (*pro* του θυ: Cª *cum* Steph.). 6. [-νν-*bis in vers.*]. εστιν *bis in vers.* (*sic* v. 8)√. 7. δι√. 8. πνι√. [αλλ: *sic* v. 16]. [και που]. + του ὑδατοσ και (*post* εκ). 10. γινωσκισ√. 11. λαμβανεται√. 12. επιγια√. πιστευεται√. *fin.* πιστευσεται√. 13. —ο ων εν τω ουρανω. 14. μωϋσησ. ὑψωσεν√. ὁ ὑψωθηναι δι (*p.m.*). 15. [εισ αυτον].—μη αποληται αλλ. 16. ουτωσ√.—αυτου (*habet* Cª).—εδωκεν (*habet* A). 17. απεστιλεν√.—αυτου *prim.* 18.—δε. 19. οι ανθρωποι ηγαπησαν το σκοτοσ μαλλον. αυτων πονηρα. 20. μεισει√.—και ουκ ερχεται προσ το φωσ (ὁμοιοτ.: *habet* Cª). 21. —ο δε ποιων *usque ad* αυτου τα εργα (ὁμοιοτ.: *legebat enim forsan exemplar* τα εργα αυτου: *habet* Cª, *legens* αληθιαν ερχεται [ι *abscisso*] *et* τα εργα αυτου). [εν θω]. ειργασμενον (A Cª -να). 22. εισ την ἰουδαιαν γην και οι μαθηται αυτου κακει. διετριβεν√. 23. [νν: *sic* vv. 24. 25. 26. 27. iv. 1]. εγγυσ. [σαλειμ]. παρεγεινοντο√. 24. —ο. 25. δε συνζητησισ (*pro* ουν ζητησισ: Cª *cum* Steph.). [ἰουδαιων, *at* -αιου Cª]. 26. [ηλθον]. [ειπον]. ραββει. ωσ (*pro* ω, σ *eras.*). βαπτιζι√. 27. λαβιν. 28. ὑμισ.—μοι. μαρτυριται√. [ουκ ειμι εγω]. 29. εστηκωσ αυτου και ακουων χαρα. 30. αυξανιν√. 31. + δε (*ante* ων: *improbat* Cª). επι (*pro* εκ *prim.*: Cª *cum* Steph.). εστιν (*post* γησ *secund.*)√.—επανω παντων εστι (*habet* Cª, *at* εστιν√). 32. —και *prim.* ον (*pro* ο: B *cum* Steph.). [εωρακε: -εν√ Cª]. [ηκουσε: -εν√ Cª].—τουτο. ουδισ√. 34. απεστιλεν√. διδωσι (—ο θσ). 36 —δε (*habet* Cª). απιθων√. (εχει ζωην Aª *pro* οψεται ζωην, *quod habet p.m. et* Cª). επ αυτον μενει.

IV. 1. ισ (*pro* κσ). [η ιωαννησ]. 3. αφηκεν√. απηλθεν παλιν. 4. σαμαριασ (*sic* v. 7). 5. —ερχεται ουν εισ πολιν τησ σαμαρειασ (ὁμοιοτ.: *habet* A, *at* σαμαριασ√). [συχαρ]. [ο]. + τω (*ante* ἰωσηφ). 6. ωσ (*pro* ωσει: Cª *cum* Steph., *sed* ωσ *restitut.*). 7. + τισ (*ante* γυνη). πιν (Cª πειν): *sic* vv. 9. 10. 8. απεληλυθισαν√. αγορασωσιν√. 9. —ουν (*habet* Cª). σαμαριτισ. αιτισ√. γυναικοσ σαμαριτιδοσ ουσησ.—ου γαρ συγχ. *ad fin. vers.* (*habet* A, *at* συνχρωνται). 10. ηδισ√. 11. εκεινη (*pro* η γυνη: Cª *cum* Steph.). εστιν (*sic* vv. 18. 35)√.—ουν. 12. μειζον (Cª -ζων). οστισ (*pro* οσ). αυτοσ και (Cª και αυτοσ *cum* Steph.). επιεν√. 13. —ο *prim.* 14. ο δε πινων (*pro* οσ δ αν πιη: Cª *cum* Steph., *sed* πινη Cª). διψησει. + εγω (*ante* δωσω *secund.*).—αυτω *secund.* 15. δειψω√. διερχωμαι ωδε (*pro* ερχωμαι ενθαδε: Cª *cum* Steph., *at legit* ερχομαι√). 16. —ο (*habet* Cª). + καλ (*post* ισ: *notant p.m. et* C). [τον ανδ. σου]. 17. —και ειπεν (*habet* Cª). ανδρα ουκ εχω. ειπεσ. *fin.* εχισ. 18. εχισ√. αληθωσ. 19. —κε (*habet* Cª). 20. τω ορι τουτω. λεγεται√.—ο τοποσ. προσκυνιν δει. 21. πιστευε μοι γυναι. προσκυνησεται√. 22. ὑμισ√. ημισ√. 23. αλλα. προσκυνησουσιν√. ζητι√. *fin.* αυτω (Cª *cum* Steph. αυτον). 24. —αυτον (*habet* Cª). αληθειασ (*pro* και αληθεια: Cª *cum* Steph.). προσκυνιν δει (Cª δει πρ.). 25. (οιδαμεν Cª). αναγγελλει (αναγγελει Cª *cum* Steph.). απαντα. 27. εν (*pro* επι: Cª *cum* Steph.). επηλθαν (Cª ηλθον). εθαυμαζον. + αυτω (*post* ειπεν). ζητισ√. 29. [ειπε, *at* -εν√ Cª: *sic* v. 39]. α (*pro* οσα) *sic* v. 39. 30. *init.* [*deest* και]. [ουν]. 31. —δε. ραββει. 32. φαγιν√. ὑμισ√. 33 λεγουσιν (*pro* ελεγον ουν: Cª *cum* Steph.). 34. [ποιω]. τελιωσω√. 35. υμισ λεγεται√. τετραμηνοσ. εισιν√. 36. —και *prim.* συναγι√. και ο σπιρων. 37. [ο *secund.*]. σπιρων√. 38. απεσταλκα. κεκοπιακασιν√. 39. εκινησ√.—εισ αυτον (*habet* Cª). σαμαριτων. α (*pro* οσα). 40. σαμαριται. *fin.* εμινεν παρ αυτοισ (—εκει) ημερασ δυο. 42. και ελεγον τη γυναικι (—τε: Cª *cum* Steph.). [οτι *prim.*]. μαρτυριαν (*pro* λαλιαν: Cª *cum* Steph.). + παρ αυτου (*post* ακηκοαμεν). αληθωσ ουτοσ εστιν.—ο χσ. 43. —και απηλθεν. 44. —ο. 45. ωσ (*pro* οτε: Cª *cum* Steph.).—εδεξαντο αυτον οι γαλιλαιοι παντα (*habet* Cª). + οι (*ante* εωρακοτεσ: *improbat* Cª). + παντα (*ante* α: Cª οσα, *omissis* παντα α). εληλυθισαν (*pro* ηλθον). 46. ηλθαν.—ο ισ. καναν (Cª κανα). εποιησαν (Cª -σεν√). ην δε (—και). ησθενει√. καφαρναουμ. 47. —ουτοσ (*habet* Cª). ο ισ ηκι. ηλθεν ουν (*pro* απηλθε: Cª -θεν√).—αυτον *secund.* [ημελλε, *at* Cª -εν√]. 48. σημια√. πιστευσηται√. 49. αποθανιν√. τον παιδα (*pro* το παιδιον). 50. —και *prim.* του ιυ (*pro* ω ειπεν αυτω ισ: Cª *legit* του ιυ ον ειπεν αυτω). 51. —αυτου *secund.* ὑπηντησαν. και ηγγειλαν (—λεγοντεσ). αυτου (*pro* σου). 52. την ωραν παρ αυτων. εσχεν√. [και ειπον]. εχθεσ. 53. —εν *prim.* (*habet* Cª).—ο ισ (*habet* Cª).—οτι *secund.* 54. [τουτο παλιν]. ἐποιησεν σημιον.

V. 1. + η (*ante* εορτη).—ο. 2. *init.* εστιν (Cª εστιν√).—επι τη (*at* Cª εν τη). το λεγομενον (*pro* η επιλεγομενη: Cª *cum* Steph.). βηθζαθα. 3. —πολυ.—εκδεχομενων *usque ad fin.* v. 4. 5. —εκει. τριακοντα και οκτω. ασθενια√. *fin.* + αυτου. 6. ανακειμενον (Cª *cum* Steph.).—ηδη. θελισ√. 7. βαλη. καταβαινι√. 8. εγειρε αρον. κραβακτον (cf. v. 9). 9. —και ευθεωσ (*habent* Cª Cᵇ). + και ηγερθη (*post* ανθρωποσ). [ηρε]. κραβακτον (Cª κραβαττον) *sic* vv. 10. 11. εκινη√. 10. + και (*post* εστιν). εξεστιν√. *fin.* + σου. 11. *init.* + ο δε. απεκρινατο (Cª *cum* Steph.). υγιην (ν *eras. per* Cª). αραι (Cª *cum* Steph.).—σου (*habet* Cª). περιπατειν (Cª *cum* Steph.). 12. —ουν. αραι και περιπατιν (—τον κραβ. σου: Cª *legit* αρον *et forsan* περιπατι). 13. [ιαθεισ]. ενευσεν (Cª *cum* Steph.). μεσω (*pro* τοπω: Cª *cum* Steph.). 14. ο ισ τον τεθεραπευμενον (—αυτον: Cª *cum* Steph.). λεγει (*pro* ειπεν). [τι σοι]. 15. *init* απηλθεν (+ ουν Cª). ειπεν (*pro* ανηγγειλε). 16. οι ἰουδαιοι τον ιυ.—και εζητουν αυτον αποκτειναι. 17. —ισ. απεκρινετο. εργαζετε√. 18. —ουν. αποκτιναι√. [ελυε]. [ελεγε]. 19. *init.* ελεγεν ουν αυτοισ ο ισ (*pro* απεκρινατο ουν ο ισ και ειπεν αυτοισ: Cª *cum* Steph., *praeter* ελεγεν *pro* ειπεν). αμην *semel tantum* (*bis* Cª *cum*

Steph.). [αι εκεινοσ ποιη]. *fin.* ποιει ομοιωσ. 20. φιλι√. δικνυσιν√. μιζονα√. εργα δειξει αυτω. θαυμαζετε. 21. ωσ (*pro* ωσπερ). ουτωσ√. 22. δεδωκεν√. 23. [τιμωσι *bis in versu*]. τειμα√. 25. —και νυν εστιν (*habet* C^a). ακουσωσι.—οι *secund.* (*habet* C^a). ζησουσιν. 26. ωσ (*pro* ωσπερ: C^a *cum* Steph.). ζωην εχει. —ουτωσ εδωκε *ad fin. vers.* (ὁμοιοτ.: *habet* C^a, *legens* ουτωσ και τω ῦϊω εδωκεν ζωην εδωκεν εχιν εχιν εν εαυτω, *at* εδωκεν εχιν *eraso*). 27. *init.* και κρισιν εδωκεν αυτω εξουσιαν ποιειν (C^a *cum* Steph.: *omisso* και *secund.*). εστιν√. 28. θαυμαζεται√. μνημιοισ√. ακουσωσιν√. 29. [δε]. 30. ποιειν εγω.—και (*habent* A C, *vix p.m.*).—πατροσ. 32. οιδαται (C^a οιδα *cum* Steph.). μαρτυρι√. 33. [ϊωαννην: *sic* v. 36]. [μεμαρτυρηκε]. αληθια√. 35. ῦμισ√. —δε (*habet* C^a). ηθελησαται√. αγαλλιαθηναι. 36. —την. [μειζω]. δεδωκεν. τελιωσω√. —εγω *secund.* μαρτυρι√. εμε απεσταλκεν. 37. εκεινοσ (*pro* αυτοσ). μεμαρτυρηκεν√. πωποτε ακηκοατε. *Videtur esse* ειδοε *in facsimili, at* ειδοσ *editt. mai. et minor.* 38. εν υμιν μενοντα. απεστιλεν εκινοσ√. ῦμισ√. 39. εραυνατε. δοκειται√. εχιν√. 42. [αλλ]. ουκ εχετε την αγαπην του θ̅υ̅ ουκ εχετε (ουκ εχετε *prius improbat* C^a). 43. —εν *secund.* λημψεσθαι√. 44. δυνασθαι√. ῦμισ√. [θ̅υ̅]. ζητουντεσ (C^a ζητιτε). 45. δοκειται√. μωϋσησ. 46. μωσει. γεγραφεν (C^a *cum* Steph.). 47. πιστευεται√. ρημασιν√. *fin.* πιστευσετε. *Facsim., et textus editionum mai. et min., at in utriusque editionis annotationibus* "πιστευετε: C^a -εται. Sic."

VI. 2. ηκουλουθει δε (—και). πολυσ οχλοσ. [εωρων].—αυτου. περι (*pro* επι). 3. και απηλθεν (C^a ανηλθεν δε).—ο (*habet* C^a). —εκει (C^a εκι). εκαθεζετο. 5. τουσ οφθαλμουσ ι̅σ̅ (—ο: *habet* ο C^a). οχλοσ πολυσ.—τον. αγορασωμεν. ουτοι φαγωσιν. 6. γαρ (*pro* δε: C^a *cum* Steph.). ελεγεν (*sic* v. 71)√. πιραζων√. δε (*pro* γαρ: C^a *cum* Steph.). [εμελλε: -εν√ C^a]. 7. αποκρινεται ουν (—αυτω: C^a απεκριθη αυτω, *sine* ουν: C^b? *etiam videtur revocare* ουν). + ο (*ante* φιλιπποσ).—αυτοισ.—αυτων. [τι]. 9. εστιν√. —εν. [ο]. 10. ειπεν.—δε. αναπεσιν√. τοποσ (*pro* χορτοσ: C^a *cum* Steph.)√. ανεπεσαν. ωσ (*pro* ωσει). τρισχιλιοι (*pro* πεντακισχ.: C^a *cum* Steph.). 11. ελαβεν√. (ουν *pro* δε C^a). ευχαριστησεν και εδωκεν.—τοισ μαθηταισ οι δε μαθηται (*habet* C^b). ανακιμενοισ√. 12. λεγι√. συναγαγεται√. 13. επερισσευσεν√. 14. ο εποιησεν σημειον.—ο ι̅σ̅.—οτι. εισ τον κοσμον ερχομενοσ. 15. και αναδικνυναι (*pro* ινα ποιησωσιν αυτον: C^a *cum* Steph. αυτον *omisso*). φευγει (*pro* ανεχωρησε: C^a ανεχωρησεν√). μονοσ αυτοσ. 17. —το. ερχονται. καφαρναουμ (*sic* vv. 24. 59). κατελαβεν δε αυτουσ η σκοτια (*pro* και σκοτια ηδη εγεγονει). ουπω (*pro* ουκ). ι̅σ̅ προσ αυτουσ (—ο]. [διηγειρετο]. 19. [ωσ]. σταδια (A *vel* B, *etiam* C, *cum* Steph.). θεωρουσιν√. 20. και (*pro* ο δε). φοβισθαι√. 21. ηλθον (*pro* ηθελον). λαβιν√. [το πλοιον εγενετο]. την γην (C^a *cum* Steph.). *fin.* ῦπηντησεν (ῦπηγον C^a *cum* Steph.). 22. εστωσ. ειδεν (*pro* ιδων). ενκεινο (*pro* εν εκεινο: · *p.m.*, C^a *verò restituit* ν: *improbant* C^a C^b κεινο εισ ο ενεβ. οι μ. του ι̅υ̅). του ι̅υ̅ (*pro* αυτου *prim.*). συνεληλυθι αυτοισ (*pro* συνεισηλθε τοισ μαθηταισ αυτου: C^a *cum* Steph., *legens* -θεν√). πλοιαν (*pro* πλοιαριον: ° C *et jam ante eum*).—απηλθον (*habet* B). 23. επελθοντων ουν των πλοιων (*pro* αλλα δε ηλθε πλοιαρια). ουσησ (*pro* του τοπου: C^a *cum* Steph.). + και (*post* οπου: *improbat* C^a).—τον. 24. και ϊδοντεσ (*pro* οτε ουν ειδεν ο οχλοσ: C^a *cum* Steph., *at* ϊδεν√). ουκ ην εκει ο ι̅σ̅ (C^a *cum* Steph.).—αυτου (*habet* C^a). ανεβησαν (C^a *cum* Steph.).—και αυτοι (C^a *habet* αυτοι). το πλοιον (C^a τα πλοιαρια). 25. ραββει. ηλθεσ (*pro* γεγονασ). 26. —ο.—ζητειτε με (C^a ζητιται με√). σημια√. 27. εργαζεσθαι βρωσιν μη (—την *prim.*). —την βρωσιν *secund.* διδωσιν ῦμιν (*pro* υμ. δωσει).—εσφραγισεν (*supplet* A)√. 28. ποιωμεν. ιν (C^a ινα). 29. —ο. εστιν (*sic* vv. 31. 40. 63 *bis*)√. πιστευηται√. απεστιλεν√. 30. —ουν. σημιον συ. ειδωμεν. 31. —αρτον (*habet* C^a). δεδωκεν. 32. μωϋσησ. [δεδωκεν]. 33. + ο (*post* αρτοσ). [ζω. διδ.]. 34. παντοτε κ̅ε̅. 35. ειπεν ουν (—δε). εμε (*pro* με). πινασῃ√. διψησει. 36. —με. πιστευεται√. 37. διδωσιν√. εμε (*pro* με).—εξω (*habet* C^a). 38. ου καταβεβηκα εκ του ουρανου ϊνα ποιησω (C^a, ου *deleto, habet* ουχ' ϊνα π.). 39. —τουτο δε εστι *usque ad* πεμψαντοσ με (ὁμοιοτ.: πατροσ *omisso, ut conjicere licet*: *habet* C^a, *legens* εστιν√ *sine* πατροσ, *sed omnia rursus erasa*). δεδωκεν√. [εν]. 40. γαρ (*pro* δε). πατροσ μου (*pro* πεμψαντοσ με). + εν (*post* εγω). 42. [ουχ].

ϊωσηφ'√. ημισ√. + και (*post* οιδαμεν: *improbat* C^a).—και την μητερα (ὁμοιοτ.: *habet* C^a). ουν ουτοσ λεγει. εγω (*pro* οτι). 43. [ουν].—ο. αυτοισ και ειπεν. γογγυζεται√. [μετ]. 44. ουδισ (*sic* v. 65)√. ελθιν√. [με *prim.*]. καγω. [αυτον τη: *sic* v. 54]. 45. [εστι].—του *prim.*—ουν. [ακουσασ]. εμε (*pro* με). 46. εωρακεν τισ. πατροσ (*pro* θ̅υ̅). εωρακεν *secund.*√. *fin.* θ̅ν̅ (C^a *cum* Steph. π̅ρ̅α̅). 47. + οτι (*post* ῦμιν).—εισ εμε. 49. [το μ. εν τη ερ.]. 51. τον εμον (*pro* τουτου του). ζησει.—και (*post* αιωνα: *habet* C^a).—δε. ῦπερ τησ του κοσμου ζωησ η σαρξ μου εστιν (—ην εγω δωσω). 52. [προσ αλλ. οι ϊου.]. + ουν (*ante* δυναται). ημιν ουτοσ. σαρκα φαγιν. 53. αν (*pro* εαν). φαγηται√. το αιμα αυτου. + αιωνιον (*post* ζωην). 54. καγω. 55. —αληθωσ εστι βρωσισ και το αιμα μου (ὁμοιοτ.: *supplet* C^a, *at legit* αληθησ εστιν βρ.). *fin.* αληθωσ εστι ποτον (C^a αληθησ, *sed* -θωσ *postea revocatur*: C^a *etiam* ποσισ *pro* ποτον). 57. απεστιλεν√. ζησει (*sic* v. 58). 58. —ουτοσ (*habet* C^a). [εκ του]. καταβαινων (C^a *cum* Steph.). οι πατερεσ εφαγον.—υμων το μαννα. 60. ο λογοσ ουτοσ. 61. *init.* εγνω ουν ι̅σ̅ (C^a ϊδωσ δε ο ι̅σ̅). γογγυζουσιν√. + και (*ante* ειπεν: *improbat* C^a). σκανδαλιζι√. 62. —ουν (*habet* C^a). θεωρηται√. αναβενοντα τον υ̅ν̅ του ανθρωπου. 63. —το (*habet* C^a). λελαληκα. *fin.*—εστιν. 64. [αλλ] εξ υμων εισιν. απ (*pro* εξ *secund.*). σωτηρ (*pro* ι̅σ̅).—μη.—τισ (*habet* C^a). ην ο μελλων αυτον παραδιδοναι (*pro* εστιν ο παραδωσων αυτον). 65. ελεγεν√. εμε (*pro* με).—αυτω (*habet* C^a). *fin.*—μου. 66. + ουν (*ante* πολλοι). των μαθητων απηλθον (—αυτου). 67. ῦμισ θελεται√. 68. —ουν. 69. ημισ√. ο αγιοσ (*pro* ο χ̅σ̅ ο υ̅σ̅).—του ζωντοσ. 70. ι̅σ̅ και ειπεν αυτοισ (*pro* αυτοισ ο ι̅σ̅). ουχι (*pro* ουκ). εξελεξαμην δωδεκα (—τουσ: *habet* C^a).—εισ (*habet* C^a *ante* εξ). 71. —τον (*habet* C^a). απο καρυωτου (*pro* ισκαριωτην: C^a ϊσκαριωτου). + και (*post* γαρ). εμελλον (C^a -λεν). [αυτον παραδιδοναι]. [ων].

VII. 1. *init.*—και (*habet* C^a *sed eras.*). μετα ταυτα περιεπατει ο ι̅σ̅. αποκτιναι√. 3. οι αδελφοι αυτου προσ αυτον. θεωρουσιν (C^a -ρησουσιν).—σου *secund.* (*habet* C^a). 4. ουδισ√. τι εν κρυπτω. ποιων ζητι (—και). [αυτοσ]. 6. —ουν (*habet* C^a).—ο *prim.* (*habet* C^a). ου (*pro* ουπω: C^a *cum* Steph.). 7. ο κοσμοσ ου δυναται (C^a *cum* Steph.).—εγω.—περι αυτου. 8. αναβηται√. [ταυτην *prim.*: *puncta imposita, et rursus erasa*]. ουκ (*pro* ουπω *prim.*). εμοσ καιροσ (—ο *bis*: C^a ο εμ. κ.). 9. —δε. αυτοσ (*pro* αυτοισ). εμινεν√. 10. εισ την εορτην τοτε και αυτοσ ανεβη. [αλλ].—ωσ *secund.* 11. εκινοσ√. 12. πολυσ ην περι αυτου. τω οχλω.—δε 13. ουδισ (*sic* vv. 19. 27. 44)√. περι αυτου ελαλει. 14. ερτησ (ο *p.m.*)√.—ο. εδιδασκεν√. 15. εθαυμαζον ουν (—και). οιδεν√. 16. + ουν (*post* απεκριθη).—ο. 17. —του. 18. ζητι (*sic* v. 20)√. και ο (*pro* ο δε). εστιν√ *bis in versu*. 19. μωϋσησ. [δεδωκεν]. ζητειται√. αποκτιναι (*sic* vv. 20. 25)√. 20. —και ειπε. 21. —ο. 22. —δια τουτο (*habet* C^a). + ο (*ante* μωϋσησ). [μωσεωσ]. + οτι (*post* αλλ). [εν]. 23. λαμβανι√. + ο (*ante* μωϋσεωσ). χολαται√. 24. [κοινατε]. 25. —εκ. ϊεροσολυμειτων. ουκ (*pro* ουχ). 26. λαλι√. λεγουσιν√. μητι (*pro* μηποτε). αρχιερεισ (*pro* αρχοντεσ). —αληθωσ *secund.* 27. *Pro* ο δε χ̅σ̅ *habet e* v. 31 ο χ̅σ̅ οταν ελθη μη πλιονα σημια ποιησει η (*haec verba post* χ̅σ̅ *improbant* C^a C^b: ο δε χ̅σ̅ οταν ερχεται C^a *primò, sed revocavit*)√: *post* η *sequuntur p.m.* οταν ερχεται ουδισ γινωσκει αυτον ποθεν εστιν. 28. ο ι̅σ̅ εν τω ϊερω διδασκων. και εμε. αλλα. αληθησ. *fin.* οιδαται√. 29. [δε]. αυτω (C^a *cum* Steph.). απεσταλκεν. 30. οι δε εζητουν (—ουν). [επεβαλεν]. 31. πολλοι δε επιστευσαν εκ του οχλου.—οτι. μη (*pro* μητι). πλιονα√. [σημεια: cf. v. 27].—τουτων. [*non* η, *ut in* v. 27]. *fin.* ποιει (C^a *cum* Steph.). 32. + δε (*post* ηκουσαν). ταυτα περι αυτου. απεστιλαν√. τουσ ῦπηρετασ οι αρχιερεισ και οι φαρισαιοι. 33. —αυτοισ. χρονον μικρον. 34. [-σετε και: *sic* v. 36]. ῦμισ (*sic* v. 36)√. δυνασθαι ελθιν (*sic* v. 36)√. 35. —προσ εαυτουσ (*habet* C^a). [ουτ. μελλ.]. πορευεσθε√ *bis in versu*. —ημεισ. διδασκιν√. 36. τι (*pro* τισ). [ουτοσ ο λογ.]. [ειπε: -πεν√ C^a]. 37. ϊστηκει√. εκραζεν.—προσ με (*habet* C^a). 39. ελεγεν (*pro* ειπε). ημελλον. λαμβανιν√. [πιστευοντεσ]. π̅ν̅α̅ οπ (—αγιον, *nec habet* δεδομενον).—ο. *fin.* ουπω (*pro* ουδεπω) δεδοξαστο (C^a *cum* Steph.). 40. εκ του οχλου ουν (—πολλοι). αυτου των λογων τουτων (αυτου *improbat* C^a). αληθωσ ουτοσ εστιν. 41. [αλλοι ελ.]. [αλλοι *secund.*].—δε. 42. [ουχι]. δια

prim.√. + ο (ante δα̅δ̅ secund.). [ο χ̅σ̅ ερχ.]. 43. εγενετο εν τω οχλω. 44. ελεγον (pro ηθελον: C^a cum Steph.). επεβαλεν αυτω (επ. επ αυτον C^a cum Steph.). χιρασ√. 45. λεγουσιν (pro ειπον). 46. οι δε ϋπηρεται απεκριθησαν. ουτωσ ανθρωποσ ελαλησεν ωσ ουτοσ λαλει ο ανθρωποσ (C^a tantum ελαλησεν ουτωσ ανθρωποσ). 47. — ουν. [αυτοισ]. ϋμισ πεπλανησθαι√. 48. πιστευει (C^a cum Steph.). 49. [αλλ]. επαρατοι εισιν. 50. ειπεν δε (pro λεγει). — ο ελθων νυκτοσ προσ αυτον (C^a habet ο ελθων προσ αυτον προτερον, sine νυκτοσ). 51. κρινι√. — παρ αυτου (habet C^a post πρ.). πρωτον (pro προτερον). 52. [ειπον]. εραυνησον. [προφ. εκ τησ γαλ.]. fin. εγειρεται. Post v. 52, in eâdem lineâ legitur παλιν viii. 12, pericopâ de adulterâ (vii. 53—viii. 11) prorsus omissâ.

VIII. 12. αυτοισ ελαλησεν ο ι̅σ̅. φωσ ειμι (— το: C^a cum Steph.). [εμοι]. περιπατηση. εχει (εξει C^a cum Steph.). 13. μαρτυρισ√. 14. ειπεν αυτοισ ο ι̅σ̅ (— απεκριθη et και). [αλ. εστ. η μαρ. μου]. ϋμισ√. — δε. οιδαται (sic v. 19)√. [και που secund.]. 16. καν (pro και εαν). [αληθησ]. — πατηρ (habet C^a). 17. γεγραμμενον εστιν (pro γεγραπται). 19. + και ειπεν (post ο ι̅σ̅). ηδειται√ bis in vers. — μου secund. [ηδ. αν]. 20. — ο ι̅σ̅. — διδασκων εν τω ιερω (δμοιοτ.). ουδισ√. 21. ελεγεν (pro ειπεν). — παλιν. — ο ι̅σ̅. (C^a ζητησεται)√. αποθανισθαι (sic v. 24 bis)√. ϋμισ (sic v. 22)√. δυνασθαι ελθιν (sic v. 22)√. 22. + αν (post οπου: improbat C^a). 23. ελεγεν ουν (pro και ειπεν: C^a και ελεγεν, sed prior lectio restituitur). [του κοσμ. τουτου bis in versu]. 24. — ουν. + μοι (post πιστευσηται√). 25. — ουν. ειπεν ουν (— και). [ο]. + εν̈ (ante λαλω: ·· p.m.). 26. λαλιν√. κρινιν√. + πατηρ (ante αληθησ). εστιν√. αυτω (αυτου C^a cum Steph.). λαλω (pro λεγω). 27. fin. + τον θ̅ν̅ (improbat C^a). 28. [αυτοισ]. + παλιν (post ι̅σ̅). γνωσεσθαι√. εδιδαξεν√. — μου. ουτωσ (pro ταυτα). 29. ουκ αφηκε με μονον μετ εμου εστιν (C^a cum Steph., sed αφηκεν√). — ο πατηρ. 31. — ο (habet C^a). ϋμισ μινητε√. — μου (habet C^a). 32. γνωσεσθαι√. αληθια√. 33. προσ αυτον (pro αυτω). 34. [ο prim.]. εστιν√. 35. — ο υσ μενει εισ τον αιωνα (δμοιοτ.). 36. ελευθερωθη (C^a -ρωση). εσεσθαι (τ ex errore, erasum)√. 37. αποκτιναι (sic v. 40)√. 38. α εγω (pro εγω ο). [μου]. ϋμισ√. α εωρακατε (pro ο εωρ.: C^a ο ηκουσαται). fin. παρα του πατροσ ϋμων ποιειται. 39. ειπαν (sic vv. 41. 48. 52. 57). εστιν απεκριθη (pro εστι λεγει). [ο ι̅σ̅: sic vv. 42. 58]. εστε (pro ητε). fin. εποιειται√ (— αν: C^a habet αν). 40. ζητιτε√. αληθιαν√. 41. ποιειται√. τα[22]: sic Tischend., at deest annotatio. — ουν. ημισ√. πορνιασ√. ουκ εγεννημεθα (C^a cum Steph.). 42. [ουν]. [θ̅σ̅ πατηρ]. ημων (pro υμων). απεστιλεν√. 43. γινωσκεται√. 44. + του (post εκ prim.). εσται√. εκινοσ√. αληθια bis in versu√. ουκ (pro ουχ). εστιν (sic v. 54)√. 45. αληθιαν (sic v. 46)√. [λεγω ου]. 46. — δε. πιστευεται√. 48. — ουν. σαμαριτησ. — συ (habet C^a). 49. + και ειπεν (post ι̅σ̅). ϋμισ√. 51. τον εμον λογον τηρησει. θεωρησει. 52. — ουν. απεθανεν (sic v. 53)√. γευσηται. — θανατου (habet C^a). 53. μιζων√. — συ secund. 54. + ο (ante ι̅σ̅). δοξασω (C^a -ζω, sed -σω restitutum). λεγεται√. [ϋμων]. 55. εγνωκαται√. καν (pro και εαν). [ομοιοσ ϋμων]. [αλλ]. 56. ειδη. ειδεν√. 57. εωρακεν σε (pro εωρακασ: C^a cum Steph.). 59. — διελθων ad fin. vers. (habet C^a και διελθων δια μεσου αυτων επορευετο και παρηγεν ουτωσ: C^b delet επορ. και παρ. ουτ.).

IX. 1. [ειδεν]. 2. ραββει. γονισ (sic vv. 3. 18. 20. 22. 23)√. 3. — ο. 4. ημασ (pro εμε: A vel B cum Steph.). ημασ (pro με: A vel B cum Steph.). ουδισ√. 6. επτυσεν√. εποιησεν (sic v. 11)√. + αυτου (post επεχρισεν). — του τυφλου. 7. [νιψαι]. ηλθεν√. 8. προσαιτησ (pro τυφλοσ). 9. — οτι prim. et secund. [αλλοι δε secund]. + ελεγον ουχι αλλα (ante ομοιοσ). + δε (post εκεινοσ: δε et οτι tert. punctis notata rursus deletis). 10. ελεγαν (C^a ελεγον): sic v. 16 prim. + ‘ οι ϊουδαιο ’ (post ουν prim.: ‘’ p.m.)√. + ουν (post πωσ). ηνεωχθησαν. [σου]. 11. — και ειπεν (post εκεινοσ). + ο (ante ανθρωποσ). + ο (ante λεγομενοσ). επεχρισεν√. ειπεν√. + οτι (ante ϋπαγε). — την κολυμβηθραν του. + τον (ante σιλωαμ). απελθων ουν και (— δε). 12. και ειπαν (— ουν). 14. εν η ημερα (pro οτε). 15. μου επι τουσ οφθαλμουσ 16. ουκ εστιν ουτοσ παρα θ̅υ̅ ο ανθρωποσ. τηρι√. + δε (post αλλοι). σημια√. 17. + ουν (post λεγουσιν). + ποτε (ante τυφλω). + ουν (post παλιν: C^a notavit ουν). τι συ. σεαυτου (pro αυτου). ηνοιξεν (sic v. 32)√. 18. ην τυφλοσ. οφωνησαν p.m. εφ. s.m.√. 19. ει (pro λεγοντεσ: C^a cum Steph.). λεγεται√. βλεπι αρτι√. 20. + ουν (post απεκριθησαν). — αυτοισ. ειπαν (sic vv. 12. 22. 23. 24. 26. 28. 34. 40) 21. ηνυξεν. [αυτ. ηλ. εχει]. — αυτον ερωτησατε αυτοσ (habet C^a αυτον ερωτησαται ante ηλικιαν εχει αυτοσ). εαυτου (pro αυτου secund.). 22. συνετεθιντο√. 23. — εχει (C^a εχι√). επερωτησαται 24. τον ανθρωπον εκ δευτερου. ημισ√. ουτοσ ο ανθρωποσ ȯ αμ. (· p.m. vel A: etiam C). 25. — και ειπεν. + δε (post εν: improbat C^a). 26. ειπαν (— δε: at ειπον ουν C^a). — παλιν (habet C^a). εποιησαν (-σεν A?). ηνυξεν√. 27. θελεται√ bis in vers. ϋμισ√. μαθηται αυτου. 28. init. + και (οι δε pro και C^a). — ουν. μαθητησ ει. εκινου√. μωϋσεωσ. 29. ημισ√. μωϋσει√. 30. τουτω γαρ. + το (ante θαυμαστον). οιδαται√. εστιν√. ηνοιξε. 31. — δε. [αμαρτ. ο θ̅σ̅]. 35. init. + και (improbat C^a). — ο (habet C^a). — αυτω (habet C^a). ανθρωπου (pro θ̅υ̅). 36. εκινοσ√. και ειπεν κ̅ε̅ ᴷ̣ τισ εστιν (ᴷ̣ p.m.). 37. εφη (pro ειπε δε). [εωρακασ]. 38. Deest versus totus, et και ειπεν ο ι̅σ̅ v. 39 (habet C^a, ο ante ι̅σ̅ omisso). 39. βλεπωσιν√. 40. — και prim. — ταυτα (habet C^a, sed erasum est). μετ αυτου οντεσ. 41. — ουν (C^a αι αμαρτιαι ϋμων μενουσιν, sed prior lectio restituitur).

X. 1. εστιν (sic vv. 2. 13. 21. 29. 34)√. 3. ανυγει√. φωνει (pro καλει). 4. — και prim. — προβατα (παντα habet C^a, sed rursus erasum). ακολουθι√. οιδασιν√. 5. [ακολουθησωσιν]. [οιδασι]. 6. και (pro εκεινοι δε: C^a cum Steph., sed εκινοι√). [ην]. 7. αυτοισ παλιν (sic A, nam p.m. verba deesse videntur: C^a improbat παλιν, at C^b revocat). [οτι]. 8. — προ εμου (habet C^a post ηλθον). εισιν√. 9. εγω ή ειμι (· p.m.)√. 10. + αιωνιον (ante εχωσιν prim.√). 11. διδωσιν (pro τιθησιν: C^a cum Steph.). 12. ο δε μισθωτοσ. εστιν (pro εισι). θεωρι√. αφιησιν√. — τα προβατα tert. 13. — ο δε μισθωτοσ φευγει. [μελει]. 14. γεινωσκω√. fin. γεινωσκουσι με τα εμα (pro γινωσκομαι υπο των εμων). 15. γινωσκι√. διδωμι (pro τιθημι: C^a cum Steph.). 16. δει με. αγαγιν√. ακουσωσιν. (C^a γενησονται). 17. με ο πατηρ. 18. ουδισ (sic v. 29)√. ηρεν (pro αιρει: C^a ερει√). 18. λαβιν√. 19. — ουν. 20. ελεγαν (C^a -γον). ουν (pro δε: C^a cum Steph., sed ουν restitutum). ακουεται√. 21. + δε (ante ελεγον). ανυξαι. 22. ενκαινια. — τοισ — και. 23. [ο: sic v. 34]. σολομωνοσ (— του: C^a σολομωντοσ). 24. — αυτον (habet C^a). ερεισ (pro αιρεισ)√. ειπον (C^a ειπε, sed -ον revocatum). 25. — αυτοισ (habet C^a). πιστευεται (non v. 26)√. — τω. μαρτυρι√. 26. αλλα. ϋμισ√. οτι ουκ εσται (pro ου γαρ εστε). — καθωσ ειπον υμιν. 27. ακουουσιν√. και (pro καγω). ακολουθουσιν√. 28. διδωμι αυτοισ ζωην αιωνιον. απολητai (C^a -λωνται). ου μη αρπαση (pro ουχ αρπασει). 29. — μου prim. (habet C^a). ο (pro οσ). δεδωκεν√. παντων μειζων. fin. — μου secund. 31. — ουν. αυτον p.m. in liturâ scripsit. 32. εργα καλα. εδιξα√ — μου (habet C^a). εμε λιθαζετε. 33. — λεγοντεσ. — και. 34. — υμων (habet A). + οτι (ante ειπα, εγω omisso: at οτι εγω ειπα C^b?). 35. ειπεν√. [του θ̅υ̅ εγεν.]. 36. ηγιασεν√. απεστιλεν√. βλασφημισ√. — του. 38. πιστευεται (pro -ευητε)√. πιστευετε (pro πιστευσατε). πιστευητε (pro -ευσητε). τω πατρι (pro αυτω). 39. [ουν]. — παλιν (habet C^a post αυτον). 40. απηλθεν√. — εισ τον τοπον (habet C^a). [ϊωαννησ: sic v. 41 bis]. προτερον (pro πρωτον). εμινεν√. 41. — οτι. σημιον√. 42. πολλοι επιστευσαν εισ αυτον εκει.

XI. 1. + τησ (ante μαριασ). 2. [μαρια]. αλιψασα√. ησθενι√. 3. απεστιλαν√. προσ αυτον αι αδελφαι. 4. εστιν√. + αλλ (ante ινα). 6. εμινεν√. 7. επιτα√. [μαθηταισ αγ.]. — παλιν (habet C^a). 8. ραββει. λιθασε√. 9. — ο. ωραι εισιν. του (pro τουτου p.m., ut videtur: supplet του C)√. 10. νυκτει√. 11. ειπεν (sic vv. 25. 34. 41)√. 12. ειπαν (sic v. 46). αυτω οι μαθηται (— αυτου). 13. ειρηκι√. — αυτου (habet C^a). 14. [ουν]. ° ι̅σ̅ (ο p.m.?). παρησια (C^a παρρ.). απεθανεν√. 15. εκι√. αλλα. 16. συνμαθηταισ. ημισ√. 17. [ελθων]. [ι̅σ̅ ευρ: at C^b post ι̅σ̅ habet εισ βηθανιαν]. τεσσαρεσ ημερασ ηδη. μνημιω√. 18. — η (habet C^a). 19. πολλοι δε (— και). εληλυθισαν√. την (pro τασ περι). [μαριαν: sic vv. 28. 31. 45]. — αυτων. 20. — ο. 21. [η]. — τον. ουκ αν απεθανεν ο αδελφοσ μου. 22. — αλλα (habet C^a). εαν (pro αν). αιτησει. 24. λεγι√. [αυτω μαρθα]. 25. + δε (post ειπεν: improbat C^a). 28. τουτο (pro ταυτα). απηλθεν√. εφωνησεν√. [ειπουσα secund.]. παρεστιν√. 29. + δε (ante ωσ). ηγερθη (pro εγειρεται). ηρχετο

(*pro* ερχεται). 30. + ετι (*post* ην). 31. δοξαντεσ (*pro* λεγοντεσ). + ισ̄ (*ante* ὑπαγει: ·· *p.m.*)√. μνημιον (*sic* v. 38)√. 32. [μαρια]. — ο (*habet* Cª). αυτου προσ τουσ ποδασ. μου απεθανεν. 33. — ωσ (*habet* Cª). [ειδεν]. εβριμησατο (ενεβρ. A *vel* B, *etiam* C). 34. τεθικαται√. 35. *init.* + και. — ο (*habet* Cª). 36. ελεγαν (Cª -γον). 37. ειπαν (Cª -πον). [ηδυνατο]. 38. εμβριμουμενοσ. — εν (*habet* Cª). 39. [ο]. λεγι *secund.*√. τετελευτηκοτοσ. εστιν (*sic* v. 57)√. 40. οψη. 41. — ου ην ο τεθνηκωσ κειμενοσ. ηρεν√. 42. απεστιλασ√. 43. εκραυγαζεν (Cª -γασεν√). λαζαρ *hic* (Cª ·ρε). 44. *init.* [και]. χιρασ κιριαισ. [αυτοισ ο ισ̄]. αφεται ὑπ. 45. δε (*pro* ουν). [α: *sic* v. 46]. ισ̄ (— ο). 46. [ο]. 47. ελεγαν (*sic* v. 56). ποιει σημια. 48. ουτωσ√. πιστευ(σ)ουσιν (Cª -σουσιν). 49. ὑμισ√. 50. λογιζεσθε. — ημιν. 51. εκινων√. επροφητευσεν. εμελλεν ισ̄ (— ο). αποθνησκιν√. 52. (+ δε *post* εθνουσ Cª, *sed eras.*). 53. εβουλευσαντο. αποκτινωσιν√. 54. *init.* ο ουν ισ̄. εφρεμ. εμινεν (*pro* διετριβε). — αυτου. 56. ελεγαν. 57. δεδωκισαν√. — και *prim.* αρχιερισ√. εντολασ.

XII. 1. — ο τεθνηκωσ. + ισ̄ (*ante* εκ νεκρων: *at* ο ισ̄ Cª). 2. διηκονι√. + εκ (*post* ην). ανακειμενων συν. 3. [μαρια]. ηλιψεν√. [του ιῡ]. εξεμαξεν√. 4. δε (*pro* ουν). ἰουδασ ο ἰσκαριωτησ εισ εκ των μαθητων αυτου (— σιμωνοσ). 6. ειπεν (*sic* v. 38)√. [εμελεν]. εχων (*pro* ειχε). — και *secund.* 7. + ἱνα (*ante* εισ). τηρηση. 9. + ο (*ante* οχλοσ). εστιν (*sic* vv. 31. 35)√. 10. αποκτινωσιν√. 12. — ο *prim.* (*habet* Cª). ερχεται ισ̄ (— ο *secund.*). 13. εκραυγαζον λεγοντεσ (*pro* εκραζον). και ο βασιλευσ (και *punctis notatum rursus erasis*). 14. [εστι]. 1 . [θυγατερ]. 16. — δε. αυτου οι μαθηται. — ο. επ αυτω ην. 17. εμαρτυρι√. [οτε]. μνημιου√. 18. [και]. — ο. + πολυσ (*post* οχλοσ). ηκουσαν αυτον τουτο. 19. ειπαν. ειδε√. 20. ελληνεσ τινεσ. [προσκυνησωσιν]. 21. [βηθσαϊδα]. ἰδιν√. 22. *init.* [-ται φιλ.]. ανδραια (Cª -ρεα). και παλιν ερχεται ανδρεασ. + και (*ante* λεγουσιν√). 23. αποκρινεται. 25. απολλυει (*pro* απολεσει). μεισων√. — φυλαξει αυτην (*unâ lineâ forsan omissâ: habet* A). 26. τισ διακονη. ακολουθιτω√. — και *tert.* σειμησει (τ *p.m. vel* A: *etiam* C)√. 29. [ουν]. [εστωσ]. — και. ελεγεν√. 30. — υ. — και ειπεν. η φωνη αυτη. 31. — νυν ο αρχων του κοσμου τουτου (ὁμοιοτ.: *supplent* A Cª). + και (*ante* εκβληθησεται). 32. παντα (Cª *cum* Steph.). 33. τουτο (· *p.m.*)√. ελεγεν√. εμελλεν. 34. + ουν (*post* απεκριθη). ημισ√. συ λεγισ. 35. εν υμιν (*pro* μεθ υμων). [εωσ]. (+ η Cª *ante* σκοτια *prim.*). οιδεν√. 36. ωσ (*pro* εωσ). πιστευεται√. [ο ισ̄: *o tamen videtur esse* C *correctoris*]. 37. σημια√. 38. επιστευσεν√. 40. επηρωσεν. ειδωσιν√. τη καρδια συνωσιν (— νοησωσι). στραφωσιν (*pro* επιστραφωσι). ἰασομαι. 41. οτι (*pro* οτε). ειδεν√. ελαλησεν√. 43. ὑπερ (*pro* ηπερ). 44. εκραξεν√. αλλα. 46. μινη√. 47. φυλαξη (*pro* πιστευση). 49. δεδωκεν. 50. εγω λαλω. ειρηκεν√. *fin.* ουτωσ λαλω.

XIII. 1. ηλθεν (*pro* εληλυθεν). ἰουδαιουσ (*pro* ιδιουσ: Cª *cum* Steph.). 2. διπνου√. γεινομενου (Cª γενομ.). ἱνα παραδοι (Cª -δω) αυτον ἰουδασ σιμωνοσ ἰσκαριωτησ. 3. ἰδωσ√. — ο ισ̄. εδωκεν. χιτασ (*sic* v. 9)√. εξηλθεν√. 4. διπνου√. τιθησιν√. 6. και λεγι√. — εκεινοσ κε̄ (*habet* Cª, *at* εκινοσ√). νιπτισ√. 7. α (*pro* ο: Cª *cum* Steph.). 8. [*omnino cum* Steph.]. 9. — κε̄ (*habet* Cª). 10. [ο *prim.*]. ουκ εχι (-χει Cª) χρειαν. — η τουσ ποδασ. αλλα εστιν. 11. ηδει. [ειπεν ουχι]. 12. ενιψεν√. — και. ελαβεν√. αυτων (*pro* αυτου: Cª *cum* Steph.). και ανεπεσεν (*pro* αναπεσων: Cª και αναπεσων). γεινωσκεται√. 13. ὑμισ (*sic* v. 15)√. λεγεται√. 14. οφιλεται√. νιπτειν αλληλων τουσ ποδδασ (· *p.m.*?). 15. ὑποδιγμα. δεδωκα. ποιηται√. 16. εστιν√. μιζων *prim.*√. 18. + γαρ (*post* εγω). τινασ (*pro* ουσ). [μετ εμου]. επηρκεν. 19. πιστευσηται οταν γενηται. 20. αν (*pro* εαν). λαμβανι *secund.*√. 21. — ο. εμαρτυρησεν√. 22. ουν ουν οι ἰουδαιοι εισ αλληλουσ οι μαθηται (A *uncis includit* οι ἰουδαιοι: Cª Cᵇ *etiam* ουν *secund. improbant*). 23. [δε]. + εκ (*post* εισ). [πυθεσθαι τισ αν ειη]. ελεγεν (*pro* λεγει). *fin.* + και λεγει αυτω ειπε τισ εστιν περι ου λεγει. 25. (αναπεσων Cª *pro* επιπεσων). ουν (*pro* δε). [εκεινοσ επι]. 26. (+ ουν Cª *ante* ο ισ̄). + και λεγει (*ante* εκεινοσ). [βαψασ]. [επιδωσω]. βαψασ ουν (*pro* και εμβαψασ). (+ λαμβανι και *ante* διδωσιν Cª, *sed rursus erasa*). ἰσκαριωτου. 27. — τοτε. [ο ισ̄]. ταχειον√. 29. επι (*pro* επει)√. — ο (*prim. et secund.*). χριαν√. 30. εξηλθεν ευθυσ. 30, 31. οτε ουν εξηλθεν λεγει ισ̄ (— ο). 32. — ει ο θσ̄ εδοξασθη εν αυτω (ὁμοιοτ.: *habet* Cª). αυτω (*pro* εαυτω: *sic* Cª, *sed* ε *rursus erasum*). 33. μεικρον√. + χρονον (*ante* μεθ). ζητησεται√. — οτι (*habet* Cª). εγω ὑπαγω. δυνασθαι ελθιν√. 34. — ινα *secund.* 35. εχηται√. μετ αλληλων (*pro* εν αλληλοισ). 36. [αυτω ο]. + εγω (*ante* ὑπαγω). ακολουθησεισ δε ὑστερον (— μοι). 37. — ο. — κυριε (*habet* Cª). δυναμε√. [ακολουθησαι]. ὑπερ σου την ψυχην μου θησω. 38. *init.* αποκρινεται. — αυτω ο. φωνησῃ. [απαρνηση]. (τρεισ√ Cª).

XIV. 1. πιστευεται *prim.*√. 2. — αν. + οτι (*ante* πορευομαι). 3. [και ετοιμασω] τοπον ὑμιν. παραλημψομαι. ὑμισ (*pro* υμεισ: *sic* vv. 17. 20 *bis*)√. 4. [εγω]. — και *secund.* — οιδατε *secund.* 5. και πωσ την οδον ειδεναι δυναμεθα. 6. — ο. ουδισ√. 7. εγνωκατε εμε (*pro* εγνωκειτε με). γνωσεσθαι (*pro* εγνωκειτε αν). [και *secund.*]. γνωσεσθαι (*pro* γινωσκετε). εωρακαται αυτον. 8. + ο (*ante* φιλιπποσ). 9. [ο ισ̄]. τοσουτω χρονω (Cª -τον -νον: *sed prior lectio revocatur*). εωρακεν√. — και *secund.* λεγισ√. + οτι (*ante* δειξον: *improbat* Cª). 10. εστιν (*sic* v. 28)√. [λαλω *prim.*]. [ο δε πατηρ ο]. ποιει τα εργα αυτου (— αυτοσ). 11. πιστευεται *prim.*√. [*deest* εστιν]. — δια (*habet* Cª). *fin.* — μοι. 12. — μου. 14. + με (*post* αιτησητε). [εγω]. 15. — με (*habet* Cᵇ). τηρησητε. 16. *init.* καγω. τηρησω (*pro* ερωτησω: Cª *cum* Steph.). μεθ υμων η εισ τον αιωνα (— μενη). 17. αληθιασ√. (ο *prim.*: Cª *habet* ον, *sed* ν *rasum*). (αυτον *pro* αυτο *prim.* Cª, *sed restitutum* αυτο). — αυτο *secund.* — δε. γεινωσκετε√. *fin.* [εσται]. 19. ζησεσθαι√. 20. εκινη√. γνωσεσθαι ὑμισ. 21. καγω. 22. + και (*ante* τι). 23. — ο *prim.* (αυτοισ Cª *pro* αυτω: *sed* αυτω *restitutum*). τηρηση. *fin.* ποιησομεθα. 24. ακουεται√. 26. ο δε παρακλητοσ πεμψει το πνᾱ το αγιον (— ο: Cª ο δε παρ. το πν. το αγ. ον πεμψι) ο πατηρ εν κ.τ.λ. 27. + ὑμιν (*post* διδωσιν). διλιατω√. 28. — ειπον *secund.* (μου *prim.*: *puncta addita sed rursus erasa*). 29. γενεσθε√. ἰν. 30. — τουτου. 31. [και]. ενετιλατο√. ουτωσ√.

XV. 1. εστιν (*sic* v. 20)√. 2. αυτον (*pro* αυτο *secund.*). καρπον πλειω. 4. μινατε (*non* v. 9)√. μενη. ὑμισ (*sic* vv. 5. 16 *bis*)√. *fin.* μενητε. 5. δυνασθαι√. 6. μενη (Cª *cum* Steph.). αυτο (*pro* αυτα). + το (*ante* πυρ). βαλλουσιν√. 7. εν υ μινη (υμιν *pro* υ Cª). οσα (*pro* ο). [εαν]. [αιτησεσθε]. 8. φερηται√. γενησεσθαι√. μοι (*pro* εμοι). 9. ηγαπησεν√. [ηγαπησα ὑμασ]. 10. — εαν τασ εντολασ μου τηρησητε μενειτε εν τη αγαπη μου (*habet* Cª, *legens* τηρησεται μενιται√ *et* τη εμη *pro* μου: ὁμοιοτ. *fortasse*). καγω (*pro* εγω). του πατροσ μου τασ εντολασ μου (*delent* μου *secund.* A? C). ετηρησα. 11. [μεινη]. 13. ουδισ (*sic* v. 24)√. — τισ (*habet* Cª). 14. + γαρ (*post* ὑμεισ: *improbat* Cª). ποιηται√. α (*pro* οσα). 15. λεγω ὑμασ. οιδεν√. 16. εξελεξασθαι√. φερηται√. — ινα *secund.* (*habet* Cª). εαν (*pro* αν). αιτησηται√. δωσει (*pro* δω). 18. μεισει√. — υμων (*habet* Cª). εμισηκεν (Cª μεμ.). 19. ο κοσμοσ μισει υμασ. 20. μνημονευεται√. τον λογον ον. — εγω. ελαλησα (*pro* ειπον). ὑμασιν (*pro* ὑμιν: ·· *p.m.*)√. *fin.* τηρησωσιν√. 21. — υμιν (A *scripsit* ποιησουσιν *in liturâ, additis ad marg.* εισ υμασ). οιδασιν√. 22. ειχοσαν. — δε (*habet* Cª). εχουσιν√. 23. μεισων√ [*at* μισει]. 24. εποιησεν. ειχοσαν. εωρακασιν√. μεμισηκασιν√. 25. ο εν τω κοσμω (Cª νομω) αυτων γεγραμμενοσ. 26. — δε. 27. μαρτυριτε√.

XVI. 1. — μη (*habet* Cª)√. 2. + γαρ (*ante* ποιησωσιν√). αλλα. αποκτινασ√. λατριαν προσφεριν√. 3. ποιησωσιν (*sic* v. 2) ὑμιν. 4. αν (*pro* οταν: *at* εαν Cª). ωρα μνημονευηται αυτων (αυτων *punctis additis sed rursus erasis*). — υμιν *secund.* (*habet* Cª). 5. + εγω (*ante* ὑπαγω). ουδισ (*sic* v. 22)√. *fin.* ὑπαγει (Cª -γεισ). 7. [γαρ μη]. [ελευσεται]. ημασ (*pro* υμασ *prim.*: Cª *cum* Steph.)√. 9. — ου (*habet* Cª)√. 10. — μου. 11. κο *in* κοσμου *emendatum p.m.*√. 12. ὑμιν λεγειν. δυνασθαι√. — αρτι (*habet* Cª). 13. αληθιασ√. εν τη αληθεια (— πασαν: *at* Cª *habet* παση *post* αληθεια). ακουει (— αν: C *literam super* α *in* οσα *notavit et ipse delevit*). *fin.* (υμιν *p.m.* ημ. *s.m.*?)√. 14. λημψεται. αναγγελλει. 15. *Deest versus ob* ὁμοιοτ. (*habet* Cª, *legens* εχι√. εστιν√. + υμιν [*post* ειπον]. λαμβανι. αναγ'γελι). 16. μεικρον *prim.*√. ουκετι (*pro* ου). — οτι εγω *ad fin. vers.* 17. [ειπον]. εστιν (*sic* vv. 18. 32)√. — και ου θεωρειτε με και παλιν μικρον (ὁμοιοτ.: Cª *supplet post* ημιν, *legens* θεωριται√). ω (*pro* οτι εγω: Cª οτι *tantum legit*). 18. τι εστιν

τουτο.—ο λεγει. (C^a *pro* το *habet* ο λεγι). 19. —ουν. [ο ισ̄]. ημελλον (*pro* ηθελον). 20. θρηνησητε (ᵉ *p.m.*). ὑμισ *bis in versu*√. — δε *secund.* (*habet* C^a). λυπηθησεσθαι√. [αλλ]. 21. + ο (*ante* ανθρωποσ: A? C *improbant*). 22. + νυν μεν (*ante* ουν: *at post* ουν C^a). λυπην εχεται (— μεν νυν: εξεται C^a *pro* εχεται). [αιρει].. 23. ερωτησηται. οτι ο αν αιτησηται (ο *pro* οσα). δωσει ὑμιν εν τω ονοματι μου. 24. ητησαται√. αιτησασθαι (*pro* αιτειτε: C^a αιτιται√). λημψεσθε. 25. —αλλ. οπου (*pro* οτε· C^a *cum* Steph.). απαγγελλω (*pro* αναγγελω). 26. αιτησασθαι εν τω ονοματι μου. 27. με (*pro* εμε). — του (C^a *super* θ̄ῡ *scripsit* π̄ρ̄σ̄ *et ipse, ut videtur, delevit*). 28. [παρα]. 29. λεγουσιν οι μαθηται αυτω (— αυτου: C^a αυτου, *omisso* αυτω). + εν (*ante* παρρησια). 30. χριαν√. 31. [ο ισ̄]. πιστευεται√. 32. —νυν. + η ωρα (*ante* ἵνα: *improbat* C^a). καμε (*pro* και εμε). 33. εχηται√. εχετε (*pro* εξετε). θαρσειται√.

XVII. 1. λελαληκεν ισ̄ (— ο). επαρασ. — και *secund.* ειπεν√. — και *tert.* — σου *secund.* 2. δωσω αυτω (*pro* δωση αυτοισ: C^a *cum* Steph.). 3. [γινωσκωσι]. απεστιλασ (*sic* vv. 8. 18. 21. 23. 25)√. 4. τελιωσασ (*pro* ετελειωσα). με (*pro* μοι: C^a *cum* Steph.). 5. ην (*pro* η: C^a *cum* Steph.). 6. εδωκασ (*pro* δεδ.) *bis in versu.* [και εμοι]. ετηρησαν. 7. εγνων (*pro* εγνωκαν). [δεδωκασ: *sic* vv. 8. 9. 22. 24]. *fin.* εισιν. 8. —και εγνωσαν (*habet* C^a). επιστευσασ (C^a -σαν)√. 9. εισιν (*sic* vv. 11. 16)√. 10. και εμοι αυτουσ εδωκασ (*pro* και τα εμα παντα σα εστι και τα σα εμα). δεδοξασμε√. 11. αυτοι (*pro* ουτοι). καγω. ω (*pro* ουσ). εδωκασ (*pro* δεδωκασ). [καθωσ ημεισ]. 12. —εν τω κοσμω. κ σου (˙ *p.m.*)√. — ουσ δεδωκασ μοι (C^a ο δεδωκασ μοι). και εφυλασσον (*pro* εφυλαξα: C^a και εφυλαξα). ουδισ√. απωλιασ√. 13. εχωσιν√. πεπληρωκενην (C^a -μενην)√. *fin.* ᵉαυτοισ (ε *p.m.*). 14. — εγω *secund.* (*habet* C^a). 16. *fin.* ουκ ειμι εκ του κοσμου. 17. αληθια *prim.*√. — σου ο λογοσ ο σοσ αληθεια (ὁμοιοτ.: C^a *habet, legens* σου *et* αληθια√). *fin.* εστιν√. 18. απεστιλασ√. απεστιλα√. 19. — εγω. ωσιν και αυτοι. αληθια√. 20. πιστευοντων. 21. ωσιν *prim.*√. [πατερ: *sic* vv. 24. 25]. εν ωσιν. πιστευη (C^a -ση). 22. *init.* καγω. εδωκα (*pro* δεδωκα). *fin.* — εν εσμεν (*habet* C^a). 23. ωσιν τετελιωμενοι√. [και *secund.*]. — ινα *secund.* 24. ο (*pro* ουσ). ωσιν√. θεωρωσιν√. δεδωκασ (*pro* εδωκασ). 26. αυτουσ (*pro* με).

XVIII. 1. — ο. εξηλθεν συν αϋτοισ (¨ *p.m.*)√. χιμαρρου√. του κεδρου (C^a *cum* Steph.). 2. — ο *secund.* 3. + εκ των (*ante* φαρισαιων: *puncta addita et rursus erasa*). — εκει (C^a εκι√). 4. δε (*pro* ουν). [εξελθων ειπεν]. 5. ισ̄ εγω ειμι (— ο). ἱστηκει (*sic* v. 16)√. 6. — αυτοισ (*habet* C^a). — οτι. απηλθαν. επεσαν. 7. αυτουσ επηρωτησεν. 8. — ο. 10. επεσεν (*pro* επαισε)√. τον δουλον του αρχιερεωσ. ωταριον. 11. — σου. δεδωκεν√. 12. σπιρα (*non* v. 3)√. 13. ηγαγον (C^a *cum* Steph.). — αυτον. 14. αποθανιν (*pro* απολεσθαι). 15. ηκολουθι√. — ο *prim.* (*habet* C^b). [ην γνωστοσ]. συνεισηλθεν√. 16. εξω προσ τη θυρα. [οσ ην]. [τω αρχιερει]. ειπεν√. εισηνεγκε (*pro* εισηγαγε). 17. [η π. η θ. τω πετρω]. 18. ἱστηκισαν√. + και (*ante* οι δουλοι). και ο πετροσ μετ αυτων. 19. [ηρωτησε]. 20. *init.* και απεκριθη ισ̄ αυτω (— ο: C^a αυτω ισ̄). λελαληκα.—τη. παντεσ (*pro* παντοτε *secund.*). 21. ερωτασ ερωτησον. 22. παρεστηκωσ των ὑπηρετων (C^a των παρεστηκοτων ὑπ̄). εδωκεν√. 23. ο δε ισ̄ ειπεν αυτω (*pro* απεκριθη αυτω ο ισ̄). ειπον (*pro* ελαλησα: C^a *cum* Steph.). δερισ√. 24. απεστιλεν δε αυτον (*non* ουν). 26. συγγενησ. απεκοψεν√. ιδον√. 27. [ο]. 28. πρωϊ. αλλα φαγωσιν (— ινα). 29. προσ αυτουσ ο πιλατοσ εξω. φησιν (*pro* ειπε). — κατα (*habet* A). 30. ειπαν. κακον ποιησασ (*pro* κακοποιοσ: C^a κακον ποιων). παρεδωκειμεν. 31. [ουν: *bis in versu*]. [ο]. [πιλατοσ: *sic* vv. 29. 33. 35. 37. 38]. ὑμισ√. — αυτον *secund.* (*habet* C^a). αποκτιναι√. *fin.* + ' ουδενα ' (*improbant p.m.? et* C^b ' ')√. 32. — ον ειπε (C^a ον ειπεν√). αποθνησκιν√. 33. [εισ το πρ. παλιν]. εφωνησεν√. 34. [αυτω ο ισ̄]. απο σεαυτου.—συ (*habet* C^a). ειπασ (*pro* λεγεισ: C^a λεγισ√). [σοι ειπον]. 35. μη (*pro* μητι: C^a *cum* Steph.). ο αρχιερευσ (C^a *cum* Steph.). 36. —ο. η εμη βασιλεια *prim. et tert.* η εμη βασιλια *secund.* και οι ὑπηρεται οι εμοι ηγωνιζοντο αν. 37. [ο ισ̄]. — εγω *semel.* μαρτυρηση (-σω A, *vix p.m.*). περι τησ αληθιασ (C^a τη αληθια√). — εκ (*ante* τησ αληθιασ√: *habet* C^a). 38. τισ (*pro* τι: C^a *cum* Steph.). εξηλθεν√. [αιτ. ευρ. εν αυτω]. 39. εστιν√. συνηθια√. απολυσω ὑμιν *prim.* + ἵνα (*ante* απολυσω ὑμιν *secund.*). 40. — παντεσ. [βαραββ. *bis in versu*].

XIX. 1. λαβων. [πιλατοσ *passim*]. — και. εμαστιγωσεν√. 2. επεθηκεν (C^a -καν)√. [τη κεφαλη]. *fin.* + και ηρχοντο προσ αυτον. 3. βασιλευ (— ο). εδιδοσαν. 4. εξηλθεν (— ουν). ο πιλατοσ εξω. *fin.* αιτιαν ουχ ευρισκω (— εν αυτω ουδεμιαν: *at* A^a αιτιαν ουδεμιαν ευρισκω εν αυτω). 5. [ο ισ̄]. — το. ἴδου. 6. ἴδον√. εκραξαν (C^a *cum* Steph. εκραυγασαν). — λεγοντεσ. + αυτον και (*ante* λεγει). 7. — αυτω.—ημων. οφιλει αποθανιν√. ὑν̄ θ̄ῡ εαυτον. 8. τον λογον τουτον. 9. — παλιν (*habet* A). 10. — ουν (*habet* C^a). λαλισ√. *fin.* απολυσαι σε και εξουσιαν εχω σταυρωσαι σε. 11. + αυτω (*ante* ο ισ̄). εχισ (*pro* ειχεσ). κατ εμου ουδεμιαν. δεδομενον σοι. παραδουσ. 12. ο πιλατοσ εζητει. ελεγον (*pro* εκραζον λεγοντεσ: C^a *cum* Steph.). εαυτον (*pro* αυτον *secund.*). 13. των λογων τουτων. — του. γολγοθα (*pro* δε γαββαθα: C^a *cum* Steph.). 14. ην ωσ (*pro* δε ωσει). (τριτη *pro* εκτη C^a). 15. οι δε ελεγον (*pro* οι δε εκραυγασαν: C^a εκραυγασαν ουν εκινοι). (αρον *prim. punctis notatum rursus erasis*). 16. αυτοισ αυτον. 17. οι δε λαβοντεσ (*pro* παρελαβον δε: C^a παραλαβοντεσ ουν). —και *prim.* + αυτον (*post* απηγαγον). εαυτω τον σταυρον (— αυτου). ο (*pro* οσ). 19. εγραψεν√. 20. *Deest versus totus et* v. 21 *usque ad* ιουδαιων *secund.* (ὁμοιοτ.: *supplet* A *legens* v. 20: ο τοποσ τησ πολεωσ. ρωμαϊστι· ελληνιστι·). 21. ειπεν (*sic* v. 30)√. *fin.* [ειμι των ἰουδαιων]. 23. οι σταυρωσαντεσ (*pro* οτε εσταυρωσαν). τεσσερα. — και τον χιτωνα (*habet* C^a). αραφοσ. 24. ειπαν. αυτουσ (*pro* αλληλουσ: C^a εαυτουσ). — η λεγουσα. μου τα ἱματια. 25. ἱστηκισαν√. μαριαμ (*pro* μαρια) *bis in versu.* 26. — ισ̄ ουν ιδων την μ̄ρ̄ᾱ (*unâ lineâ forsan omissâ: supplet* A, *sed habet* δε *pro* ουν). + και (*ante* λεγει: *improbant* A? C^a). — αυτου. [ἴδου]. 27. ειδε (*pro* ιδου). εκιν̄σ̄√. [αυτην ο μαθητησ]. 28. πληρωθη (*pro* τελειωθη) cf. v. 36. [*caetera cum* Steph.]. 29. δε (*pro* ουν). σπογγον ουν μεστον οξουσ ὑσσωπω (*pro* οι δε *usque ad* ὑσσωπω: C^a του οξουσ). 30. ελαβεν√.—ο ισ̄ (*habet* C^a). κλεινασ√. παρεδωκεν√. 31. επει παρασκευη ην *transfert in locum ante* ἵνα μη. μινη√. — η. [εκεινου]. + ουν (*post* ηρωτησαν: *improbat* C^a). 32. συνσταυρωθεντοσ. 33. ευρον (*pro* ωσ ειδον: C^a ωσ ἴδον√). [αυτον ηδη]. + και (*post* τεθνηκοτα: *delet* C^a). 34. ενυξεν√. εξηλθεν ευθυσ. 35. μεμαρτυρηκεν√. αληθησ (*pro* -θινη). [αυτου εστιν]. [κακεινοσ]. + και (*post* ἵνα). ὑμισ√. πιστευητε (A -σητε). 36. + απ (*ante* αυτου). 38. [δε]. ηρωτησεν√. — ε *prim.* [*non secund.*]. *fin.* ηλθον ουν και ηραν αυτον (— το σωμα του ι̅υ̅: C^a ηλθεν ουν και ηρεν το σωμα αυτου). 39. ηλθεν√. [τον ι̅ν̅]. εχων ελιγμα (*pro* φερων μιγμα: C^a *cum* Steph.). σζμυρνησ. ωσ (*pro* ωσει). 40. [αυτο οθονιοισ]. ην (*pro* εστι: C^a εστιν√). 41. μνημιον (*sic* v. 42)√. ουδισ ουδεπω. ην τεθειμενοσ (*pro* ετεθη). 42. + οπου (*ante* εθηκαν: *improbat* C^a).

XX. 1. μαριαμ (*sic* vv. 11. 16. 18). + απο τησ θυρασ (*ante* εκ του μνημιου√). 2. + τον (*ante* σιμωνα). μνημιου√. 3. — και ηρχοντο εισ το μνημειον (*habet* C^a, *at* μνημιον√). 4. *init.* και ετρεχον (*pro* ετρεχον δε: C^a *cum* Steph.). προεδραμεν δε (— και ο αλλοσ μαθητησ: *habet* C^a, *sine* ο *et* δε *sequent.*). ηλθεν εισ το μνημιον πρωτοσ. 5. τα οθονια κειμενα. 5, 6. — ου μεντοι *usque ad fin.* v. 6 (ὁμοιοτ.: *supplet* C^a, *legens* v. 6 + και *ante* σιμων. μνημιον√. θεωρι√). 8. εισηλθεν√. μνημιον (*sic* v. 11)√. ειδεν√. 9. ηδει (C^a *cum* Steph.). 10. αυτουσ (*pro* εαυτουσ: C^a *cum* Steph). 11. ιστηκει√. εν τω μνημιω (*pro* προσ το μν.). — εξω (*habet* C^a *ante* κλαιουσα). εκλαιεν√. 12. — δυο (*habet* C^a). καθεζομενουσ εν λευκοισ. 13. *init.*—και. 14. *init.*—και.—ο. εστιν (*sic* vv. 15. 30)√. 15. — ο *prim.* + δε (*post* εκεινη: *improbat* C^a). ει ο βαστασασ (*pro* εβαστασασ: C^a *cum* Steph.). εθηκασ αυτον. 16. [ο ισ̄: *sic* vv. 17. 19. 29]. + δε (*ante* εκεινη). + εβραιστι (*ante* ραββουνι). *fin.* (C^a + και προσεδραμεν αψασθαι αυτου, *improbante* C^b). 17. — μου *secund.* (ουν *pro* δε C^a, *sed* δε *restitutum*). — μου *tert.* (*habet* C^a). + ἴδου (*ante* αναβαινω). 18. αγγελλουσα (C^a *cum* Steph.). εωρακα (*pro* -κε). 19. — τη *secund.* (*habet* C^a).—των *prim.* κεκλισμενων (*sic* v. 26)√.— συνηγμενοι (*habet* A). — αυτοισ (*habet* C^a). ἰρηνη (*sic* v. 26)√. 20. εδιξεν√. τασ χιρασ και την πλευραν αυτοισ (— αυτου). 21. *init.* (και ειπεν C^a, *sed* ειπεν ουν *restitut.*). — ο ισ̄. απεσταλκεν√. πεμψω (αποστελλω C^a, πεμπω C^b *cum* Steph.). 22. ενεφυσησεν√. 23. [αν τινων *prim.*]. αφηται√. αφεθησεται

(*pro* αφιενται: Cᵃ αφεωνται). εαν δε τινων *secund.* (Cᵃ *cum* Steph.). κρατηνται (Cᵃ κρατηται√, *pro* κρατητε). 24, 25. οτε ουν ηλθεν ιϲ ελεγον αυτω οι μαθηται (— ο *et* αλλοι: Cᵃ *cum* Steph., ο *tantum omisso*). 25. [εωρακαμεν]. ειδω.—αυτου *prim.* (*habet* Cᵃ). μου τον δακτυλον. την χειραν αυτου (*pro* τον τυπον των ηλων *secund.*: Cᵃ *cum* Steph.). μου την χειρα (*secund.*). 26. — αυτου. 28. *init.* — και. [ο *prim.*]. 29. ειπεν δε (*pro* λεγει: Cᵃ λεγι δε). — θωμα. + και (*ante* πεπιστευκασ: *improbat* Cᵃ). + με (*post* ϊδοντεσ: *improbat* Cᵃ). 30. [αυτου]. 31. πιστευητε (Cᵃ -σητε). — ο *prim.* — και (*habet* Cᵃ). + αιωνιον (*post* ζωην).

XXI. 1. εφανερωσεν παλιν εαυτον ο ιϲ. εφανερωσεν *secund.*√. 2. υιοι (*pro* του). 3. σοι εξηλθον ουν και ενεβησαν. — ευθυσ. εκινη√. εκοπιασαν (A C *cum* Steph.). 4. — ηδη (*habet* Cᵃ). [γενομενησ]. — ο. επι (*pro* εισ). εγνωσαν (*pro* ηδεισαν). εστιν (*sic* vv. 7 *bis.* 25)√. 5. ιϲ (— ο).— τι (*habet* Cᵃ). 6. λεγει (*pro* ο δε ειπεν: Cᵃ *cum* Steph., *sed p.m. restitut.*). (*Post* ευρησετε Cᵃ *habet* οι δε ειπον δι ολησ τησ νυκτοσ εκοπιασαμεν και ουδεν ελαβομεν επι δε τω σω ρηματι βαλουμεν *ex Lucâ* v. 5: *improbat* Cᵇ). + οι δε (*ante* εβαλον). — ουν. ϊλκυσαι ϊσχυον. 8. + αλλω (*ante* πλοιαριω). αλλα. 9. ανεβησαν (C *cum* Steph.). (επι την γην Cᵃ, *sed* εισ *restitutum*). [βλεπουσιν]. 10. [ο ιϲ: *sic* vv. 12. 13. 14]. ενεγκαται√. 11. ενεβη ουν (*pro* ανεβη). ειλκυσεν√. εισ την γην. [ϊχθ. μεγαλων]. 12. ουδισ δε. 13. — ουν. 14. + δε (*ante* ηδη). — αυτου. 15. — ιωνα (A C ϊωανου). πλεον. 16. παλιν λεγει αυτω. — δευτερον (A C *habent* το β̄). ϊωαννου. — ναι (*habet* Cᵃ). [προβατα: *sic* v. 17]. 17. ϊωαννου. + δε (*post* ελυπηθη: *delet* Cᵃ). + και (*ante* φιλεισ *secund.*: A C *improbant*). και λεγει (*pro* και ειπεν). παντα συ. + και (*ante* λεγει *ultim.*). — ο ιϲ. 18. εκτενισ√. την χιραν (Cᵃ τασ χιρασ√). *fin.* αλλοι ζωσουσιν σε και ποιησουσιν σοι οσα ου θελισ (Cᵃ αποισουσιν *pro* ποιησουσιν: σε οπου *pro* σοι οσα). 19. ειπεν√. ακολουθι√. 20. [δε]. βλεπι√. — ακολουθουντα οσ (ακολ. *habet* A, C οσ *addit*)√. λεγει αυτω (*pro* ειπε: Cᵃ ειπεν αυτω). 21. + ουν (*ante* ϊδων). ειπεν (*pro* λεγει). — κε. 22. μενιν (*non* v. 23)√. μοι ακολουθι. 23. ουτοσ ο λογοσ. ουκ ειπεν δε (— και). — τι προσ σε (*habet* A). 24. (*Post* τουτων A Cᵇ *habent* ο). [εστιν η μαρ. αυτ.]. 25. α (*pro* οσα). ουδ. χωρησειν. — αμην.

V. 25 *et subscr.* ευαγγελιον κατα ϊωαννην *judicat* Tischendorf. *esse correctoris* Aᵃ, *qui idem Codicis ipsius scriba est* D: *cf. annotationem cum Tab.* xix. *editionis majoris. Inde conjicere licet subscriptionem, ut ad finem S. Matthaei, primâ manu defuisse.*

In Evangeliis longè plurimas secundae manûs correctiones praebet Cᵃ *vel* C, *ad textum receptum ferè accommodatas*: *post* Cᵃ *creberrimus est* A: *post eum* Cᵇ, B, Aᵃ, Bᵃ. Cᶜ *ad* Johann. xiii. 26, E *ad* Matth. xix. 3 *tantum reperiuntur*; A obliq. *et* D *nusquam.*

[John xx. 23—xxi. 25.]

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